THE WORKES OF
JOHN BOYS
Doctor in Diuinitie
and Deane of Canterbury
Imprinted for William Aspley
Anno 1629
TO
THE MOST
HIGH AND MIGHTY
PRINCE, JAMES, BY THE
Grace of God, King of Great Britaine,
France, and Ireland,
Defender of the Faith,
&c.

Most gracious and dread Soueraigne,

Heodorus Gaza, the Beau-
clerk of his age, professed ingenu-
ously, that if he might use but one
volume, he would choose the la-
bours of Plutarch: S. Cypri-
an, a blessed Martyr, honoured
the writings of Tertullian so
much, as that he stiled him usual-
lty Master: Erasmus, a man of incomparable reading,
was addicted so farre to the works of S. Augustine,
that he said, the perfections of all other Doctors
were found in this one Prelate: Other have had
their likings, haply lusts, in this kinde. But if for my
part now to the world, that from my youth up unto my
gray
The Epistle Dedicatory.

gray baires, I did ever esteeme, as a second Bible, the booke of Common Prayer, in which (as I have here pronounced) every tittle is grounded upon the Scripture, every Scripture well applied, every good application agreeable to the most ancient and best reformed Liturgies in all ages.

These treatises heretofore scattered in parts, are now brought together and bound, together in one entire body, which I present in all humility to your Highnesse, as being the defender of the faith, and as it were the common Atlas of the reformed heavnen on earth: hating schisme with a perfect hatred, and embracing unity with a love surpassing the love of women: and to your Highnesse, as being not onely the schollers King, but also the King of Schollers: and to your Highnesse, as a pledge of my true devotion and unsaine thankes for that eminent place which I possess by your royall gift in the Church of Canterburie. The Lord of Hosts and God of peace be with your Maiestie to the end and in the end, that as you have now received in a measure pressed downe from the riches of his mercy grace for grace, so you may hereafter in a measure running over obtaine glory for glory; for this earthly scepter which is transitorie, that heauenly crowne which is immortall and inmarcesible.

Your Maiesties most obliged subject and servant,

JOHN BOYS.
MINISTERS INVITATORIE.

As what time soever a sinner doth repent, &c.

THE

L These Texts of holy writ premised, are (as it were the bells of Aaron) to stirre vp devotion, and to toll-all-in to God's house.

The whole ring consists Mans miserie, of two notes especially: God's mercy.

The which are 2. chief: matutius vnto prayer, as we finde, precept Math. 6. 9. Pray ye after this manner; Our Father which art in heaven

b Admonens adoptionis divinæ, Pater Nober; & peregrinationis terrena, Qui esin cœlis; vi sundi intelligamus egere nos auxilio, quia peregrini: & fiduciam petendi consiciam.

Of the two notes especially: God's mercy.

And patterne, Luke 15. want and woe in the lewd sonne, pitie and plenty in the good father, occasioned repentance, never repented. Of the one it is commonly said, Oratio sine malis, est quasi sine fine. And of the other, I will come into thine house even upon the multitude of thy mercy, Psalm 5. 7. To thee will I sing, because thou art my refuge, and merciful God, Psalm 9. 17. in the vulgar Latin; Deus munis misericordiam meam. Whereupon Augustine; O nomen sub quo nomen desperandum est.

Wherefore the Minister out of a due consideration of both, exhorteth his people in an Apostolical style, to confess their sinnes humbly to the Lord, who is able to heare, because Almighty; and willing to helpe, because most mercifull.

The Confession of sinnes.

The matter and manner of which Confession all other Liturgies approve, both ancient (as the Liturgier of S. James, of S. Basil, of the 8 Syrians, of the Ethiopians) and moderne (as the Scotis, Genevan, Englishe admonitioners) for forme of common prayer, Italian, Spanishe, Dutch) all which allot Confession of sinnes a place, and this place principally. The reason hereof is taken out of Gods owne booke, Proverb 18. 17. Iustus in exordio sermonis acuator est: qui:

A. The
The Pater Noster.

T

His Prayer excels all other in many respects, as being the Gospeis Epi-
tome, compiled by Wisdome it selfe, so large for matter, so short for phrase,
so sweet for order, as that it doth excell worthily to have both the Belft and
the Moft place in our Liturgie. The P Ifflffe, to guide to the ref: the Moft, as a ne-
cessarie complement to supply whatsoever is wanting in other: and therefor
it is vted at the end of the Lcatene, at the end of the Commination, at the end of
Baptisme, at the end of other sacred actions: (as one fity) Tauquum salom-
nium disnemorv officiwrnum.

I. A proemee, Our Father, &c.

2. A petition, Hallowed be thy name, &c.

3. A conclusion, For thine is the kingdom, &c.

1. Vif, because he is ours: for every one withlieth well
vnto his owne, and he that doth not, is worse than
an infidel, 1 Tim. 5. 8.

2. Skil, because a father: Your Father knoweth whereof
you stand in need, Matth. 6. 8.

3. Power, because in Heauen: Strengthe commeth
from heaven, 1 Macchab. 3. 19.

So that if we aske, we shall have: if feeke, we shall finde; if knocke, it shall be
opened vnto vs, because God is a Father, Our Father, our Father in heaven.

Our] admonifheth vs of mutual love, for without love, there is no true
faith, and without true faith, no true prayer, Rom. 14. 23. As the Serpent doth
cert pp all his poiyen before he drink, So we must degorge our malice before
we pray.

Father] Vfed here rather then essentially, than personally. So, God is a Father in
creation, Deut. 32. 6.

In education, Esai. 1. 2. ete eautu et eautu; happily more fitly, eautu eautu.


Outwardly by his Preachers, Matth. 10. 20.

In compallion, Pfalm. 109. 13.

In correction, Heb. 12. 6. x Qui excipitur e numero flagellatorum, excipitur e
numero filiorum.

In yeceres, Dan. 7. 9.

But a father in repect of his adoption more principally, Rom. 8. 15, 16.

Mythcall, as Augulfine and Ambrofe confirme it: in holy men
of heavenly conuerfation, who are his proper temples and
houfe, in whom he will dwell, Joh. 14. 23.

In heaven, Materiall, as other generally: for albeit he bee present evry
where, yet he doth manifest himselfe to blessed soules and An-
gels in heaven, and to vs in glory from heaven especially,


Petition.
The Pater Noster.

Petition.

The petition, in the judgments of 4 neoterical Authors, hath six branches; whereof three concern our love, wherewith we love God in himself; and three, wherewith we love our fellows in God: in 5 signe whereof the pronounme Thy, is affixed to the three first, thy name, thy kingdom, thy will: but the pronouns Us, and Ours, to the rest, Our bread, our trespasses, lead us not, &c.

Or (as other diviide) the petition is,

\[ \text{Precatio bonorum.} \]
\[ \text{Deprecation malorum.} \]

A request for good things, whereof the

\[ \text{First concerns God's glory, Hallowed be thy name.} \]
\[ \text{Glory; Thy kingdom, &c.} \]

Rest our good, &c.

\[ \text{Malum culpa, an cuill which is fine} \]
\[ \text{Malum pone, an cuill which is a punishment for fine;} \]
\[ \text{Deliner vs from evil} \]

A deprecation of cuill, which is of two sorts:

\[ \text{Internal, an hellish conscience.} \]
\[ \text{Externa, bodily dangers.} \]

In one word, from all that thou seest cuill for vs, be it prosperity, or adversitie: to we pray in the Letanic: Good Lord deliver vs in all time of our tribulation, in all time of our wealth, &c. 1 Nonsum enim sumus in eo bono, ubi nondum patiemur malum.

m Other assure that the first three petitions are concerning the life to come: the last three concerning the life present: that which is in the middle, Give us this day our daily bread, concerning both.

Thefe feen (if we make so many petitions) are 2 correspondent to the feen gifts of the blessed Spirit, Esa. 11. 2. and feen beatitudes, Matth. 5. 9. against the feen capitall sins: & Romans hath observed that this prayer answereth the Decalogue.

God is our Father, Ergo, we must have another gods.

In heaven, Ergo, no graven Image, &c.

Hallowed be thy name, Ergo, not take his name in vain.

Thy kingdom come, thy will be done, Ergo, we must fanctifie the Sabbath, and worship him according to his word.

Give us this day our daily bread, that having sufficient, we may be rather helpfull, Honour thy father, &c. than hurtfull, by wronging our neighbour; in deed,

Tou shalt not kill, not commit adulterie, nor steal: in word, Thou shalt not beare false witness, &c.

Lead us not into temptation, Ergo, not conet our neighbours house, nor his wife &c.

Forgive us our trespasses, Ergo, bound to keep the whole Law: which occasioned 3 Luther to say, Doest or so dominica nos esse quotidianos pecatorum, & satis vitam esse pennisiam: all our life to be nothing else but a Lent, to prepare our selves against the Sabbath of our death, and Easter of our resurrection.

Conclusion.

Sone cauill at our Service Booke for omitting this clause, yet 4 Calvin doth acknowledge that it is not extant in any Latine copies: of which 5 Erasmus and other Divines have sundry conjectures. Howfouer, the Church is blamelesse,
A reason of our prayer, for thine is kingdom, &c.

It contains 2 A tification of our assurance that God will hear our prayer.

Thine is] Earthly Princes have kingdom, power, and glory from God, Dan. 2.27. but God hath all these from, and in himselfe, i Chron.29.11. Seeing he hath intert in all things, it is our duty to come unto him for every thing: and as he hath right to all, so power to dispose of all: and therefore we cannot doe any thing we desire, but by power received of him. And if his be power and kingdom, then it followeth necessarily, that his is all glory. Therefore we must innocate his holy name, that hereby we may give him his due. This one duty is Alpha and Omega, the first thing we must beg, bawled be thy name: and the last we must performe, Thine is glory.

For ever] y It is a Rabbimin:al conceit, that the last Pfalme hath thirteenth Halleluiahs, anfwering thirteenth properties in God, specified, Exod.34.6,7 Now in that the Prophet doth begin and end with Halleluiahs,flirring vs vp in every verse of that Pfalme, and in every sentence of every verse, to praise the Lord, he doth intitute, that this one is our onely fervice: for whereas after twelve Halleluiahs: a thirteenth is added, it doth signifye, that when we have done all, we must begin againe with Gods praiife: that as his mercy is from everlafting, to everlafting; so from everlafting predelituation, to everlafting glorification: jo our praiife for euer and euer: here we must begin the Pfalme of glory, but because God hath appointed in this short life, that we should not sing in Langs, but (as Muftians speake) in briefes and embrieftes, it must be continued in the quier of heaven hereafter, or in this world for euer and euer * intentionally, though not actually. For as the wicked a if he could live for euer, would sinne for euer; fo the good man, if God should suffer him to breath on earth for euer and euer, he would not ceale toerne him euer and euer.

Amen.] The which word is the b fcale of all our petitions, to make them authentically: importing e both affent, and affurance that our requests shall be granted. and therefore (as d one notes aptly) this Amen, is of more value than all the rest, by how much our faith is more excellent than our defire: for it is a tification of our faith, whereas all the petitions are only tifications of our desire. * Ludolphus hath comprized all in this short Paraphrafe.

PSALM 51:15.

Lord open thou my lips, and my mouth shall shew forth thy praise.

A man is a little world in the great, so the tongue a great world in the little. If (as Eunapius said of that famous Rhetorician) a walking Library, a whole Vindiciety of edifying knowledge: but if bad (as is 1 Peter 3:16) a world of wickedness. Now better thing for Gods publicke service, when it is well seasoned againe, none worse, when ill handled.

So that if we desire to be doore-keepers in Gods house, let vs intreat God first to be a doore-keeper in our house, that he would shut the wicket of our mouth against vain-famous speeches, and open the doore of our lips, that our mouth may shew forth his praise. This was Davids prayer, and ought to be thy practice, wherein obserue three points especially:

Who, the Lord.
What, open my lips.
Why, that my mouth may shew thy praise.

For the first, man of himself cannot vntie the strings of his owne flammering tongue, but it is God onely which openeth a doore of utterance. When we have a good thought, it is (as the Schoole doth speake) grata infusa; when a good word, gratae effusa; when a good worke, gratia deditius. Man is as a lecke, the Spirit of God as a key, which openeth and no man shuttest; againe, shuttest, and no man openeth. He did open the heart of Lydia to concerne well, Act. 16. the eares of the Prophet to heare well, Hes. 50. the eyes of: Eliphas leuant to see well, 2 King. 6. and here the lips of David to speake well. And therefore, wheras in the former verie he might feeme too peremptory, saying, my tongue shall fling of thy righteousnesse, he doth, as it were, correct himselfe by this latter edition, and second speeche: O Lord, I finde my selfe, of my selfe, most vnable to sing or lay, but open my lips, and touche my tongue, and then I am sure my mouth shall shew thy praise.

This doctrine sheweth in generall our dependance on God, in whom we live, and move, and have our being; from whom onely commeth every good and perfect gift.

Man is Gods image: Gen. 1:26. Some * Translators use the word which signifies a shadow. Now, as an image or a shadow doth only move, as the body whereof it is a likenesse; when the body doth thrench forth an arm, the shadow presentely hath an arm: when the body doth put forth a legge, the shadow hath a legge; so man in all his actions, as a shadow depends on God, as the sole foundation of all his being.

In more particular, this overthroweth all worke-mongers, and (if it may so speake) babling word mongers. If a man cannot open his owne lips to praise God, much leefe direct his owne heart to please God; if not able to tune his tongue, let him not presume to tune his soule.

And if a man cannot open his mouth aright, let him not picke it with a false key, but rather pray with David in the 141. Psalmne: Set a watch, O Lord, before my mouth, and keep the doores of my lips. As it is aburd in building, to make the porch bigger then the house: so, monstrous in nature, when we commit burglarie, breaking the doores, and pulling downe the bares of our mouth, that the narrow passage may be made wide for our bigge words, and high conceits. A foule fault, when our words are either too many or too mightie: Ecclesiastes 5:1.

2. Point what, Open my lips.

David elsewhee thankes our mouth too much open, and 1. S. James, that our tongue is too glib and vnrulie. Lingua facile volat, et ista facile volat (faith Bernard.) In old age, when all other members are dull and stiffe, the A 3 tongue
O Lord open thou our lips.

x tongue notwithstanding is quicke and nimble. What need any then pray for opening their lips? I answer with the Prophet Ieremy, chap. 4, ver. 22. They are wife to doe evil, but to doe well they have no knowledge. Men have tongue enough to speake ill, an open mouth to blaspheme God, and slander their neighbour; but like Pilies Alcami, no mouth, no lips, no tongue, posseted with a dumbe distill when they should speake well.

Hierem., y Ball, Euthymius, and other ancient Doctors observe, that natural corruptions, and actual sins, are the very rampiers which stop this free passage. So David himselfe doth expound himselfe, ver. 14. Deliner mee from bloodguiltineffe. O God, and my tongue shall sing of thy righousneffe. His unthankfulnesse did cry, his adutery cry unto the Lord for revenge: but alas, himselfe was mute, till God in exceeding great mercy did stop the mouths of his clamorous aduertizers, and gave him leave to speake.

Here we note the great wisdom of the Church, aligning this place to this vehicle in this book: namely, before the Psalms,Lessons, and Collects: and yet after the Confession and Absolution of our sinnnes, intimating that our mouths are silenced only by transgression, and opened only by God: and therefore when we meet together in the Temple, to be thankful unto him, and to speake good of his name, we must crave first, that according to the multitude of his rich mer-cies, he would pardon all our old sinnnes, and then put into our mouth a new song: that, as the furnace is holy, the time holy, the place holy; so we likewise the persons holy, who sing, Holy, holy, holy, &c. Deus facit tam commodum, quan Ecclesia feos accommodat.

Our fathers, in this, imitated the learned Hebrew Doctors, enjoying that this vertue should be laid at the beginning of every prayer, in a tractatus Berachoth; that is, the ir Liturgethe, being the first part of the Talmud, as Petrus Galatimus lib. 1, cap. 5, de Arcaeus, & Sixtus Senensis Bibliothec. lib. 2, pag. 121.

My lips.] A part for the whole, sufficient able to praise God: Ex abundantia cordis loquentur. He doth entreat God then, as before, for a clean heart, and a right spirit, that his old ioyes of conscience may be renewed, and all the whole man thoughtingly repaired, a good 4 declare to begin, a ready will to continue, a constant resolution to end in Gods holy service.

The key of the mouth ought not to stand in the door of the lips, but to bee kept in the cabinet of the minde. For the heart of fooles is in their mouth, but the mouth of the wife is in her heart. David therefore doth declare first a new foule, then a new song. The tongue is ambulance of the minde; as often as we use not without meditation before, so often the messenger runneth without his errand. And idle words are not little sinnnes, of which one day we shall give great account.

The minde then and the mouth must goe together: in churll communication, he that will not speake idly, must think what he speakes; and he that will not speake faltely, must speake what he thinkes. In holy adoration, God must be praised upon well tuned Cymbals, and loud Cymbals, in his Quire there must be first tuned, a prepared 7 heart, then sounded, a chearfull tongue, like the 8 pen of a ready writer. Albeit mortal prayer at sometime, and in some place be sufficient: yet vocal, in Gods publike worship, is necessarie to stirre vp, and blow the coales of zeale, both in our selves and others. Open lips in open seruices.

Why: 2 Part.

That my mouth may know thy praise.] That as of thee, and through thee, and for thee are all things; so to thee may be praise for evermore. See Part 3. Offer.

God is of himselfe, and in himselfe do greatest, to great, so that we cannot any way detract or add to his glorie. Nec 9 melior flaudatur, nec deterrior fustuperaurus. I answer, though we cannot make Gods praise greater in itselfe, yet we may make it seeme greater unto other; it is our duty to new forth his praise in all our words and actions too: for albeit we cannot make a new God, and a new Chrift (as the Papists doe) yet our good example, and gracious speeche, may
Gloria Patri.

may makelittle Chrif t a great Christ, occasion all thofe with whom we confert to magnifie the Lord now, who little regarded him before. See the Magnificat.

This annunciation of praife confifts of often repetition and particular enumeration of Gods efpccial goodnede towards vs. 


Hugo comprehends all, which concerns vs all, in four words: God is to be praifed, quia Creator ad effe, Confeffor in effe, Recreator in bene effe, Glorificator in optimo effe: quia non reddid Deo faciendo quod debet, redde ei, patiendo quod debet.

The whole text doth teach all men generally the language of Cantem, that is, what and how to speak, that their mouth may glorifie God, and edifie their brethren. Especially Pastors to minifter a word in time to the weare, to tune their notes, as that they may be like apples of gold with pictures of filver. In all their fervent to preach Jesus for Jesus, hunting not after their owne, but his glorie. Lord open my lips that my mouth may shew not Thy prafie, but Thy prafie, faith David.

Gloria Patri.

His Hymne is of good credit, and great antiquity. Ramus acknowledgeth ingeniously both. It is a paraphratical expoffition of that excellent speech, Roine, 11. 36. Of him, and through him, and for him are all things, to him be glory for evermore. Amen: vfed in the Church to manifefl our found judgement in matter of doctrine concerning the sacred Trinitie. We muft (faith Basil) as we have received, even fo baptize, and as we baptize, even fo beleeue, and as we beleeue, even fo give glory. Baptizing we vfe the name of the Father, of the Sonne, of the holy Ghost; Confefling the Christian faith, we declare our beleeve in the Father, and in the Sonne, and in the holy Ghost; afcribing glory to God, we give it to the Father, and to the Sonne, and to the holy Ghost. And how foner Anti baptifitcal Antipodes, out of their ambitious humor to contradic all other, and have themfelves only fpeak, would have thruft out of the Church all folemne fett fymoles of holy fercince: yet Gloria Patri flands ftil, and like a true Martyr doth shew the greateft countenance in lowefl effate.

For antiquitie, fuch as looke lowest afferm to it was ordained firft by Da maftus, ann. Donon. 1, 376. Others, that it was enacted in that famous Councill of Nicer, confilling of 318 Bifhops vnder Concillium the Great, ann. 320.

Fabadius in lib. adversus Ariano. intimates, that it was vfed in the Church long before. The curious in this point may further examine Bellarmin, and that Oxenford of learning. Master Richard S Hooker.

Veritexulsum Domini.

It is evident, not onely by Church history, but also by the Scripture, that Pfalmes have alwayes taken vp a great roome in diuine fercince. 1 Mar. 25. 30. 1 Cor. 14. 25. When you come together, as every one of you hath a Pfalm.

Let not any then wonder at our often Pfalmody both after, and before the word expounded, and read: and fometime interlaced betweene both. A futfome continued in all other reformed Churches of Scotland, France, Flanders, &c.

Above all other Pfalmes, our Church hath fitly chosen this, as a whilome to fet an edge upon our denotions at the very beginning of publique praiers in the Temple: teaching plainly for what matter, and after what manner, it behoeth vs to feme God in his Sacrinate. For it confifts of two parts:

1. An
The 95. Psalme.

1. An exhortation to praise God, in the 1. 26. verses,

2. An allegation of causes why we should doe this, and they be taken either from his Mercies, \
\{ In general, for creating and ruling the whole word : 3. 4. 5. \n\{ In particular, for electing his Church. \\
\{ Judgements, \
\{ in the \\
\{ Who must praise; Let vs sing, let vs come, let us worship. \\
\{ Where, Before his presence. \\
\{ Where, Sing to the Lord. \\
\{ Wherewith, with our voice. \\

Let vs sing: with our heart, heartily: with hands and knees, O come let vs worship and fall downe and kneele before the Lord our maker. \\
For the first: 1 David is not content alone to praise God; but excite all other about him to doe the same: O come let vs sing. \\

Now David may be considered as a Private man, \\
\{ Publike person, \\
\{ Prince, \\
\{ Prophet. \\

Here then is a threedfold patterne in one: An example for Masters to stir vp their familie: an example for Preachers to exhort their people: an example for Princes to prouoke their Subjects into the publique worship of the Lord. It becommeth great men, especially to be good men: as being unprinted statues, and speaking laws into the rest. This affecion was in Abraham, \\
\{ Col. 9. 12. \\
\{ Ifaiah,44. and ought to be in all, excorting one another while it is called to day. \\

You holde it a good rule in worldly businesse, not to say to your seruants, Come ye, goe ye, arisie ye: but, let vs come, let vs goe, let vs arise. Now shall the children of this world be wiser in their generation, then the children of light? Doe we commend this course in mundane affaires, and neglect it in religious offices? \\
\{ Exod. 23. \\
\{ Ps. 119. 17. \\
\{ Ephes. 5. 9. \\
\{ Gen. 18. 19. \\
\{ Col. 9. 12. \\
\{ Ifaiah 24. 13. \\
\{ Heb. 3. 13. \\

Where, \\
\{ Psal. 132. 7. \\
\{ Matth. 6. 9. \\
\{ Exod. 20. 4. \\
\{ Matth. 1. 8. 20. \\

True: God is a circle, whose Center is nowhere, Circumference euery where: yet he is holde in holy Scripture to dwell in a heauen, and to be present in his Sanctuary more specially; manifesting his glory from heauen, his grace in the Church principally. For he saide in the Law, In all places where I shall put the remembrance of my name, I will come unto thee: and in the 7 Gospell, Where two or three are gathered together in my name, there am I in the midst of them. Albeit euery day be a Sabbath, and euery place a Sanctuary for our private devotions, according to the particular exigence of our occasions; yet God hath allotted certaine times, and certaine places for his publike service, Leuit. 19. 30. \\
\{ Comment in locum. \\

God is to be worshipped euery, and euery where. Yet the seventh of our time, and the tenth of our lucre, must more specially be consecrated to that honor which he requires in the Temple. And therefore Calvin is of opinion that David vted this speech vpon the Sabbath: as if he should say, Come let vs sing to the Lord, not in private only, but let vs come before his presence with thanksgiving.
The 95. Psalm.

As in the 100 Psalm: Go your way into his gates, and into his Courts with praise.

The consideration of this one point, that God is in every place by his general presence, in this holy place by his especiall presence, may teach all men to pray not hypocritically for fashhon, but heartily for conscience; not only formally to satisfy the law, but also sincerely to christen our lome to the Lord our maker, gluine unto a Cefar the things which appertain to Cefar, and unto God the things which belong to God. That we may not only praise where we should, but, as it followeth in the division Whereof: Let us sing to the Lord, let us rejoice in the strength of our salvation, let us shew our felowes glad in him.

Every one in his private mind will pay; Come let us sing, let vs heartily rejoice: But as good nearer a wit as nearer the better. Silence is a sweeter note then a loud, if a lewd sonnet. If we will needs rejoice, let vs (faith b Paul) rejoice in the Lord; if sing, faith David, let us sing to the Lord.

Vaine toyes are songs sung to the world, lasciuoues ballads are songs sung to the flesh, Sartricall libles are songs sung to the Deuill; only Psalms and Hymnes, and spiritual songs are melodies for the Lord. Pie debes Domino exultare fisvis sequens mundi infallitare, faith d Anguifìne upon this text: we may not exalt but inuit out the world, the flesh, the deuill: our exaltations and exultations are due to God only.

Veni exulcimur Domino.

Let us worship and fall downe, and kneele before the Lord our maker: not before a Crucifix, not before a rotten Image, not before a faire picture of a soule Saint: these are not our makers, we made them, they made not us. Our God, vnto whom we must sing, in whom we must rejoice, before whom we must worship, is a great King above all gods: he is no god of leade, no god of bread, no brazen god, no wooden god; we must not fall downe and worship our Lady, but our Lord; not any Martyr, but our Maker; not any Saint, but our Sainct: O come let vs sing unto the Lord, let vs heartily rejoice in the strength of our salvation.

Wherewith: with voice, Let us sing; with soule, let vs heartily rejoice; with hands and knees, let us fall downe and kneele, with all that is within vs, with all that is without vs; he that made all must be worshipped with all, especially when we come before his presence.

Here let vs make a stand, and behold the wise choice of the Church, assigning this place to this Psalm, which exciteth vs to come to the Temple quietly and joyntly, Come let vs sing; and when we are come, to demeane our selves in this holy place cheerefully, heartily, reverently. I would finde knowe of those who de-spire our Canons, as not agreeable to the Canon of holy Bible, whether thir vanishly sitting in the time of divine service be this kneeling; whether their standing be this falling downe; whether they give God their heart, when as they will not afford him so much as their hat; whether their lowring uppon their brethren, be singing to the Lord; whether their dutie required here, be to come in, to goe out, to stay in the Temple, without any respect of perfons, or reverence to place.

I would such as doe imitate the Turks in e habit, would likewise follow them in humble comportment while they pray: f Magnacum Ceremonia, & attentiones facris suis inter se Turces: nam ipsi vel digitum fidelium caput, perisse sibi pretiosis fruiam arbitrantur: quid enim sicut Bassus servitus habendus, ergo multo magis sicut Deus. Thooke of this ye that forget God, he will not be mocked, his truth is eternall, heaven and earth shall passe, but not one iot of his word shall passe: if an Angell from heauen, or Deuill on earth, if any private spirit shall deliuer into you rules of behaviour in the Church, contrary to this Canon of Gods owne spirit, let him be accursed, Anathema. Let us sing, let us worship, let us, who feare God & honour the King, fall downe & kneele before the Lord our maker.

Thus
Thus much of "David's exhortation to praise God. The reasons why we should praise, follow. Set downe.

1. First briefly, God is our Creator, therefore let us worship and fall downe and kneele before the Lord our maker, verse 6. He is our Redeemer, therefore let us sing unto the Lord, let us heartily rejoice in the strength of our salvation, verse 1.

2. Secondly, more at large from his - Mercies in generally, verse 3, 4, 5.

For the Lord is a great God: 1. Most mighty, almighty, able to doe whatsoeuer he will, and more then he will too. See the Creed.

In himselfe a great, that the heauen of heauens cannot containe him, much lesse any barren braine inwembe him: and therefore David here being not able to set downe the least piece of his greatness in the positive degree, comes to the comparistung, shewing what he is in comparison of other: A great king above all Gods. As being more excellent and mightie then anything, or all things that have the name of God.

Whether they be Gods in Opinion, As 1. gold is the couerous mans god, 2. belly-cherche the Epiphanies god, an Idolot the superflitious mans god.

Now the Lord is the King of all Gods in title, for he made them: of all Gods in opinion, for he can destroy them. 1. Angels are his messengers, and 2. Princes his ministers, all God's power is of the Lord. The manner of getting kingdomes is not alwaies of God, because it is sometime by wicked meanes; yet the power it selfe is owen from God, and therefore filleth in Scripture, the God of Gods, as the Rape man faith, 3. higher then the highest: for religion and reason tell vs, that of all creatures in heauen an Angel is the greatest, of all thinges on earth, an Emperor is the greatest: but the Lord (as thou sayest) is greater then the greatest as being absolute Creator of the one, and maker of the other: 4. Quantus Deus est qui Deos fact? How great a God is he that makes Gods, yea and marres them too at his pleasure! surely this is a great God, and a great king above all Gods. And therefore in what estate fouer thou be, poiffle thy soule with patience, rejoyce in God, be strong in the Lord, and in the power of his might, feare no man, no deuil, no other God, he that is greater then all these shall be thy defence; he will performe whatforsoever he will with promise concerning this life & the next.

In his hand are all the corners of the earth: A reason to prove that God is a great King above all Gods: he is a great God, because a King of Gods: and he is a King of Gods, because in his hand are all the corners of the world, subject to his power and prouidence.

The most mighty Monarch on earth is king as it were but of a mole-hill, a Lord of some one angle: but in Gods hand are all the corners of the earth, and the strenght of the hills, of most puissant potentates, in comparison of whom all other are low valleys, say the strenght and height of the hills are his.

Antichrist doth extoll himselfe above all that is called God. And the Popish doth make himselfe Lord of Lords, viurting the whole world for his Diocese: yea he hath a triple kingdom, according to his triple crowne; Supernatural, extended to heauen, in canonizing Saints; Infernal, extended to hell, in freeing foules out of Purgatory; Territorial, extended over the whole earth, as being vnuierall Bishop of the Catholike Church. But alas, vaine man, he is but a Fox in an hole, many corners of the earth are not his; England (God be praied) is not his, Scotland, Holland, Denmarke not his, a great part of France, the greatest part of Germanie, none of his, many thousands in Portugal, Italy, Spaine, none of his; the great Cham, the Persian, the Turke, the leaff whereof is greater than himselfe, none of his. And albeit all the Kings of the earth should bee drunken with his abomination, yet shoul he be Paitor vnuierall of the Church, but as the deuil is prince of the world; not by his owne might, but by others weakneffe,
The 95. Psalme.

weakness, as S. Paul said, He is our master to whom we give our selves as servants to obey.

So likewise the gods of the superstitious Heathen have not all the corners of the world: for, as themselves ingenuously confess, some were gods of the water only, some of the wind, some of some, some of fruit, 

But our enemies being judges. Other hold some parcels of the earth under him, and some lay claims to the whole by usurpation. But all the corners of the world are his by right of creation, as it followeth in the next verse.

The Sea is his, for he made it] An argument demonstrativus, to shew that all the world is subject to his power: and therefore in the Creed, after Almighty, followeth instantly, Maker of heaven and earth.

If any shall demand why David nameth here first and principally the Sea, before all other creatures: answer may be given out of Psalms; God, who is wonderful in all things, is most wonderfully wonderful in the Sea.

Whether we consider (as)

1. Situation of it.

2. Motion.

3. Imnumerableness of creatures in it.

4. Wonderful Art of PSaying on it.

Yet God in the beginning made this unruly foaming tuming leaft, and ene since ruled it at his becke: for he stideth the raging of the Sea, and the voyce of his waues; he founteth up this barking curre in the channell, as in a kennell; he layeth up the deeps, as in a treasure house, laying to the waters, I Hitherto saith thou comest, but nor further, and here shalt is thy proud vaues.

Hitherto concerning the greatestnes, and goodness of God in general. Now David in the seventh verse proceeds, intimating that the Lord of all in common, is our God in special. He is the Lord our God, as being the people of his pasture, and the sheepe of his hands: that is, himself doth feed and favour the Church in a more particular lot, committing this charge to none other. See Preface of the Decalogue.

The last reason is from judgement; for God vseth all meanes to winne men unto him. The summe whereof, is that we must not harden our hearts, and obstinately settle our selves in sinne, as our forefathers in the wildernesse: but rather heare the voyce of the Lord speaking vnto vs out of his Word all the day long, the whole time of our life generally, but on the Sabbath day more specially, lest in his anger be severe, that we shall not enter into his rest. Read this historia, Numb. 14. Exod. 17. for, as Paul doth teach, these things are written for our ensample, upon whom the ends of the world are come. Lege his torianum, nes, florium. The judgements of God are like thunder-claps, panem ad vnum, terror ad omnes. As in a Common-wealth, places of execution are publike, ad terraeum populi. because (as Plato said) Nemo prudentibus quis pectora est, sed ne pec: tor. And another ancient Philosopher to the same purpose: Alexander, non perseunt vs persunt, sed vs persnndo alias deterrent. That the State which had no benefit by their life, should make use of their death. In like manner, Almighty God in this huge Theater of the world, doth make some spectacles unto other, all of vs being either actors, or spectators: and so by consequence must take example by other, or else make example to other. See Epist. Dom. 9. post. Trinit.

Te
Te Deum.

Hat Hymnes accurately framed by devout men according to the word, may be sung in the Church with the Psalms of David, and other spiritual songs taken out of the word, we can all agree, and example: Precept, Coloffians 3.16. Admonish your selves in Psalms and Hymnes, &c. in Martyrocs both conforme this of singing in the Church: and Hymno, that Hymnes were godly songs, innuered by the Christians of that age. For Gods holy Church hath vised this custom from the Primitive times, even unto this present day.

Concerning Te Deum in particular: it is approved by Luther, and held by our Martyrs a good Creed: (as it is thought generally) composed by those two great lights of the Church, Ambrose, who was the most reftolnt Bishop, and Augustine, who was the most judicious Doctor of all the Fathers.

It is reported by Dacias, a reverend Bishop of Milan, that in his time, who liued under Justinian anno 538, this Hymne was received and vised in the Church: which argueth it of greater antiquity, then opisari Poperie. The Nomen- lift (as Augustine writes of Manlius the Manichee) Vél non intelligendo reprehendit, vel reprehendendo non intelligit. Either too much passion, or else too little knowledge.

Benediciste omnia opera.

This Canticle is a rapsodie gathered here and there from divers Psalms of David, as the marginal notes indigitate: cited often by the learned and ancient Fathers, and not cenfur'd for it by the Lutheran Historiographers. Cent. 5:column 219.

Imprinted at Middleburgh with the Domical Psalms in English metre: an honour denied unto the Church-Pflalter in prose. In a word, I find this Hymne least martyred then the reft, and therefore dimifi't, as Christ did the woman, John 8. Where be thine accurfes? Hath no man condemned thee? no more doe I: goe thy way.

Benedictus. Lyke I. 68.

The Benedictus, Magnificat, and Nunc dimittis, are said in the Church daily, whereas other Psalms of David, Asaph, Moses, are read but monthly. The reasons hereof are manifest, and manifold, I will only name two.

First, these most excellent Hymnes (as great gratulations wherewith our Lord and Saviour was joyfully received at his entrance into the world) were now so much more then the Psalms of David, as the Gospell more then the Law, and the new Testament more then the old. For the one are but prophecies of Chrift to come, whereas the other are plain declineries of Chrift already present.

Secondly, these songs are proper only to Chriftianity, whereas other Psalms are common to the Jews, as well as to the Chriftians, where in they praise God in their Synagogue, so well as we praise God in our Church. A Jew will sing with Asaph and David, that the Mefhias of the world shall come, but he cannot, he will not acknowledge with Zacharias and Simeon, that he is came. So that the Nencliff herein miffilifying the Churches eulcme, doth come to play the Jew; which I rather aferibe to the lightneffe of his folly, then to the weight of his malice. Sententiam Ecclesiae non intelligit, sed amas suam, non quia vera est, sed quia Italia.

It is fitly placed after the second Leffon, as an Hymne of praise to magnifie God for the comfort we receive by the sweet tidings of the Gospell; Blessed be the Lord God of Israel, for visiting and redeeming his people.
Concerning Amorfae &c.,

It is very remarkable, that Zacharias who was dumb, ver. 20, doth now not only speake, but also prophesie. He was made speechless, because he was faith-lose: but now believing, his lips are opened, and his mouth doth shew forth God's praise: saying, Blessed be the Lord.

Let no man in his affliction despair: for (as Ambrose notes) if we change our manners, Almighty God will alter his minde. Nec solum aliqui resistit, sed etiam insensit; concedit: He will not only restore that which was taken away, but also give more than we can expect. So he blessed the last days of Job more than the first: for whereas he had but 7000 sheepe, 3000 camels, 500 yoke of oxen, and 50 shee-asses: afterward the Lord gave him 14000 sheepe, 6000 camels, 1000 yoke of oxen, and 1000 asses. In the second of Joel; if you will turne to me (faith the Lord) with all your heart, with fasting, weeping, and mourning, I will render unto you the yeeres which the Grub hopper hath eaten, the Cankerwormes, and the Caterpiller. And moreover, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesie, &c. In the 9. of Matthew, when Christ lay the faith of the palse man, he did not only cure the fores of his bosome, but also the finnes of his soule: Some, be of good cheer, thy sinnes are forgiven thee.

In the first part two points

1. Who to be blessed; The Lord God of Israel.
2. Why; first for promising, then for performing redemption unto the world.

Blessed] That is, praised, as Psal. 18.47. Mat. 21.29. So that Zacharias here remembering a great benefit, begins his Hymne with thanks, Benedicit Dominus. Hereby figuring, that it is our first and chiefest duty to be thankful, to bless God, who doth so wonderfully bless vs in all the changes and chances of this mortal life, to say with: Job, The Lord giveth, and the Lord taketh, blessed be the name of the Lord. God be praised, and the Lord be blessed, is the language of Canaan: whereas vnhankfulness is the Devils text, and the blasphemies of wicked men are commentaries upon it.

The Lord] For, as Arisotle said; Praife is only vertues due: but none is good, s except God. Other are to be praised in him, so farre forth as they have received any gift or good from him, only the Lord is worthy to be praised in and for himselfe.

God of Israel] So called in two respects: first, in regard of his love towards them, as being his peculiar inclosure out of the Commons of the whole world, Deut. 7.6. Psalm 76. Eva 5.

Secondly, in regard of their servcie to him, he is God of other, will they all they. Pali. 99. 1. The Lord is King, be the people never so impatient; he setteth betwixt the Cherubins, be the earth never so quiesce: but Israel willingly submitted her selfe to serve him cheerfully with all her heart. The devil is prince of the world, because the wicked of the world be ready to give place to his suggestions: but the Lord is God of Israel; that is, all good men, because they resist Satan, and yeeld to his government, desiring daily that his kinsdome may come, and his will be done in earth as it is in heauen.

He doth vse this title, rather than another, in generall, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but Idols: that is, devils (as in Euthymius observes.) In particular, this title did best fit his occasion, because Christ the Redeemer of the world, was promised unto the servant, Abraham and his seed for ever: and therefore blessed be the Lord God of Israel.

Why? First for promising; then for performing.

The promisef of God touching the Messiah, are two fold.

1. Made by himselfe, to Adam, Abraham, Isaac, vers. 72, 73.
The BENEDICTUS.

2. Made by his servants: \textit{As he spake by the mouth of his holy Prophets, which have beene since the world began, ver. 70.} 

He spake] The Prophet is but the voyce: God himselfe is the speaker, as John Baptist said; \textit{I am the voice of him that crieth in the wilderness.} 

By the mouth] In the singular number; for albeit they were many, yet they spoke but one thing, from one spirit, as it were with one mouth. 

Which have beene since the world began] For all the Prophets have foretold of these dayes. 

In the transfiguration, Moses and Elias are said to talk with Christ: signifying hereby, (faith Origen) that the Law and the Prophets, and the Gospel agree all in one. And therefore Peter was vnwise to make three Tabernacles for one. 

Place, 

separated from the prophane vulgar, and 

consecrated to this high calling.

Grace, for being hallowed and elected to this office, 

they spake by the \textit{Holy Ghost:} endowed also 

with gifts of sanctification; in so much that Pro 

phets, and holy men, herebefore were \textit{voxem conversibilis, as it is observed out of the old Testament, Gen. 20. 7. and new, Luke 7. 16. } 

This may teach the Prophets in our time to be 
walking Sermons, Epistles and 

holy Gospels in all their carriage toward the people. 

Preach \textit{viva voce, quat pro-}

dicat vitæ, & voces. He doth preach most, that dothlive best. 

As it is said of John \textit{the Baptist, Cum miraculum nullum fecerit, perpetuum est ipsa miracula: So a good man doth alway preach, though he never comes in Pulpit.} 

Whereas such a Minister, as is no where a Minister but in the Church, is like \textit{Achitophel, who set his house in order, and then hanged himself.} 

The word preached is as \textit{Aaron's rod; if in the Preachers hand, it is comely: but if he call it from him, it will happily prove a Serpent. That which God hath joyned together, let no man put asunder, Holiness, and Prophecies. O Lord induceth Ministeris with righteoussesse, that thy chosen people may be ioysfull.} 

As God is mercifull in making, so faithfull in keeping his promisse: \textit{for he visited and redeemed his people.} 

\textit{Visits}:

In the better part, for visitation in mercy, not in judgement, as Psal. S. 4. Gen. 21. 1. 

If Christ did visit vs in our person, let vs visit him in his members. All of vs are his \textit{Rewards, and the good things he hath lent vs are not our owne, but his;} 

either the goods of the Church, and so we may not make them Improvements: or else the goods of the Common-wealth, and we may not inclose them. He is the best subject that is highest in the Subsidie bookes, so the best Christian that is most forward in subsidies in helping his brethren with such gifts as God hath bestowed upon him. 

The whole world (faith \textit{S. John}) \textit{lieth in wickednesse, ficeke, very fiche unto death.} 

All wickednesse is weakness, every sinne is a \textit{scire, Coeurouneffne is an infatuatable droppie; Pride is a swelling inmanie;} 

Letinne the Gentimens grant: Christ therefore the \textit{Great Physician of the world, came to visit vs} in this extremity: we did not fend for him, he came of his owne loue to seeke and saine that which was lost. It is a great kindness for one neighbour to visit another in sickness, but a greater kindness to watch and pray with the comforter: yet the greatest kindness of all is to helpe and heale him. Even so, and much more than to Christ loved the world; he came not only to see it, but to saue it; not only to line among men, but alo to die for men: \textit{as to visit, so to redeem.} The Lord did endure the crofle, that the senuant might enjoy the crowne: the Captaine desended into hell, that the foullor might ascend into heaven: the Physitian did die, that the Patient might live. 

\textit{Bernard pistily: Tripli morbo laborat geni humanie, principalis, medicina fines: id est, nemini vitæ & mortis. Venit Christus, contra triplexem hunc morbum, attulit triplex remedium. Narci sii, vivit, mortui venit.}
The Benedicite.

15

mortua est : eius nativitas purgavit nostram, pars eius destruxit nostram, vita eius
infruxit nostram. As 1 S. Paul in two words; He died for our sinner, and rose
again for our justification: that is, (faith 2 Aquinas) he died to remove from us
all that which was evil, and rose again to give us all that which was good. All
is inflolded in the word Redemere, the which (as Interpreters observe generally)
doeth imply that we are delivered from the bands of all our enemies, and they bee
principally fore:

\[
\begin{align*}
\text{World.} & \\
\text{Flesh.} & \\
\text{The Deil.} & \\
\text{1 Death.} & 
\end{align*}
\]

Christ overcame the world on earth, the flesh on the Cross, the devil in hell,
death in the grave; now being the Churches head, and husband, he took her
dowerie, which was sine (for shee had nothing else of her owne) and indowed
her with all his goods. 3 I am my wellbeloved, and my wellbeloved am I mine. So that
Christ was borne for vs, and ligned for vs, and died for vs, and rose againe for vs:
and therefore though the devil cry, ego decipiam; the world cry, ego desipiam;
the flesh cry, ego inficiam; death cry, ego interficiam: it makes no matter in that
Christ cryeth, ego rescipiam, I will care you, I will comfort you, I will visit and
redeeme you. See Gospell on Whitunday.

\text{His people} \] The Iewes, as sent to them first, and principally, whom hee did
visit in his owne person, whereas all other Dioceses of the world were visitid by
Commissaries: I lay first, for afterward all people were his people: 4 Isaias omnes
gentes, quantiam omnes gentes. In him we are all one, there is neither Jew nor
Grecian, neither bond nor free, neither male nor female. Gal. 3. 28.

\text{Augustine} \] The beleeuing Gentiles are more Israel, than Israel it selfe;
for the Iewes are the children of Abraham according to the flesh only but we are
the children of Abraham after the spirit: they be the forme of Abraham, who
doe the works of Abraham. But what was Abrahames chiefe worke? \text{? Scripture tells vs,}\nAbraham beleeved and it was imputed unto him for righteousnesse. So that as S Paul concludes, all beleeuers are true Israelites, Abrahams seed and
bounty by promise. See Nunc dimittis.

But shall we now finde because grace doth abound? God forbid. He hath de-
lered us from the bands of all our enemies, that we might serve him without fear,
in holiness and righteousnesse all the days of our life. 6 Sine timore, nisi timor Domini. Behaving our selues in this present \text{a} world religiously towards
God, righteously towards our neighbour, soberely towards our selues.

1. Who did redeeme this: \text{The Lord God of Israel, factor}
terre, factus in terra, yea, factus in terra.
2. Whom \text{Such as sitt in darkness and in the shadow of
death. His y enemies, always from his Common-
wealth, and open traitors to his kndomme.}
3. From what \text{From the bands of all our enemies.}
4. With what \text{With his owne precious blood, the
least drop whereof had bene meriti infiniti, yet his
death only, was meriti definiti.}
5. For what \text{That being delivered from sinne, we should
live in righteoussesse.}

Consider these points, and thinke not this Hymne too much vued in our Lit-
wpris: but sing with Zacharias daily, Benedicite Dominus: and say with S Da-
uid, Quaerat retribuam Domino pronomibus quæ tribuit mihi? 7 Primov nitil eram,
& feci me: perieram, quaesisti me: querentes inueniique, captivum redemisti me,
emptum liberasti me, de serno fraterni fecisti me. We owe our soules, our selues to
God for creating vs, more than our selues for redeeming vs.

Concerning John Baptist, and his office, which is the second general part of
this excellent song; see the Gospell Dom. 3 \text{& 4. Advent.}

\text{B 2}

\text{Jubilate}
The 100. Psalm.

Inhialte Deo. Psalm. 100.

The Church doth adioyne this Psalm to the Benediction, as a parable: and that not vniuely, for as the one, so the other, is a thanksgiving vnto God, inforced with the same reasons and arguments: in so much as Zacharias is nothing else but an expounder of David, or Moses. As Augustine vitriely, The new Testament isch hidden in the old; and the old is unclasp'd in the new.

The Lord is gracious, his mercy is everlasti[ng] That is, he promised euermore by the mouth of all his holy Prophets since the world began, that we should bee faine from our enemies, and from the hands of all that hate us.

His truth endureth from generation to generation That is, he did in due time performe the mercy promis'd to our forefathers, he remembred his holy covenant, and kept that oath which he vowe to our father Abraham, and his seed for euer.

To what end? That we might serve God with gladness, as David in his text: that is, serve him all the dayes, of our life without feare, as Zacharias in his gospe.

God i inninuated himselfe to the Ieues, as a Lord, Exod. 20.; but to the Christians, as a father, Matth. 6.9. And therefore seeing we are translated from the bondage of servants, vnto the libertie of fones; having in stead of the Law, which was exceeding grievous, a burthen which is a light, and a yoke which is easie, Let us serve the Lord with gladness, and come before his presence with a song: Non in amaritudine murmurationis, sed in incendiate dilectionis, as Augustine vp.

The whole Psalm doth afford many profitable doctrines and vses: in that the Prophet doth double and treble his exhortation: O be ioysfull in the Lord, serve him with gladness, with a song. Go e in to his gates with thanksgiving, into his courts with praise, be thankfull, speake good of his name; he doth inninuate our floth and dulness in that behalfe: and therefore it behoueth all men, especially teachers of men, in season and out of season to preffe this dutie.

It teacheth all people to praise God with a good heart cheerfully, verse 1.

Not in private only, but in the publike assemblie also for publique benefits reci-
cieved of the Lord, verse 3.

Our bodily regeneration, and ghostly regeneration, are not of our selues, but only from God, verse 2. See Epis. Dom. Pape.

Who is alway the same in his truth and goodness towards vs: albeit wee be variable in our loues and promises one to another, verse 4. See Nunc dimittis.

The Creed.

His Apostolical Creed is pronounced after the Lessons, and the Nicene Con-

fession after the Gospels and Epistle: because faith (as Paul teacheth) is by

hearing, and hearing by the Word of God. We must first heare, then confesse: for

which cause the Church, of Scotland also doth vsuallie repeat the Creed after the

Sermone.
The Creed.

I beleue in God, &c.

Albeit the Creed be not protocanonicalll Scripture, yet (as A. Ambrose speaks) it is the key of the Scriptures: and (as Augustine) a plaine, short, absolute summe of all holy faith. Other Confessions, as the Nicene and Athanasian, are receiued of the Church not as new, but rather as expostions of this old. For as the four Gospels are indeed but one Gospel; so the three Creeds are in substance but one Creed. And therefore I thought good in my passage thorow the whole Service-booke to touch upon it a little, giving you rather a brieuer resolution, than a full absolution thereof.

Observe then in it the

Title: The Creed of the Apostles.
Text: I beleue in God, &c.

In the title note the

Authors: Apostles.

It is called in English Creed of the first word Crede; as the Pater Noster is of the two formor words, Our Father: in other languages, Symbol; the which hath three significations:

1. A shot.
2. A badge.
3. A ring.

Author, because every particular Apostle conferred his particular article to this spirituall banquet, at least the whole doth arise out of their common writings.

2. A badge, for as a fouldier is knowne in the field by his colours and coat to what Captaine hee doth belong: so the Christian is distinguisht by this Creed from all unbelievers, and misbelievers. In token hereof, by good order of the Church, we stand up as the Creed, openly to manifeest our faith and allegiance to Christ Iesus our General.

3. A ring, the same whereof is digged out of the rich mines of the Bible, refined with the fire of Gods holy Spirit, and accurately framed by the blessed Apostles.

It is the very wedding ring wherewith the Minister in our Baptisme maried vs vnto Christ, when as in the publicke Congregation Christ for his part solemnly profepted by the mouth of his Minister that hee would be our God: and we likewise vowed for our part, by Godfathers and Godmothers, that we would be his people. The Creed then ought to be respected as the signet on our right hand, and as the marriage Ring on our Looes finger.

Now for the Authors, it is said to be the Apostles, (as some thinke) made by themselves after they had recuewed the Holy Ghost, and that before they departed out of Jerusalem to Preach the Gospel vnto all Nations: Anno Christi 44. Imperatoris Claudii 2. Iulii 15.

Other, that it is the Apostles, as being consonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the Gospels abridgement, which Christ taught his Apostles, the Apostles the Church, and the Church hath delivered vnto vs in all ages: and therefore though it be not the Scripture of God, yet it is the word and truth of God: of greater authority than other Ecclesiasticall traditions, whether they be Confessions of particular Churches, or writings of private men.

The Text.

The text hath two parts: Articles.

Affirm: Amen.

Articulus ab articulis: Pasch, quia quiddam est arctum in se.

Articulus ab articulis: Altare, quia alia arctat ad credendam.

In the profession, or whole body of articles, two points are remarkable:

B 3
The Creed.

The Act of faith.

Act: I believe. Where note the Personality, I

Formality of faith: Believe in.

Howsoever one must pray for another, saying Our Father; yet every one must believe for himself, I believe: Habacuck 2.4. See Gospels on St. Thomas day.

Formality, Believe in. For (as Aug. and b Lombard teach) there is great difference between.

God.

Multi &multi, many bad men, yea the Dei whom himself he believeth that there is a God: but a Christian ought to believe in God: that is, Credendo amare, credendo in eam ire, credendo eis adhereae Confessing God to be his God, in whom he puts all his trust and confidence, manifesting his faith in deeds, as well as in words: according to that of Irenens: To believe, is to do as God will.

Name, God.

God.

Essentially in Attributes, Almighty.

The matter or object of the Creed concerneth.

Father.

Name, God.

Sonne.

Holy Ghost.

Church.

Concerning the name: Aug. faith it is impossible that four letters and two syllables, Deus, should contain him, whom the heauen of heauen could not contain: Des nomen mirabile nomine, super omne nomina sed sine nomine.

For if all the land were paper, and all the water inke, every plant a pen, and every other creature a ready writer; yet they could not set downe the least piece of his great name.

For he doth vouchsafe to be prais'd in our words, and by our mouths, or rather indeed by his owne words, and owne spirit: for he must be called and called upon, as he hath revealed himselfe in Scripture, where hee is knowne by the name Jehovah, or God: and therefore this name is not properly communicable to any creature, though analogically given to many.

In God! Not Gods, as the Nicene Creed, in one God. For God (as Bernard said) is omnissimus, the most one: si non est unus, est solus, either one or none.

Attributes: Almighty.

God is able to doe whatsoever he will, and more then he will too: more by his absolute power, then he will by his actual: Matth.39.26.53.

He can neither lie, nor die: Dicitur enim omnium falsificando quod nihil, non patiendo quod non vult.

Creator.] His almightinesse doth prove that he is God, and the creation of the world that he is almighty, Jerem.10.11. Let any make a world (faith Augustine) and he shall be God. Angels, men, and devils can make and vmake some things: but they cannot make them, otherwise then of some kind of matter which was before: neither can they vmake them, but by changing them into some other thing which remaineth after. Only God made all things of nothing, and can at his good pleasure bring them againe to nothing.

Nothing, but nothing, bad the Lord Almighty.

Whereof, where with, whereby to build this City.

Of heaven and earth.] And all that therein is: Exod.20.11.
<table>
<thead>
<tr>
<th>The Creed.</th>
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<tbody>
<tr>
<td>2. Christ.</td>
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<tr>
<td>This person is described by</td>
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<tr>
<td></td>
</tr>
<tr>
<td>1. Jesus is his proper name, given him by the Angel. Other, if any have the very name, were typical Saviours only. Jesus Name, the figure of Christ as a King: Jesus Sydracke, the figure of Christ as a Prophet: Jesus Isfedeke, the figure</td>
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### Notes
- *Heaven is three-fold, where Fowles are, the airy heaven: Gen. 1:30. Stars are, the firmament: Gen. 1:17.*
- Earth containeth land and sea, Psalm. 24.1. Nam omnipotens b una eximia, manus Dei erat in celo angelo, & in terra vermiculos: non superior in illis, non inferior in illis. Thus (as one said) almighty God is known, ex posisco ergo, sicet non ex antica facie: by his effects, ad extra, though not in his essence, ad intra. Secundum eff spectulum, the creation of the world is a glass, wherein (faith d S. Paul) we may behold Gods eternal power and Majestie: which the divine, & poet paraphrasing:

   The world's a school, where in a general store, God always dumbs Lestures of his glory.

- Plate called it Gods epistle: the renowned Hermite & Antonius, a booke, where-in every simple man who cannot read, may notwithstanding spell that there is a God. It is the Shepherd of Calender, and the Ploughman's Alphabet.

   This appertaineth essentially, and generally to the whole Trinity: for the Father is not only Creator, and Almighty, but the Sonne, and the holy Ghost.

   The creation in the masse, the matter, is attributed to God the Father; in the disposition of the forme, to God the Sonne: in the preseruation of both, to God the holy Ghost.

- It is said of God personally: Sonne.

   Holy Ghost.

   The Father is the first, not in any priority of nature, or honour, or time, but order for (as the school) Prioritate oriis, according to that of Athanasius in his Creed, The Father is none, the Sonne is of the Father alone, the holy Ghost of both. I will send (faith b Christ) from the Father, even the Spirit of truth, Ego mittam a Patre verum, &c. Offendens quid pater est, &c. Dicentur principium, &c. Adorare sempiterne, this unaffected mystery. Scrutari temeritas est, credere pietas esse, non esse Bernard, de considerat. ad Engenium, lib 5.

   Christ by nature, singulariter.

   Good men, by adoption, specialiter. All men, and all things, by creation, generaliter; as that works is appropriated unto him in regard of his power.

   And in Jesus Christ his only Sonne our Lord.

   That which concerneth the second person is more largely set downe then all the rest, teaching vs hereby, that as we should respect other doctrine; so this in more speciall fort, as being the center of all the Creed and Scriptures circumspection, 1 Cor. 2.2.
the figure of Christ as a Priest. * Augustine, * Eusebius, and generally all expositors upon the 3d of Zachary.

This sweet name contains in it a thousand treasuries of good things, in delight whereof St. Paul vthit it five hundred times in his Epistles, as Genesis 48. obserueth. *Idem Sedulius apologet. *S. Francisci lib. 1ider. 1.

2. *Christ*. His appellation 1st of office and dignitie. Concerning these two titles, Jesus and Christ, see the Gospels *Dom. t. pott Nativity.

3. *His only Sonne*; which God, John 1. 1. implieth that he is A distinct person from the Father, *Mar. 28. 19.*

God, because he is a Sonne, not as other by favour, but 2d by nature: whatsoever the Sonne receiveth of the Father, he receiveth it by nature, not by grace, and he receiveth not as other, a part, but all that the Father hath, sauing the personal propriety.

*Only Sonne* Called the 1st begotten, in respect of his mother and humane nature; 2d only begotten in respect of his Father, and divine nature. For the holy Spirit is not begotten, but proceeds (as the Scripture doth distinguish) *Nasus* est a potentia intelligente, quia filius cognatione naturae, & est Imago patris: at procedere est a voluntate, qua spiritus filius est amor, &c. I beleue: Lord helpe mine unwitche.

The conception, *And* prouch that the Sonne is equal with the Father, as concerning his Godhead: yet a distinct person. *Alius personalis, non aliud essentieller* I beleue in God the Father, *And in Jesus Christ.*

Our Lord, as our *Creator.*

*Governer, as head of the Church, Ephes. 4.*

b *Suetonius* obserueth that Augustus refuseth the name of Lord. *Orosius* notes that it was at that time when Christ was borne, that all Lordship might be given unto him. See Epistle *Dom. 17. poti Trinit.*

Christ's incarnation is Israel's *conflation, for all sound comfort stands in happiness, all happiness in fellowship with God, all fellowship with God is by Christ* who for this cause being very God, became very man, that he might reconcile God to man and man to God: he became so little, that we might be great; the Sonne of man, that we might be the *Sons* of God.

His incarnation hath two parts: 1. *Conception.*

Conceived by the Holy Ghost.] Works of power are attributed to the Father, of wisdom to the Sonne, of grace to the holy Ghoft. Wherefore 3 because this was a worke of highest loure in God toward mankind, it is ascribed espatically to the holy Spirit, *Luk. 1. 35.* The Holy Ghoft shall come upon thee, and the power of the most high shall overshadow thee. 4 Signifying hereby that this mysterie cannot be seene cleerely, therefore not to be examined curiously. *S. Augustin* calls it a sweet conception, where speech is Husband, and ear Wife. Meaning, that asfoone as the bleffed Virgin affected to the Angels meslage, he conceived. 5

*Birth.* I make Christ's incarnation a part of his humiliation, because there can be no greater abasement, then that he, who thou'd in the clouds, should cry in the cradle, 6 swaddled in a few raggs, whom the heavens of heavens could not containe; that the eternall Word should become an infant; that he who was the Father of *Mary*, should be now the Sonne of *Mary.*

The Scripture tells vs how man comes foure 7 waiseth into the world.

1. By the helpe of man and woman, as all are vvisually borne.

2. Without any man or woman, and so the first man was created.

3. Of a man without a woman, and so was *Eve* made.

4. Of a woman without a man, and so was Christ borne.

Of the Virgin *Mary.* Where the Name, *Mary.*

mother of Christ is described by her *Surname, Virgin.*

The new Iesuites, and old Friers, have many wonderfull extrauagant conceits of
of this name: let it suffice, that it is added in the Gospel, and Creed, to shew that Christ came of the lineage of David: and that therefore he was the true Messiah, as God had promised and prophesied by the mouths of all his holy servants.


Before his birth against


Before his birth against

2. Gentiles.

3. Heretics.

Vnto the first we say with Cyril: Pariet Aaronis virgo sine semen, & non pariet virgo sine semen? aut utrumque negate, aut utrumque concedite.

If? a: "Quy enim Ionis cearbro Minervam, & ex eis dixit femore Bacchum falsa pro getum esse fabulamini: quomodo ex utero virginis Christum nasci dicitis impossibile?"

Against the second, we have

FaQt: "Quoniam animalia mutata sine commissione generantur. And Plutarch in the life of Numa spake like this: Angell: Incredibile non est, ut Spiritus Dei cum muliere coept, etque fabolis quodam principia ingenere.

The u Cerinthus, Ebinites, and Carpocratian Heretikes held that Christ was the natural Sonne of Ioseph; & verus & meruus homo. Contrary to Text, Mat. 1:15, Luk. 3:23. See the Gospel Dom. 1. past Epiphan.

In his birth against

Old Heludians.

Vnto these that of Esay 7. is opposed: Ecce virgo concipiet, & pariet filium. The which words are to be construed in sensu composito, non disjiso: stillicida integra permanens, & conceptura, & parturium, nam quae figuram vel prodigium est, et quae futur virginum conceperet, & corrupta, pereret? b Hierat quoque, qui erit mirabilis. Si pulcherrimae extinctoriam, non erit singulariter. Demum Deum qui ad hanc pro foss, quod nos stammar in vetustate non possit; & Fides adspici, & nulla quosquie remanet. See the Gospel of the Purification.

After his birth against the Old New Antidicoordinatus, holding it a point of zcel to disgrace this holy Virgin: whereas it is our duty rather highly to revere her, as being the Mother of our Lord; a Prophetesse on earth, a Saint in Heauen, (as the Fathers vphall) the window of Heauen, through which it pleased the light of the world to illuminate such as sit in darkness, and in the shadow of death. Of such estimation in the Church, that whereas the first general Councell was assembled against Arius, to maintain the honour of the Sonne, and so by consequence of the Father: The second against Macedonius, to maintain the honour of the Holy Ghost: The third was assembled against Nestorius, to maintain the dignity of the blessed Virgin. And therefore let nor vs give her too little, though the Papists have gueuen her too much. See Gospel on the Annunciation.

Passion.

Chrift passion

First summarily, Suffered under Pontius Pilate.

is set downe

Then particularly

Crucifed.

Dead.

Buried.

All which our Saviour did not endure for himselfe, but for vs. He was wounded for our transgressions, and broken for our iniquity. In me, & promise delius, & profess nil habit us good doles. O Domine lefu doles non tua, sed vulnere mea. He suffered for vs, leaning vs an example, & that his passion might delier vs from sinne, and his actions direct vs to vertue; teaching patience, humility, obedience, charity. Greater patience cannot be found, then for the Author of life, to suffer
The Creed.

fetter an ignominious death ignominiously; no greater humility, then for the Lord of all Lords to submit himself to be crucified among the trees; nor greater obedience, then to be willing rather to die, then not to fulfill the commandement of his Father; nor greater charity, then to lose his life to save his enemies. For love
is more shewed in deeds, then in words, and more in suffering them in doing. See
Gospel on Sunday before Easter, and Epistle 2. Sunday after Easter.

P. Nos immortalitatem malum a Deo jussit, ut mortemur:
Christus immortalitatem bene usus, ut vixeremus.

Exaltation.

Note the Creeds order answerable to the Scripture. For Christ first suffered, and then entered into glory. Teaching vs hereby, that we must first bear with him the Cross before we can wear with him the Crown. Christiatis, as Luther said, is Crucianus. As a little among the thorns: so is my love among the daugh-
ters: Cant. 2. 2.

Christis exaltation hath foure parts: his

1. Triumph in hell.
2. Resurrection.
3. Ascension.
4. Session.

I make Christs descending into hell a part of his advancement, rather then abatement, because this general Creed, of the whole Church, and the particular confession of our Church, make it a distinct article following Christs Suffering, Death, Burial: and therefore cannot aptly be construed of his agonie in the garden before his death, nor of his tortures on the Cross at his death, nor yet of his burial after his death: Ergo, Credendum est Christum ad inferos in genere: credibile ad inferos damnatorum in specie, triumphandi gratia secundum animam realiter, et localiter descendisse. That as he did overcome the world on earth, and death in the grave: so likewise he did triumph over Satan in the courts of hell his owne kingdom. For my owne part, I rest my selfe in the judgement of the Church wherein I live, and hold it enough to beleive that Christ did so much, and suffered so much, as was sufficient for all: efficient for me: praying with the Greek Fathers in their Liturgie: By these unknowe sorrowes and sufferings felt by thee; but not distinctly manifest to vs: have mercy on vs, and save vs. O grace-
leffe pleasant life, we scantily follow Christ to heauen: albeit we beleive that he went for vs into hell.

Christis resurrection is the locke and key of all Christian religion and faith: on which all other articles hang. See the Gospel on S. Thomas and Easter day.

Place, Mount Olives.

In Christs ascension points obseruable:

Time, When he had taught his Disciples, and while they beheld him.

Manner, A cloud took him up out of their sight: Act. 1. 9. See the Epistle for Ascension day.

Christs Session is Place, Heauen: that is, the Heauen of heauen.

set forth by the

Effect, Comming to Judgement.

Spiritually, The good which live with the spiruall life of grace. The bad, which are spiruall dead in sinne.

Corporally, Because at that day most shall be dead, and many shall be found alive, who in the twinkling of an eye shall suddnely be changed, as S. Paul tells vs.

Origin thinketh that the Priest had bels in the lower part of his robe, to put vs in mind of the end of the world. Our good God hath prepared such things for vs, as they had not seen, neither care they heare, neither came into mans heart. S. Si in cor hominis non ascendet, cor hominis illux ascendet. Seeing the Judge shall
The Creed.

shall come from heaven, let vs before send thither our hearts to meet him; and
in the mean while thence to look for him, Philip. 3. 20. He hath said it, who
is Truth it selfe: Surely I come quickly. Amen, even so come Lord Jesus.

I beleue in the holy Ghost.] The Godhead of the Father is especially mani-

fested in the Law: the Godhead of the Sonne especially manifested in the Gop-
pell: the Godhead of the Holy Ghost especially manifested in the Creed: intima-
ting so much in four words, as the whole Bible contains of this argument; 

namely, first, that the Holy Ghost is God, otherwise we might not beleue in
him. Secondly, that he is a distinct pereson from the Father, and the Sonne : 
I beleue in the Father: in the Sonne: in the Holy Ghost. And thirdly, that he pro-
ceedeth from the Father, and the Sonne, infolded in the Title, Holy Ghost. For
albeit the Father is holy, the Sonne a spirit, and the Sonne a spirit, in respect
of their nature; yet onely the third pereson is the Holy Spirit, in regard
of his office. The holy, because beside the holinece of nature, his special
office is to make the Church holy. The Father sacramificantly by the Sonne and
by the Holy Ghost: the Sonne sacramificantly from the Father by the Holy Ghost:
the Holy Ghost sacramificantly from the Father and the Sonne by himselfe
immediately. As we beleue that the Father is our Creator, the Sonne our Redeemer: so like-
wise that the Holy Ghost is our Sanctifier.

Againe, the third person is termed the Spirit, not only in regard of his nature,
which is spiritual, but because he is spired, or breathed from the Father and the
Sonne: in that he proceeds from them both. How, I cannot say, you need not
search, orly beleue. For as the Prophet said of the Sonne, Who shall declare his
generation? to the most judicious Doctor Augustine, of the holy Ghost, Who
shall declare his procession? Inter illam generationem, & hanc processionem,
distinguish nostío, non caleo, non sufficio. Qua & illa, & illa est ineffabilis. And therefore as
the same Father in the like cafe: Dun fiiit hic divus humana cogitatio, cuncta
vel omne ignario, vel ignarum vel ignaro nos facere. See the Gospels Dom. post. Asconion.

The holy Catholike Church.] The second part of the Creed concerns the
Church: for as Augustine obserueth, the right order of a Confession did require,
that after the Trinity, should be joined the Church, as the house for the owner
and cite for the founder. Againe, the Creed doth end with the Church as it
did begin with God: to put us in mind that except we have the Church for
our mother, we never shall have God for our father.

The Church is described here by properties, and prerogatives.

Her properties are three : 1. Holy. 
2. Catholike. 

Her prerogatives 1. In the soule, remission of sinnes. 
2. In the body, resurrection of the dead. 
3. Both in soul and soule, life everlasting.

The word, Creed, must be repeated in this article: but the preposition n (in)
omitted, by which the Creator is distinguished from the creatures, and things
pertaining to God from things pertaining to men. It is said, I beleue in God, in
the Sonne, in the holy Ghost: but in all the rest, where the speech is not of the God-
head, (in) is not added. I beleue there is an holy Church, as a company gathered
to God, not in the Church as God. So the left copies and the v worst too, read.

Civill, for an ordinary assembly : Acts 19. 32. 39.

Holy places, 1 Cor. 14. 34.

Church is

vied in a fende

Seserally, for every faithfull pereson in the Church
of God, 1 Cor. 3. 16.

Church is

historicall for

Holy per-

sons,

fons

One house: Rom. 16. 5.

One citye or countre, the Church of

Sardi, Ephesus, Apostol. 3.

The whole world, as in this article.

All men and Angels elected to life everlasting, and made
one in Christ.
### The Creed.

It hath the name both in Greeke and Latine of calling out and severing from other, as being indeed a chosen and peculiar people; \*\textit{ negotiations.}

*Not Churches, but Church.* Because all the congregations of the faithfull in the whole world make but one only Church. For as a Kingdome diuided into many Shires, and more Townes, is called one, because it hath one and the same King, one and the same law: so the Church is one, \*\textit{ because it liveth by one and the same Spirit, and is ruled by one and the same Lord, and professeth one and the same faith: not one as yed to one place; much less one perfon; as the Pope's} innuendly confine it: for as all of them make the Catholike Church to be nothing else but the Roman Church; so some of them have made the Roman Church nothing else but the Pope. \*\textit{ Pope virtualliter est sota eccl. fa, faith} \*\textit{ was} Har

\*\textit{ enum in lib. de pastorilate Papa cap. 23.} As the tumultuous Anabaptists had framed a Church like \*\textit{ Axines Aæchbolif,} all body and no head: so the Roman parafites have built a Church like the \*\textit{ Footfúole,} all head and no body. \*\textit{ See Epiftle Dom. 17.} \*\textit{ post Trinit.}

### Holy.

*Holy.* There are many wicked in the Church, and the best men have some faults; how then is it holy? \*\textit{ Luther answeather in a word: If I looke upon my selfe, or my neighbour, I cannot perceiue that the Church is holy: but if I looke upon Chrift, who took away the finnes of the world, then I see it all holy. It is said well, \*\textit{ I beleue; for we cannot see this hollinesse, overshadowed with manifold infirmities outwardly, though the Kings daughter is all glorious inwardly.} \*\textit{ b Sanctified by the washing of water through the word, that is, made cleane from all finne by the precious bloud of Chrift, which is daily presented vnto vs both in the Word, and in the Sacraments.}

1. Of her head: which is most holy; like as onet that hath a faire face is said to be a faire man, albeit he have some crooked finger, or goutie toe.

2. Of her faith: which is holy, formaliter et effectu: an \*\textit{ undefiled law converting the foule, in it selfe holy: which forbideth nothing but that which is evil, and doth not enjoyne any thing but that which is good, and making other holy: being the \*\textit{ power of God vnto salvation.}

3. In regard of her life: which is holy, \*\textit{ free from sinne} \*\textit{ reigning and condemning: even in this world made holy by sanctification partially: by imputation of righteousness perfectly.}

This must be confinued of the Church invisibl, the triumphant part whereof is most holy, the militant more holy then 

\*\textit{ Infidels, Jews, Turks, Herevices, and other out of the Church, who cannot enjoy the gift of sanctification: I lay more holy, because in this life we receive \*\textit{ faith Paul} but the first fruits of the \*\textit{ first; not the tenth of the fruit, faith Luther: and therefore \*\textit{ Christians non est in sale, sed in feri; not is perfect, but that he need to hope under mercy.}

Now for the Church visible that is a field wherein are Tares as well as Wheat, and both must grow together untill the great harueft, Matth. 13. Compared to the Moone, Rev. 12. 1 sometime decreasing, sometime increasong: but when it is in the full, it hath some spots: and therefore Brownis and Anabaptists obtrude more perfection upon the Church then God requires.

Heaven hath none but good, Hell none but bad, hard both good and bad. \*\textit{ cm Sub specie perfecionis, imperfectionem nullam tolerare possumus, aut in corpore, aut in membris Ecclesie; sine discolos non innumero superbas, & hypocris sedecere monementur.}

Catholicke. This word is used sometime for Orthodoxa; in which sense \*\textit{ Pacius} said, \*\textit{ Christian is my name, Catholike my surname. So Rome was, England is, a Catholike Church. But it properly signifies univerfal, here: because extended...
The Creed.

extended to all places, and all times, and all persons, not only those who are now living, but also those who have been from the beginning, and shall be to the end of the world. So that to say, the Roman Catholic Church, is like the byword of Kent and Chryselemon: all one as to say, the particular, or the special general Church.

From this natural exception arises that other borrowed, as in the Creed of Athanasius: hac est fides Catholica: that is, quod ubique, quod semper, quod ab omnibus crediditum est. The Catholic faith is that which is taught all men: Mat. 28.19. Mark 16.15. in all places, Rom. 10.18. at all times, 2 Cor. 18.19. And Pfal. 119.80. Thy word, O Lord, endureth for ever; and thy truth also from generation to generation.

Fides est unum in quinque non quinque, an evidence of things not evident. So that the Church we must be become is Catholike; not sensible, subject to view; but invisible, an object of faith.

Communion of Saints.] The Church's third property, which is expounded the two former: hodie est the Catholic Church, to wit, the Communion of Saints. If a Communion, then Catholike; if Saints, then holy.

Of the members with the head, because every Christian hath interest in all the benefits of Christ, who is not a garden-flower private for a few, but the Rose of the field common to all: and therefore S. Inde calls his grace, the common salvation.

This communion hath two parts: fellowship

Of the members with the head, because every Christian hath interest in all the benefits of Christ, who is not a garden-flower private for a few, but the Rose of the field common to all: and therefore S. Inde calls his grace, the common salvation.

As in the natural body: so in the Church, Christ's mystical body, there is a perpetual sympathy between the parts if one member suffer, all suffer with it; if one be in health, all rejoice with it.

Martin Luther said well and wittily, that a Christian is a freeman, and bound unto none. And againe, that he is a diligent servant and wastath unto all. Vere omnia horum, omnium operum, omnium perfessorum: becoming all things unto all men, that he may win them unto Christ. As that Antichristian in filie, so the Christian is in deed, Servus servorum Dei.

There is a knot of fellowship between the dead Saints and the living. They pay to God for our good in general: and we praise God for their good in particular: I say, we praise God in his Saints particularly, for giving Mars, Peter, Paul, such eminent graces on earth: and now such incomparable glory in Heaven. In affection and heart we converse with them, always desiring to be dissolved, and to be with Christ.

Remission of sines.] All of vs are borne in sinne, prins damnati, quin nati (faith * Bernard) and after increasing, we grow from evil to evil, until our sines are remitted by God's grace, conveyed unto vs in the Church by his holy Word and Sacraments: it is a remission, not a satisfaction: a work not of our merit, but of God's mercie, who beholding vs in Christ, repents our sines as his no sines.

I have put away thy transgressions, as a cloud, and thy sines as a mist, so remitted as if they never were committed. Agnus Dei qui tollit peccata mundi, &c. dimittendo qua falsa sunt, & adiuvando ne sint, & perducendo ad vitam omne sibi non possunt.

Sines in the plural, be they never so many for quantitie: never so grievous for qualitie. Say not with Cain, * My sinne is greater than can be pardoned; but with * Paul, All things worke for the beft unto them who love God. Remember (faith * Luther) the speech of God to Rebecca: Maior servium minor: The greater shall serve the lesser. Our spiritual enemies are stronger, and our sines are greater then we: yet they shall serve for our good: the greater shall serve the lesser, I believe the remission of sins. A very great benefit, because this pardon is from the foules life.
Whereas the wages of sin is death of
Body, which is the temporal death.

Soul, which is the spiritual death.

See the Epistle Dom. v. 7. post. Trinit.

Resurrection of the body.] The whole Creed in grosse, and every parcell argueth a resurrection, as Erasmus aptly. This one article is the basis of all the rest, or for if there be a God Almighty, then he is just; and if just, then another reckoning in another world, where good men shall be rewarded, and evill condignly punished. If a Iesus Christ who is our Saviour, then he must discharge the works of Satan, which are sinne and death: as an Holy Ghost, then all is hallowed temples, who did glorifie him here, shall bee glorified of him hereafter. If a Church which is holy, then a remission of sins, a resurrection of the body, a life everlasting, that all such as have beene subjects in his kingdom of grace, may like-wife be Saints in his kingdom of glorie: so as God is principium effectuum in creatione, resurrectionem et redemptionem: so, perpetuum in retributione.

Life everlasting.] The chief good, and last end, which we gaine by being in the Church. All men on earth have life, but not everlasting: that damned in hell endure that which is everlasting, yet not a life, but an eternal death, as being perpetually tyed unto tormentes, infirned ever to suffer that they would not, neither can they doe any thing that they would: only the Church elected by the Father, redeemed by the Sonne, sanctified by the Holy Ghost, shall enjoy life everlasting, not by purchase or inheritance, but by donation and franke almaine. The spiritual hand which apprehends this deed of gift is faith: and therefore begin well with I believe in God, and continue well in being a member of this Holy Catholike Church, and thou shalt before to end well with everlasting life.

Amen.] Our assent to the Creed, signifying hereby that all which wee haue said is true and certaine.

O Lord increase our faith.

The Novellists have cenfured this, and other like Suffrages, as short cuts or shredings, rather wifes, then prayers. A rude speech, which fauoureth the shrop, more then of the schoole: for our Church imitated herein the meekie Publican, O God, be mercifull to me a sinner: and the good woman of Canaan, Have mercy on me, O Lord: and dcouto Verbum, O some of David, take psie on me. Thee short shredings and lifts are of more value then their Northern broad-cloth: the which (as we see) shrinke in the wetting: whereas our an cient custome hath continued in the Church above 1200 yeares; for Augustine writes, Epist. 111. that the Christians of Egypt vided in their Liturgy many prayers, every one of them being very short, quamquammodo e circulas, as if they were darts throwen out with a kinde of hidden quicknesse, left that vigilant and erast attention of minde, which in devotion is very requisite, should bee wafted and drulled through continuance, if their prayers were few, and long. Nam pterum, hoc negotiumplus gemitibus quam saporibus, plus fletu quam affluat, faith the same Father in the same place. Peruse that learned Epistle, for it is a sufficient Apologie, both for the length of our whole service, as also for the shortness of our severall prayers. If Augustine now luted, and were made Vimate betweene the Novellists and vs, he would rather approve many short prayers in England, then those two long prayers, one before, and the other after Sermon, in Scotland and Generall.

For this particular Dominius vobiscum, it is taken out of the second Chapter of Ruth: an vnual salvation among Gods people: Iudg. 6. 12. Luke 1. 28. And therefore the like among vs, as God save you, God blefe you, God speed, &c. are not idle complements, or taking Gods holy name in vaine: but Christian and
Cum spiritu tuo.

The peoples answer, Cum spiritu tuo, is taken out of the second Epistle of Paul to Timothy: The Lord Jesus Christ be with thy spirit. It answereth the reapers answer to Boaz; The Lord bless thee. These mutual salutation intimateth sweet agreement and love betwixt the Pastor and Parishioners: it is the Ministers office to beginne, and the peoples dutie to correspond in good affection and kindnesse: for love is the adamant of love. When the Minister is a Paul, the people must be Galatians, if it were possible, willing to pull out their eyes, and to give them for his good: not only to reuerence his place, but also to love his person. A Pastor cannot vse to the people a better with then, The Lord be with you. For if God be with them, who can be against them? and the people cannot make a fitter reply, then with thy spirit. For (as Plato diuinely said) every mans soule is himselfe.

Againe, forasmuch as God is a spirit, and ought to be worshipped in spirit; it is meet we should performe this spirittuall service with all carnell contention and intention of spirit. See Magnificat.

Christ promiseth, Matth.18. to be with vs in our devotion, in the midst of vs, when we meet to pray. But, as Eusebius Ermisius obserueth, how shall God be in the midst of the, when as thou art not in the midst of thy selfe? Quomodo erit Deus in medio tu? Si tuncum ipse non fuerit? If the Advocate flipeepe, how shall the Judge awake? No manuell if thou losest thy selfe, when as in praying thou losest thy selfe.

Prayer is the Christians gun-shot (faith v. Luther) Oratio, bombarde Christiannum. As then a bullet out of a gunne: so prayers out of our mouth can goe no further then the spirit doth carrie them: if a Timide, they cannot flee further: if Tumide, not pierce much: onely fervent and humble devotion hitteth the marke, penetratings the walls of heaven, albeit they were brasse, and the gates iron.

The Church hath placed these mutual responsories at the very beginning of our prayers, after the Lession and Confession of faith: because Christ said, without me ye can doe nothing. Wherefore the Church, as I have shewed, begins her prayers at the first, with, O Lord open thou our lips: and here praying a freth, The Lord be with you; begins, I say, with, the Lord be with you and ends with, through Jesus Christ our Lord. Signifying hereby that Christ is Alpha and Omega, the first and the last, without whom we can neither beginne well, nor end well.

and commendable duties. See Gosspell Dom.5. post Trinit. and Gosspell on the
Annunciation.

This and the like salutations or benedictions in the time of Divine Service, betwixt the Priest and people, are of great antiquitie, and good vfe. For in the Liturgies of S. James, Baffh, Chrisfoitome, and that of the Ethiopians, I finde that the Priest was wont to say, Pax vobis: and the people replied, Et cum spiritu tuo. In that old Liturgie of Spaine, called Mozaribe, because the Christians were mingled with Arabians, it is intialled that the Priest should say, Dominus vobiscum, as in our booke: and the people, as ours, answered, Et cum spiritu tuo. Again, Adiutus me frater in orationibus vestris; and the whole company replied, Adiutus ut Pater, Filius, Spiritus Sanctus. It is reported by Bellarmine, and Trithemienius, that one Petrus Damianus hath written an whole booke of this argument, intituled, Dominus vobisom in which (as it should seeme) sundry needfull questions are discoursed: he lived in the days of William the Conquerour, therefore thought probable that it was vse in the Latine Church, ever since their Liturgie was composed by Damasus, about the yeare 376. deduced out of the Greeke Churches into the Romanes, by Beatus Rhenanus, and Master S. Fox contention.
The Magnificat.

Luke 1.46. My soule doth magnifie the Lord.

This Hymne is nothing else, but a grace, for grace: great thanks, for great things received of the Lord. Wherein obserue the manner and matter of the Virgins exultation: a thanksgiving in the two former verses: and a reason in the rest. For he hath regarded, &c.

I purpose to set every word of the former part severally: and because there is (as Luther faith) great Divinitie in pronouns, I will first examine the pronoun My: My soule, my spirit, my Saviour. It is not enough that othet pray for vs, except our soules praise God for our soules. He that goeth to Church by an attorney, shall goe to Heauen also by a proxie.

There is an old legend of a Merchant, who therer would go to masse: but euer when he heard the Saints bell, he said to his wife, Pray thou for thee and mee. Vpon a time he dreamed that he and his wife were dead, and that they knocked at heaven gate for entrance: S. Peter the porter (for goeth the tale) suffred his wife to enter in, but thrust him out, saying, Iha intranit pro se & te: as thy wife went to Church for thee, so likewise the husband goeth to heaven for thee. The morall is good, howsoever the story be bad: intimating that every one must haue both a personality of faith, my Saviour: and a personality of devotion, my soule, my spirit. &c.

The Magnificat.
The Magnificent.

Soul. As if she should thus speak, Thy benefits O Lord are so good, so great, so manifold, that I cannot accord them with my tongue, but only record them in my heart. It is truly said, he loves but little who tells how much he loves; and so surely he praiseth God but little, who makes it a tongue-toile and a lip-labour only, Mark 7:6. This people honoreth me with their lips, but their heart is far from me. God who gaued all, will have all, and yet above all requireth the soul. Some give me thy heart; for that alone commands all other members, as the 1 Centurion did his soldiers. It faith to the foot, goe, and it goeth; unto the hard, come, and it commeth; unto the soft, doth this, and they do it. It doth bend the knees, and by one the hands; and lift vp the eye, compesther the countenance, disposeth of the whole man: and therefore as that other 2 Mary chose the better part, so this Mary bestowed upon God her best part, her soul did magnifie, her spirit rejoiced.

Some Deniers expound these words joyfully, some feverally. The word spirit is vied in the holy Scripture sometime for the whole soule, 1 Cor. 7:34. The woman unmarried careth for the things of the Lord, that she may be holy both in body and in spirit, that is 3 in soule.

So Saint Augustine in his exposition of this hymne, thinkes that these two words here signifieth the same, because the latter phrase my spirit rejoiceth in God my Saviour, is nothing else but an Exegesis of the former, my soule doth magnifie the Lord: Intimating by this repetition, my soule, my spirit, that her devotion was not hypocritical, but cordiall and unvaine. It is obserued in nature, that the Fox doth nip the peach, the Maftifie the throat, the Ferret the liner, but God esppeciallly careth for the heart: being (as Ambrose speaks excellently) Non cortice, sed cordu Deus.

And therefore Mary was not content to praise the Lord from the rine of her hips onely, but also from the root of her heart. So 4 David did pray, Praise the Lord O my soule, and all that is within me praise his holy name. So 5 Paul would have vs pray, Sing to the Lord with a grace in your hearts. And to the Church doth defire that the Priest (who is the mouth of the people) should pray, The Lord be with you, faith the whole Minister, and the whole Congregation anfwereth, And with the spirit. Hereby signifying, that this holy buonifice ought to be performed with all attention and intention of spirit.

Deniers interpreting these two severally, distinguishing betweene soule and spirt: and to doth the Scripture, 1 Cor. 15:45. The first man Adam was made a living soule, the last Adam a quickening spirit. Soule is that by which we live naturally: spirit is that, by which we live through grace supernaturally. Or (as other) some signifieth the will, and spirit the understanding: as Heb. 4:12, The Word of God is lively and mighty in the spirit, and sharper then any two edged sword, and entereth throughe, even unto the dividing asunder of the soule and spirit: that is, of the will and understanding.

So that Mary having here, my soule and my spirit, doth intimate that she did praise the Lord with attention in her understanding, and denotion in her affection. They praiseth God, with saffe an heart, who either having denotion, want understanding: or else endued with understanding, want denotion: and fo while men pray with the soule without a spirit, or with the spirit without a soule, their heart is divided (as the Prophet 6 Ose: 'Divinis est cor corum:') and God hath but one part, happily the least piece.

The line then to bee drawne from this example, is, first, that wee pray with our heart: secondly, with our whole heart, with all our soule, with all our spirit.

Doth. As a gift to man, so glory to God, is most acceptable when it is seccionable: not deferred, but conferred in time. * Gratia quod tarda est, ingrate est gratia. x Proprium est liberare, facientes, eis facere.

Magnifie] The word signifieth highly to commend, and extoll: Magnum facere, to make great. Now God is optimus maximus, already most great, and therefore

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1. Matthew 8:9
3. 1 Cor. 7:34
4. Psalm 105:1
5. Colossians 3:16
7. Calvi in loc.
8. ps. in loc.
10. Doth.
   * Ausonian epigram. 84.
   * Seneca lib.2, de beneficiis.
   * cap.5.
   * Magnific.
therefore cannot be made more great in regard of himselfe: but all our vilifying and magnifying the Lord, is in respect of others only.

When we blaspheme the most holy name of God, as much as in vs lieth, we lefren his greatness: when we blefe his name, so mu[ch as in vs is, we magnifie his glory, making that which is great in it selfe, to be reputed great of other. As 

\[ \text{as one fitly, Magnificare nihil aliud est nisi magnus signifcare.} \]

This magnifying confils in our conversation especially. \[ \text{Noli (faith } \text{Augustine) gloriari quidquam benedicis, si vultu malicias.} \]

Have your conversation honest among the Gentiles, that they which speake ill of you, may by your good workes, which they shall see, glorifie God in the day of the visitation.

God is magnified of vs (as \[ \text{Ambrose and Origen note} \]) when his image is repaired in vs. He created man according to his likenes: that is, as \[ \text{Paul doth interpret it, in righteousnesse and holinesse.} \]

So the more grace we, the more glory God: he doth appear greater in vs, albeit he cannot be made greater by vs. He doth not encrease, but we grow from grace to grace, from vertue to vertue: the which ought principall to fliere vs vp vnto this duty, for that our elues are magnified, in magnifying him: as \[ \text{Mary sheveth here, My soul doth magnifie the Lord, vers.46. And The Lord hath magnified me, vers.49.} \]

\[ \text{Qui malediscit Domi, sibi ministrat; qui benedicat, augerit: prior est in nobis benedictio Domini, & consequens est, & vs nos benedicimus Domino: illa plura, sibi frutus.} \]

The Lord] Lord is a names of might, Saviour, of mercy. Mary then (as \[ \text{Augustine and } \text{other obersere} \]) praiseth him alone, who is able to help, because the Lord; and willing, because a Saviour.

\[ \text{And my spirit} \]

\[ \text{Such as distingiuishes betweene soule and spirt; make this a reason of the former verse: } \text{My spirit hath rejoiced in God my Saviour, and therefore my soul doth magnifie the Lord: according to that of } \text{S. James; Is any merry? let him sing. So that this exultation of } \text{Mary, caused her exaltation of God.} \]

Inward rejoicing in spirit, is a great signe of a good confidence, \[ which is a continual feast. \]

The wicked are often merrie, sometime mad-merry: but all is but from the teeth outward. For \[ \text{(as } \text{Salomon speaks) even in laugning the heart is sorrowfull, and the end of mirth is heaviness.} \]

But the good man (as the Virgin here) rejoiceth in spirit: all worldly meriments are more talked of then felt, but inward spiritual rejoicing is more felt then vterted.

It is \[ \text{(as the } \text{Scripture calis it) a Jubilation, an exceeding great joy, which a man can neither suppreffe, nor express sufficienly.} \]

\[ \text{Nec resiceret, nec resiceret: for howsoeuer in the Court of Confidence there be some pleading every day; yet } \text{The godly make it Hilary Terme all the yeere.} \]


\[ \text{In God.} \]

\[ \text{Happily the spirit of the most wicked at sometime doth rejoicye, yet not in God, nor in good, but in villany, and vanity.} \]

\[ \text{Prov.2.14. They rejoice in doing enuill, and delight in wrongdoers: whereas in the good man the joyes obiect is alwaies good, goodnesse itselfe, God himselfe.} \]

\[ \text{David delightes in the Lord.} \]

\[ \text{Mary rejoiceth in God. And this is so good a joy, that } \text{Paul saith, Rejoice in the Lord alwaies, and againe, I say rejoice. \}

\[ \text{We may rejoice in our friends, in our health, in our preferment, in our honest recreation, in many other things, pretier Deem, beside God: yet in all, proper Deem, for God, to farre forth as they shall encrease our spirituall rejoicing in the Lord. God forbid (faith } \text{Paul) that I should rejoice in any thing but in the croffe of Christ. In any thing in comparison of this, in any thing which might hinder this, and yet in all things for this. See the Epistle Dom. 4. Advent.} \]

\[ \text{Saviour] To confider God as a feuer Judge, would make our heart to tremble: but to confider him in Christ, in whom he is well pleased, is of all ghostly comfort the greatest. And therefore if we desire to rejoice in spirit, let vs not behold God in the glasse of the Law, which makes him a dreadfull Judge: but in the glasse of the Gospell, which shewes him a mercifull Saviour.} \]

In
In every Christian there are two contrary natures, the flesh, and the spirit: and that he may be a perfect man in Christ, he must subdue the one, & strengthen the other: the Law is the ministration of death, and serveth fitly for the taming of our rebellious flesh: the Gospel is the power of God unto life, containing the bountiful promises of God in Christ, and serveth fitly for the strengthening of the spirit. It is a yoke to powre in our wounds, and water of life to quench our thirstful foules. As in name, so in nature, the Goodpelf, or the Ghostpelf, that is, the word and joy for the spirit. Mary then had good cause to add this epithe Saviour, unto God: My spirit rejoiceth in God my Saviour.

My Saviour. We note two conclusions out of this pronoune: the first against some Papists; the second against all Papists. Some papish writers affirm, that Mary was conceived and borne without original sin, and that the lined and died without actual sin: contrary to the Scripture, Rom. 3, 9. Gal. 3, 22. So that in honouring the feast of her conception and nativity, with the singular privilege of Christ, they worship an Idol, and not her. For an Idol (as Paul disputes) is nothing in the world: and so is that or woman conceived without sinne, except Christ, who was conceyed by the holy Ghost; as none other was, or shall be.

They ground this affection upon a place of Augustine: Excepta sancta virgine Maria, de qua proper hominem Domini, nullam proficiam cum de peccatis agitur, habere volo questionem. Answer is made, that Augustine elsewhere concludes all under sinne (though he id in that place forbear to rip vp the faults of the mother in honour of her sonne) for in lib. 5, cap. 9, against Iulian the Pelagian, he doth intimate that Mary body was sinfull flesh, concluding peremptorily, Nullus est hominem praeter Christum, qui peccatum non habuerit grandioris asatis accipiat; quis nullus est hominem praeter Christum, qui peccavit non habuerit bimagni etiam extermin. So likewise, lib. de sancta virginitate, cap. 3. Beattor Mariae percipiendo sierum Christi, quem concepuit carme Christi, unde in eam mater nec propinquitas profest, nisi sancta Christom corde, quem carme gestasset. And in this Treatise, De fide ad Perram, (for the Papists admit that booke) Firmisima crede, & nullatem dubies, omnem hominem quae concupitur viri & mulieris concepior, cum peccato originali natai, & ob hoc naturam sintium irre. Thus Augustine expounds, and answers Augustine.

Now for holy Scriptures, if there were no more texts in the Bible, this one is omni sufficient, to accuse Mary of some faults, and the Papists of much folly: My spirit rejoiceth in God my Saviour. He that hath no sinne, wants not a Saviour: but Mary rejoiced in a Saviour, therefore shee was forrie for her sinne. The whole note not a Physician, faith e Christ: but Mary calls for a false, therefore fully shee had some fore: and if any sinne, the shee cannot be our Mediator, or Advocate. Si peccavi, non peccatrix. Our Advocate is our propitiation for sin: but the propitiation for sin, know me sin. Ergo, quæ egés, non agebat humanæ carnis. And therefore Mary, who needed a Saviour her selfe, could not be a Saviour of other.

Againe, we gather out of this pronoune my, Marys particular apprehension and application of Christ's merits, against all Papists, who teach that a general confuted implicite faith, is enough without any further examination of Scriptures, or difficile beleeue. Contrarie to the præfite of Christ, who prayed in our nature and name.

Deus meus, Deus meus. Of Daniel, Thou art my God, of Thomas, My Lord, of Mary, My Saviour. The second part of this Hymne containeth a reason why shee did magnifie the Lord, namely for his goodne. For her selfe. He hath regarded the lowliness of his handmaid; he hath magnified me. From henceforth all generations shall call me blessed. Other.

Regarded
The Magnificat.

Regarded. [God is said in Scripture to regard three waves, (as Augustine notes upon this place) secundum Gratianum, Cognitionem.]

1. His eye of knowledge regardeth all things. Hebrews 4. 13. There is not any creature, which is not manifest in his sight, but all things are naked and open unto him.

2. His favourable countenance and gracious eye is upon them that fear him, and upon them who trust in his mercy.

3. God in judgment will only regard his elect. For he will fly to the reprobate. Verily I know ye not. God regarded here Mary with his gracious eye, vouchsafing to make her both his child, and his mother. The one is a benefit obtained of very few; the other denied unto all. It was only granted to Mary to be the mother of Christ, whereas it was denied unto all men, to be the father of Christ.

This was so great a grace to Mary, that as in this Hymne her selfe doth prophesie: From henceforth all generations shall account her blessed.

An Angel of heaven said that she was full of grace: Gratia plena inf, non a; in her selfe, but not of her selfe. And therefore her foule did magnifie the Lord, and her spirit renounced in God her Saviour; not in regard of her owne greatnesse, but in respect of his goodness. For so the faith, He hath regarded.

The lowliness of God cannot looke above himselfe, because he hath no superiour; nor about himselfe, for that he hath no equal: he regards only such as are below him; and therefore the lower a man is, the nearer vnto God, the more exalted to his light who lookes from above. Who is like unto the Lord our God that hath his dwelling so high, and yet humbled himselfe to behold the things in heaven and earth? He taketh up the simple out of the dust, and lifteth the poore out of the wier. And Ps. 138 verse 6. Though the Lord be high, yet hath hee respeete vnto the lowly; but for the proud, he will hold them a farre offs. The most high then hath especial respect to such as are most low.

Now lowliness in holy Scripture is vied both Actively, for humility, Passively, for humiliation, baseness, and affliction.

Origin. Beda, Bernard, construe this of Marys humility: but I think with most, and best, that the mean by lowliness, her base degree: For Humilitas dum prodituri perditur. He that brags of his humility, loogeth it. It is (faith Hierome) the Christians jewel. Now, faith, Mary, he is a foolish beggar who when he finds a jewels, infantly proclaims it, ineptus, inuenit: for by this means he that hath lost it, will demand it again: so likewise when wee boast of any good gift, the Lord who lent, will renounce it.

It is improbable then that Mary spake this of her humility: for (as some Popish writers obserue) she did in this song ascribe all her happines to Gods mercy, and nothing to her owne merit.

It is true, that as death is the left enemy: so pride the last sinne that shall be destroyed in vs. Inter omnia vistia, s. feper ex prima, s. feper ex ultima, nam omne peccatum su subjectum est indemnitatem. But Augustine told Disformes, Vistia coe sunt in peccatis, superbia vero etiam in benefatis sinenda. When other sinsnes die, secret pride gets strenght in vs: ex vex remedies generated morta, even vertue is the matter of this vise: in such tor, that a man will be proud, because he is not proue. But this was not Marys mind to boast, in that she did not boast: but, as the word and coherence more then intinuate, she did understand by lowliness, her meanes estate and qualitie.

b Quam me dignatus in altum, erigere ex humilitate,セルマ.

So doth her selfe construe the word, verse 52. He hath put downe the mighty from...
The Magnificat.

from their feet, and hath exalted the humble and meek; where humble is opposite to mightie, as in this verse, the lowliness of Marie to Gods high mightie.

I preface this point, because some Papists (as Erasimus affirmes) have gathered out of this place, that Marie through her modest carriage, worthily deverted to be the mother of Christ. Whereas (besides the reasons alleged) the words of this verse, and the drift of the whole Song, confuteth them abundantly.

For magnificat, vifed by Luke, signifieth properly bathefe: whereas humilitie is called humilitatem: and abecit the vulgar Latine read, respectis humilitatem, yet it is aspecri, as in our English Bibles, he looked on the poor degree of his handmaid. And this is not only the criticall Annotation of Erasimus, but their owne Lanfennius, and Maldonatus observe the same: for her intent was not to magnifie her selfe, but to magnifie the Lord.

Here then we may behold Marie exceeding great miserie, and Gods exceeding great mercie; the good Ladies infelicite, who descended of a noble house, yea royall blood, was notwithstanding a distrefsefull little maiden, so poor, that, as we read, Luke 2:24. she was not able to buy a young Lambe for an offering. See the Gospel on the Purification.

Let e not the wife man glory in his wifdom, nor the strong man glory in his strength, neither the rich man glory in his riches, nor the Nobleman of his parentage, for one generation paseth, and another commeth: and e as we haue heard, so haue we seen, some who came from the Scepter, to hold the plough; and other who came from the plough, to manage the Scepter. And the reason is renounced in this Hymne; The Lord hath put downe the mightie from their seat, and exalted the humble and meek: he hath filled the hungry with good things, and the rich he hath sent empty away. This was his exceeding great goodnesse toward Marie, to raife her out of the dust, fo to magnifie her, as that all generations account her blessed.

For from henceforth all generations shall call me blessed] In the verfe before Magnificat, Elizabeth called her blessed: now the Virgin oppofeth all men to Elizabeth, and all times to the prefent, saying, (as Theophylact doth note) that not Elizabeth onely, but all men, and women, as at this time, fo for euer also shall account me blessed. All generations, that is, all men in all generations, (as the Schoole doth vifually distinguijh) genera singularum, albeit not singularum, (or as & Euthymius) all people who beleue aright in the Sonne, shall bleffe the mother; not all living, but all becoming: for Jews, and Gentiles, and Heretikes, in head of this honour, receiue her. Augustine mentioneth Antidicomarianites, Heliodorus in Heromines age was (as Ruffius termes him) a Mariamaficz; and in our time some are content to give her leffe, because the Papists have given her more than is due. Let vs not make the Spirit of truth a liar, which faith, All generations shall call her blessed. This shall be, of fufficiency, not necessitatis: all ought, how fower all doe nor bleffe this bleffe Virgin.

For he that is mightie hath magnifie me Magnificat, hath done maruellous things vnder his eye: For it is wonderfully fingular, and singularly wonderful, that Marie should be both a Virgin, and a mother: of fuch a fonne a mother, as was I know no more: he that is mightie, and none but the Almightye could thus magnifie Marie: I fce was bleffe in bearing the most bleffe, in whom all nations of the earth are bleffe. Vnto this purpole Bernard excellently, Non quis tu beneleus: sed beneleus, non quis tu benedictus: sed benedictus. Vse this beneficentia, qui est benedictus, idea tu benedicta.

Hitherto concerning the goodness of God toward her selfe: now shee remembreth his mercy toward other.

His
The 98. Psalme.

1. In helping and comforting them: He exaltest the humble and meek, setting them with all good things.

2. In flattering and confounding their enemies: He hath scattered the proud, put down the mighty from their seat, and sent the rich empty away.

His mercy is on them that fear him, &c.

1. In promising.

2. In performing his gracious promise touching the Messiah of the world: Remembering his mercy hath helped his servant Israel, as he promised to our forefathers Abraham, and his seed for ever.

These points are a flagons of wine to comfort the distressed soule. For if God, who promised in the beginning that the seed of the woman should bruise the Serpents head, deferred his promise almost 4000 years, and yet at length accomplished the same to the very full: then no doubt, God having promised the resurrection of the dead, and everlasting life, will in his good time bring them to passe. That which is past, may confirm our hope touching things to come: For he remembereth his mercy towards his servant Israel, and it is on them that fear him throughout all generations.

Cantate Domino. Psalm 98.

The Church hath done well in joyning to the Magnificat, Psalm 98. for the one is a perfect echo to the other, (all Interpreters agreeing, that David's mystery, and Marie's historie, are all one.) Whatsoever is obscurely foretold in his Psalme, is plainly told in her Song: as he prophecied, O sing unto the Lord a new song, how your selues joyfull: So the practised, My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour. And this (as Christ teacheth) is a new song: The house commeth, and now is, when the true worshippers shall worship the Father in spirit and truth. The voice doth say, Magnificat, He hath done mervelous things: and the Echo, Magnificat. He hath magnified, or done mervelous things in me. For it is an exceeding wonder, (as Paul speaks) a great mystery, that God should be manifested in the flesh, that the father of all, should be the forme of Marie. Voice: With his owne right hand, and with his holy arm hath he gotten himselfe the victorie. Echo: He hath shewed strength with his arme, he hath scattered the proud in the imagination of their hearts. Voice: The Lord declared his saluation, his righteoussesse hath he openly bowed in the sight of the Heathen. Echo: His mercy is on them that fear him, throughout all generations: he hath filled the hungry with good things, and the rich he hath sent empty away. Gentiles ofurientes, tudeo disuitas, as Theophylact expounds it. Voice: He hath remembered his mercy and truth towards the house of Israel. Echo: Hee remembring his mercy, hath holpen his servant Israel.

In the whole Psalme five circumstances are to bee considered especially:

1. Who must sing: All men, all things. For the Prophet in the latter end of the Psalme doth incite sensible men, by directing his speech unto insensible creatures:
creatures: Let the sea make an answer, let the floods clap their hands, and let the hills be joyful. All which sing Psalms and Hymnæs in their kind, one man, for whom all these were made, is vkninde. The ox knoweth his owner, and the dall affe his masters crib: but Israel hath not known, my people hath not understood.

2. What: Sing a new song. This is mans end, to seeke God in this life, to see God in the next; to be a subject in the kingdom of grace, and Saint in the kingdom of glory. Whatsoever in this world bealleth vs, we must sing: be thankful for weale, for woe; songs ought always to be in our mouth, and sometimes a new song: for so Davi did here, sing a new song: that is, let vs put off the old man, and become new men, a new creatures in Christ: for the old man sings old songs: only the new man sings a new song: he speaketh with a new tongue, and walks in new ways, and therefore doth new things, and sings new songs: his language is not of Babylon, or Egypt, but of Canaan; his communication doth edifie men, his song glorifie God.

Or a new song, that is, a fresh song, a new common or ordinary song, but as Gods mercy toward vs is exceeding marvellous and extraordinary, so our thankes ought to bee most exquisite, and more than ordinary; not new in regard of the matter, for we may not pray to God, or praise God, otherwis than he hath precribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, we may bear our wits after the best fashion to bee thankful.

Or, because this Psalm is prophetically, a new song, that is, the song of the glorious Angels at Christs birth, Glory to God on high, peace in earth, towards men good will: a song which the world never heard before: that the seed of the woman should bruise the Serpents head is an old song, the first that ever was sung: but this was no plaine song, till Christ did manifest himselfe in the flesh. In the Old Testament there were many old songs, but in the New Testament a new song.

That vs is borne a Saviour, which is Christ the Lord, in many respects a new song: for whereas Christ was but shadowed in the Law, he is shewed in the Gospel; and new, because sung of new men, of all men. d For the found of the Gospel is gone through all the earth, vs to the ends of the world: whereas in old time Gods old songs were sung in Israel, his name great in Israel, at Sion his Tabernacle, and dwelling in Stew, Psal 76.

3. Where: To the Lord. See before Psalm 95.

4. Wherefore: For he hath done marvellous things: he hath opened his great- ness and goodnesse to the whole world, in his creation, and prefervation, in his redemption especifely, being a worke of greater might and mercy then all the rest: for in the creation he made man like himselfe; but in the redemption he made himselfe like man. e Illic participes nostros fecit bonorum suorum: hic participes effa fflatus malorum nostorum. In making the world, he spake the word only and it was done: but to redeem the world, dixit multa, et fecit mira, faith the Text: Dassist effa dura verbâ, duriora werbor. The creation of the world was a worke as it were of his fingers: Psalm 8. 3. When I consider the heavens, even

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*Note: The text contains some Latin phrases and excises for stylistic and contextual clarity.*
The Song of Simeon.

Lu 2:29

Lord now lettest thou thy servant depart in peace.

Nunc dimittis, or the Song of Simeon.

Lord.

Lord.] The Papists often in their life, specially at their death, vie to commend themselves and their soules unto the protection of the blessed Virgin: Maria mater gratiae, tu nos ab hoste protege, et hono mortis suffipe. This is their doctrine, Bellarmine auoweth it: this is their practice, Father Garnet at his execution vffed this forme of prayer twice publiquely. But old Simeon here forgetting our Ladye, though thee were present, commends his soule to the Lord, who redeemed it, Lord now lettest thou, &c.

Now.] Simeon assuredly was not afraid to die before, but because a revelation was gioned unto him from the Holy Ghost that he should not see death, vntill he saw the Messiah, he was exceeding desirous to live, that he might see the word of the Lord fulfilled. And therefore men abuse this example, saying they will be contented to die, when such and such things come to passe, when all their daughters be well married, and all their sons well placed. Old Simeon had a revelation for that hee did, whereas we haue no warrant from God, for many things we fondly.
The Song of Simeon.

Theodorus held it more noble to bee member Ecclesie, quam caput immodi: so may we reloue that it is better to be a servant of God, than Lord of all the world. For while we serve him, all other creatures on earth and in heaven too serve vs, Heb. 1.14.

In chusing a master, every man will chuse principally three sorts of men: 

- Enemie
- Fellow
- Servant

Hee serveth his greatest enemie, who serveth the deuili: his fellow, who serveth the lult of his fielh: his servant, who serveth the world. It is a base seruice to serue the world: for that is to become a vassall unto our seruants. It is an uncertaine servite to serue the fielh: this master is so cholericke, so weake, so fickle, so fickle, that we may looke every day to be turned out of his doores: and that which is worst of all, he is least contented, when he is most satisfied. Like to the Spaniard, a bad seruant, but a worse master. It is an vnthriftie servite to serue the deuili, all his wages is death: the more servite we doe him, the worse is our estate. But he that serveth God, hath the greatest Lord, who is most able: and the best Lord, who is most willing to serve his followers: and therefore let vs say with Simeon, and boast with 

David: O Lord I am thy seruant, I am thy seruant. See the Epistle on Simon and Indies day.

Depart: Here first note the foules immortalitie: Death is not exitus, but pravisit; not obsit; but abites; not a dying, but a departing, a trasmigration and exodus out of our earthly pilgrimage, unto our heavenly home. *Frates morti, non sunt amisit, sed premittit; *V rofcho est, quam putatur mortem. A passage from the valley of death, unto the land of the living.

David said of his dead childe, I shall goe to him, but he shall not retourne to me.

Christ confirmes this: Have you not read what is spoken of God, saying, I am the God of Abraham, and the God of Isac, and the God of Jacob? Now God, faith Christ, is not the God of the dead, but of the living. Abraham then is alive, Isac alive, Jacob alive; they cannot be said truly dead, but, (as Simeon here departed.)

The two receptacles of all foules after this life, Hell and Heaven, infallibly demonstrate
The Song of Simeon.

demonstrate this point. b Lazarus dieth, and his soul is presently conveyed by blessed Angels unto the bofome of Abraham: unhappy Dives dieth, and his soul is fetched and snatcht away by foule fiends unto the bottomleffe pit of hell. As Gods eternall decrees haue an end without a beginning: so the foules of men have a beginning without an end. The foule and bodie part for a time, but they shall meet againe to receive an irrecoverable doome, either of, Commit: bleffed, or Goze ye cursed.

Secondly, note that dying is the loosing of our soule from her bonds and fetters: our flesh is a finke of sinne, the prison of the minde, d & 

Qui gloritrior in viribus corporis, gloriarit in viribus carerris. And therefore when f Plato saie one of his schoolme was a little too curious in pamppering his bo- 
die, f aid wittily: What doe you mean to make your prison so strong? So that a soule departed is set at libertie, like a bird that is escaped out of a cage. Among all other prifoners visit your owne soule, for it is enclosed in a perilous prifon, faid a bleffed Martyr, apud Fox, pag. 154.

The world is so full of euels, as that to write them all, would require another world to great as it felfe. / initium vulte eactatis & obtinuit pellefides: progressum labor, dolor exitium, error omnia: Childhood is a foolish simplicitie, youth a fraft heat, manhood a carefull carefulneffe, old age a noyfeome languishing. Dis vinundo portant funera fast, & quaff epulchra delibant plena sunt officis mortuum. It may be faid of an old man, as 1 Bisus of the Mariner; Nee inter vims, nec inter mortuos: and (as Plutarch of Sardanapalus, and S. Paule of a widow lining in pleasur) that he is dead and buried even while he liueth: and fo palling from age to age, we passe from euill to euill: it is but one wave driving another, vntill we arrive at the hauen of death. 1 Epiftolus paffe more like a Diuine than a Philo- 

sopher: Homo caluminiatis fabula, infolcitarits fabula. Though a King by warre or wife should conquer all the proud earth, yetbre gets but a needes point, a mote, a mite, a nit, a nothing. So that while we ftrive for things of this world, we fight as it were children, for pins and points. And therefore " Paulus def- 

red to bee loofed, and to be with Christ: and Simeon (as some Diuines obfere) prayeth here to be dilimiffed, as a Ambrofe doth read) Dimitte: Lord let loof.

2 Cyprian and ORigen, dimittes, in the future: as if he shoule fry, Now Lord I hope thou wilt dilimiffe me to depart. Howioer the word in the present, imports that death is a gaole-deliverie: Nunc dimittis ferum; Now Lord shoue fettefree thy ferman: as /n. if. is vfed, Act. 16. 35. Luk. 23. 17.

1 Nam quid longa dies nobis, nisi longa dolorum. Coliunies? longi patientia carerris at. 

In peace] There are three kinds of peace: 

Exterma, Peace of Minde.

World.

Eternall.

Man and man.

Or more plainly, peace betwenee 

God and man.

Man and himfelfe.

The last kinde is meanit here, though affuredly Simeon had all three: for our peace with God, and fofaire as is poiffible, loue toward all men, breeds in vs a third peace, the which is the contentation of our minde and peace of confidence: for which euer man ought to labour all his life; but at his death especcially, that comfortably departing he may sing with old Simeon, Lord now lettesl &c.

1 De doctrina Chrisfiana, lib. 1. cap. 14.
The Song of Simeon.

by death, and that a most accursed death. 

Optimum secit instrumentum vitae, quad erat pessimum mortis genus. In our effectual vocation, he calls us by the Gospel, u nto the Jews a stumbling block, unto the world meere foolishness, in reason more likely to drive men from God, than to winne and woone men to God. And when it his pleasure that any should depend upon his goodness and providence, he makes them feel his anger, and to be nothing in themselves, that they may relie altogether upon him. And thus happily the child of God, through many tribulations, and, to our thinking, through the gulf of desperation, enters into the kingdom of heaven. The lone of God is like a Sea, into which when a man is cast, he neither seeth banke, nor seeth bottome;

For there is a two-fold pre-§t. Felt and perceived.


Sometime God is not only present with his elect, but also makes them sensibly perceive it, as Simeon here did: and therefore his mourning was turned into mirth, and his foes into fongs.

Again, sometime God is present but not felt: and this secret presence felines vs in all our troubles and temptations: it entertaineth life in our foules, as when to our judgement we are altogether dead, as there is life in trees when they have caft their leaues. And therefore let no man bee dismayed, howsoever dismayed: for God doth never leave those, whom he doth love: but his comfortable Spirit is a secret friend, and often doth vs most good, when we least perceive it, vSee 41. 10. &c. 42. 2.

According to thy word] If God promise, we may presume, for he is not like man, that he should lie: neither as the sonne of man, that he should repent. This should teach vs to be holy, as God our Father is holy, being followers of him as deare children. As he doth ever keepe his word with vs: so let vs ever keepe our oaths and promises one with another. It is well obserued; that equinocation and lying is a kind of unsachetie: for the mouth and minde are coupled together in holy marriage: Mat. 1. 23. 34. Out of the abundance of the heart the mouth speaketh. And therefore when the tongue doth speake that which the heart neuer thought, our speecch is conceived in adultery, and he that breeds such baliard children, offends not onely against charitie, but also against charitie.

Men say they must lie sometyme for advantage; but it is a good conclusion both in religion, and common experience, that Honesty is the best policie, and Truth the onely durable armour of proofe. The shortest way commonly, the deceitful, the fairer way not much about. b Lord who shall dwell in thy Tabernacle? or who shall rest upon thee holy Hill? Even he that speaketh the truth from his heart, he that keepeth no deceipt in his tongue, he that sweareth unto his neighbour, and disappoin
teth him not.

For mine eyes have seen thy salvation] I have seene the Messias, in whom, and by whom thy salvation is wrought and brought vnto vs. As Simeon saw Christis humanitie with the eyes of his bodie: so he saw Christis divinitie long before with the piercing eye of faith. He knew that the little babe which hee lullid in his armes was the great God, whom the heaven of heavenes could not containe: and therefore believing in the Lord of life, he was not afraid of death: but instantly breaks forth into this sweet song, Lord now lettest thou thy servant depart in peace, for mine eyes have seen.

Death is vnwelcome to carnall men, as a Aristot. said, Of all terribles the most terribile. They cry out vpon the miseries of life, and yet when death cometh, they doe as little children, who all the day complaine, but when the medicine is brought them, are nothing sicke: as they who all the wecke runne vp and downe the house with paine of the teeth, and seeing the Barber come to pull them out, feel no more torment: as tender bodies in a prickling Philitis call, and cannot stay for a Surgeon, and yet when they see him whetting his lancer to cut the throat of the diseafe, pull in their armes and hide them in the bed.

D 2 And
And the true reason hereof is want of faith, because they do not sufficiently believe that Christ Jesus hath led captive captive, that he hath swallowed up death in victory by his death, and opened unto us the gates of eternal life. The blessed thefe upon the Cross died joyfully, because he saw Christ, and believed also that he should passe from a place of paine to a paradise of pleasure. Saint Stephen died joyfully, because he saw the heavens open, and Christ standing at the right hand of the Father. Here Simeon departed joyfully, because his eyes saw the salvation of the Lord.

As there are two degrees of faith, so two sorts of Christians; one weak, another strong. The weak Christian is willing to live, and patient to die: but the strong patient to live, and willing to die.

That a man may depart in peace, two things are requisite:

1. Preparation before death.
2. A right disposition at death.

Both which are procured only by faith in Christ. If a man were to fight hand to hand with a mightie Dragon, in such wise that either he must kill or be killed, his best course were to bereave him of his payson and sting. Death is a Serpent, and the sting, wherewith he woundeth vs, is sinne: so faith. S. Paul, The sting of death is sinne. Now the true believer understandeth and knowes assuredly that Christ Jesus hath satisfied the law, and then if no law, no sinne: and if no sinne, death hath no sting: we may death hisse, but it cannot hurt: when our unrighteousnesse is foruen, and sinne covered, Christ both in life and death is advantage, Philippians 1:21.

Faith also procureth a right disposition and behaviour at death: for even as when the children of Israel in the wilderness were hung with fierce Serpents, and lay at the point of death, 1 they looked vp to the Brazen Serpent erected by Moses according to Gods appointment, and were presently cured: so when any feele death draw neere with his fierce sting, to pierce the heart, they must fixe the eye of a true faith upon Christ extatc on the Cross, beholding death not in the glasse of the Law, which gieneth death an vngue face: but in the Gospels glasse, setting forth death, not as death, but as a wholesome morsel. Faith is the speare which killeth our last enemy: for when a man is sure that his redeemer lieth, and that this corruptible shall put on incorruption, this mortal immortality; well may he sing with old Simeon, Lord now lettest thou thy servant depart in peace: and triumph over the graue with Paul, O death where is thy stings? O hell where is thy victory! The sting of death is sinne: the strength of sinne is the law, but thankes be given unto God, which gieh vs victorie through our Lord Jesus Christ. And thus much of the reason, why Simeon was not afraid of death; namely, for that he did hold in his armes, and behold with his eyes, the Lord Christ, who is the resurrection and the life; he could say with a true heart unto God, I thank my God: and his soule did heare God saying vnto him by his word, I am thy salvation.

Which thou hast prepared before the face of all people.] The second part of this Hymne, concerning the general good our Saviour brought to the whole world.

Wherein two points are to be noted especially: 1. What are his benefits. 2. To whom they belong.

The benefits are salvation, light, and glory. So that the world without Christ, lieth in damnation, darkness, and shame. Jesus is a Salvation, neither is there salvation in any other: he is the light of the world, and sunne of righteousness, without whom all men sit in darkness, and in the shadow of death, as Zacharias in his song: he is our glory, without whom nothing belongeth unto us but confusion and shame. These benefits are so great, that they ought to be had in a perpetual remembrance. Christ himselfe commanded his last Supper to be reiterated often, and the Church enioyceth this Hymne to be sung daily, in a thankfull memorial hereof.
The Song of Simeon.

But vnto whom appertaine these benefits? Vnto all. So faith the text, which thou hast prepared before the face of all people. The Lord hath made bare his holy arm in the sight of all the Gentiles, and all the ends of the earth shall see the salvation of our God. Christ is set vp as a signe to the people, and happily for this cause, among other, he was borne in a common Line, frequented by men of all sorts: and the first newes of the Gospell was preached in open fields, Luk.2. as prepared before the face of all people.

But here we must observe, that albeit salvation pertaine to all, yet all pertaine not to it: none pertaine to it, but such as take benefite by it: and none take benefite by it, no more than by the brazen Serpente, but they who fixe their eyes on it. If we desire salvation, light, and glory, we must (as old Simeon) embrace Christ joyfully, and hold him in our arms of faith stedfastly.

1. To be a light to lighten the Gentiles. If any shall demand why Simeon here calls Christ the light of the Gentiles, and glory of the Iews, rather than the glory of the Gentiles, and light of the Iews:

Answer is made there is a two-fold darkness: as ignorance.

Simeon is called in holy Scriptures a worke of darkness, for divers respects:

1. Because it is committed against God, who is light, through the suggestion of Satan, who is the prince of darkness.

2. Because saine for the most part is committed in the darke: They that sleepe, sleepe in the night, and they that are drunken, are drunken in the night.

3. Because saine deftareth eternall darkness: Cast that unprofitable servant into utter darkness.

4. Because saine is committed especially through the darkness of understanding: for Satan vsually blindeth our eyes of reason, and religion, and makes saine appeare not in it owne name and nature, but vnder the name and habit of vertue.

Now in regard of this kinde of darkness, Christ was a light to the Iews, as well as to the Gentiles: Esay 60.1. Arise O Jerusalem, be bright, for thy light is come. Joh.1.9. Christ doth lighten every man that commeth into the world.

The second kinde of darkness is ignorance: the light of the bodie is the eye, so the eye of the soule is the understanding: and therefore as Christ faith, if the light that is in thee be darkness, how great is that darkness? The Iews in this respect were not in such darkness as the Gentiles, having the Law, the Prophets, the sacrifices and exercizes of holy religion: In iuric was God knowne, his name great in Israel, at Salem was his Tabernacle, his dwelling in Sion: whereas the Gentiles were strangers and aliens from the covenants of promise, without hope, without God in the world: but now Christ the light of the Gentiles, yea of the whole world, hath broken downe the partition wall, and made of both, one; all people, Gods people. For as the Sunne shineth indifferently upon the good and euill: so the Sunne of righteousness sheweth his glorious saine light before the face of all people: to lighten and open our eyes, that we may turne from darkness to light, from the power of Satan vnto God, Acts 26.18.

Howsoweuer Christ be the light of all people, yet (as it followeth) he is The glory of his people Israel, vnto whom pertained the adoption, and the glory, and the covenants. He was promisde vnto them, borne of them, bred vp with them, he liued, preached, acted his great wonders among them: in all which respects, he may be fitly called Israel's glory.

Hence we may learne, first, that the Gospell is the greatest honour of a State. Secondly, that all our glory depends on Christ our head, who is the King of glory.

Thirdly, that a good man, especially a good Preacher, is a great ornament to the Country wherein he liueth: Athanasius is called the eye of his times; Albinus, Englands Librarie; Melanthon, the Phenix of Germanie; Christ, the glory of Israel.
The 67. Psalme.

Deus misericors,

The parallel of Nunc dimittis is the 67. Psalme, being a prophecy of Christ, who is the countenance of God. Heb. 1. 3. Coloss. 1. 15. For, to use such as when one looks in a glasse, presentely he produceth an image of himselfe, so like, as no difference can be found, in so much as it is not onely like in shape, but in mouning also, yet made without instruments in a moment, with one looked on: so God the Father beholding himself in the glasse of his Dominion, doth produce a countenance most like himselfe. And because he hath given vnto this Image all his owne being, (which we cannot in beholding our feloves in a glasse) therefore that image is the true Sonne of God, very God, of very God. Whereas the Psalmist therefore; Show the light of thy countenance: Simeon, Mine eyes haue seen the saluation. The Psalmist; That thy ways may be knowne vpon earth, thy saving health among all nations: Simeon, Thou haft prepared saluation before the face of all people. The Psalmist; Let the people praise thee, that is, the Lorn, let all the people, that is, the Gentiles: O let the nations reioyce and be glad, \\

In the whole Psalm two points are specially regardable, \\

Affluens: A request of the Church in the 1, 2, 3, 4, 5. verses. \\

Effectus: A grant of God in the 6, 7. verses. \\

Petitions for

Our feloues in the 1. Specially, Show us the light of thy countenance. \\

Other, in the 2, 3, 4.

Repetitions, God be mercifull vnto vs. And againe, Be mercifull vnto vs: let the people, &c. And againe, Let the people, let all the people praise thee.

God be mercifull] He is the Father of mercies: Ergo, we must flee to him for mercy. Deus Deus misericordia mea, faith David in the 59. Psalm. x Si dicas falsus mea, intelligo quia das falsum: si dicas refugium meum, intelligo quia consurgas ad eum: si dicas fortitudine mea, intelligo quia dat fortitudinem. Misericordia mea, quid est? tum quique quid sum, de misericordia mea est. And therefore seeing Gods mercy is the fountain of all goodness, we must first desire him to be mercifull, and then to bless us, hee that hath enough mercy, shall never want any blessing. * The word originall signifieth rather favour than pitie; because pitie is shewed only in aduerfitie, not in prosperitie: whereas favour in both. And therefore the vulgar Latine, Deus misereatur, happily not so sufficient, as Deus famae: Be favourabe O Lord, and so mercifull as to bless vs: that is, not only to deliver vs from euiill, but also to give whatsoever is good. In more particular, Show us the light of thy countenance. Every man doth desire blessing, but the good man only this blessing: * all other are blessings of the left hand, common to the wicked with the godly; but this is a blessing of the right hand, which only belongs vnto Gods elect.

God lookes on the reprobate like an angry Judge with a cloudie countenance: but beholdeth all his adopted children in Christ as a mercifull Father, with a gracieus aspect. Show us thy countenance, that is, give vs with true knowledge of thy word, and a lively faith in thy Sonne, which is thine owne image and countenance, where we may learne to confesse with * Paul, that all other things are but loffe, in comparison of the superexcellent knowledge of Christ Jesus: for it is eternal life to know God, and whom he bath sent Jesus Christ. \\

That thy way may be knowne] As light, so the participation of Gods light is communicativ: we must not pray for our feloves alone, but for all other, that Gods
God's way may be known upon earth, and his saving health among all nations, 

that is, thy will, thy word, thy works. 8 God will make himselfe knowne on 

earth, that it may be done on earth, as it is in heaven. Except we know our 

Matters will, how shall we doe it? Ergo, first pray with David here: Let thy 

may be knowne upon earth: and then, let all the people praise thee. God will be 

revelled in his word, and his word is his way wherein wee must walke, turning 

neither to the right hand nor to the left. Or thy way, & that is, thy works, as 

David else where, Psalm. 25.9. All the ways of the Lord are mercy and truth. Or 
as other omitter, Thy way, that is, thy Christ, Thy saving health, that is, thy 

les: for I am the way, faith our Saviour: John 14.6. No man commeth to the Fa-

ther but by me: wherefore let thy Sonne be knowne upon earth, thy les among all 

nations.

At this time God was knowne in Invie, but (faith Hierome) God's way was 

unknowne, his Sonne was not as yet manifested in the flesh: this (as Paul 
speakes) was his visidrome: but now revealed, as S. John in his first 

epistle, We hanpe heard, we have seen with our eyes, and our hands have handled of the word of 

life. Blessed eyes, happy cares: for I tell you many Prophets and Kings have 
desired to see the things which you see, and have not seen them, and to have the 

things which you have, and have not heard them. 

Let the people praise thee.] m Marke the sweet order of the blessed spirit: first 

mercy, then knowledge; last of all praising of God. We cannot see his coun-
tenance, except he be mercifull vis. and wee cannot praise him, except his 

way be knowne upon earth: his mercy breeds knowledge, his knowledge praise. 

We must praise God, alway for all things, Ephef. 5.20. but especially for his 
saving health among all nations. And this is the true reason why the Church in her 

Liturgie doth use so many Hymnes, and giue so muche thanks vis. God for the re-
demption of the world. Wherein assuredly the did imitate the blessed Apollos 
in composing the Creed, the greatest part whereof (as hath beene noted) is (pent 
in the doctrine which concerneth our Saviour Christ.

Let all the people.] Some mislike the Latamy, for that it hath a petition for all 

men and all people; yet we have both a precept, and a precedent out of Gods 
onne booke, the Commandement is, 1. Tim 2. 1 exhorte that first of all, supplica-
tions, prayers, intercessions, and giving of thanks be made for all men. The practicle 
of Gods Church is apparent in this place, let the people, let all the people, which 
the Psalnographer vterred from the spirit of God, as the mouth of God, and 
therefore let men confirme the Church, as the Scripture, when as the Church 
doth speake Scripture, let they wipe out of the Bible many good le.sons, (as 

Tertullian said of Marcion) if not with a sponge, yet with a penuhil and ouer-
thwart interpretation. And here let the NoneliB also remember, that both our 

English reformers, and the Churches of Scotland, use the same petition for all 

men in their prayers after the Sermon.

O let the nations reioyce and be glad.] p It is obtained to good purpose, that 

this clause is inserted betwene that doubled exclamation, Let the people 

praise thee: because none can praise God well except they do heartily with joy 

and gladdest. For as the Lord loves a cheereful giber, to likewise a cheere-

ful & thankes giber. 0 God is terrible to the wicked, but a God of gladdest 
to such as have seene the light of his countenance: for being reconciled 
unto God, they have such inward joy and peace, that it passeth all under-

standing.

For thou shalt judge the folk righteously.] The Psalnlist heere may seeme to 

condemne himselfe: for if mercy make men reioyce, then judgement occa-

sioneth men to tremble. Answere is made, that all such as have knowne the 

waies of the Lord, and reioyce in the strength of his salvation, all such as 
have the pardon of their sinnes affered, and sealed, feare not that dreadful 
afflire, because they know the Judge is their advocate. Or, (as Hierome) 

let all nations reioyce, because God doth judge righteously, being the God of the
the Gentiles, as well as of the Jews, Acts 10:34. * Or, let all nations rejoice, because God doth govern all nations; that whereas heretofore they wandered in the fond imaginations of their own hearts, in very waiies, in by-waies; now they are directed by the Spirit of truth to walk in God's highway which leads unto the celestial Jerusalem: now they shall know Christ the way, the truth, and the life. For judging, is used often for ruling: 1 Sam. 7:15. 2 Cor. 1:10.

So David here doth expound himselfe, thou shalt judge: that is, thou shalt govern the nations.

* Upon earth.] Not excluding things above, but openly meeting with their impiety, who think God careth not for the things below: for Episcopius in old time so taught, and Episcopius in our time soifie, as if Almighty God did not mark what were done well or ill upon earth. O ye foolish when ye understand? Here that planned the care, shall he not hear? or be he that made the eye, shall he not see? a Totus oculus est, quia omnis aedificat: totus manus est, quia omnia operatur: totus pessus, quia ab iguro est, as b Senna like a Divine: Prope a est Deus, secunf est, intus est. Ita dico Lucili, facer intranis spiritus sedes, malorum bonorumque observator & custos.

* Let the people.] This, and other manifest repetitions in this Psalm, may be used for a warrant to justify the repetitions in our Liturgy: but I will answer the Novellist in the words of Paul, Rom. 2. In that thou blasphemest another, thou condemnest thyselfe, for thou that judgest, dostst the same thing.

The reformers in one of their prayers after the Sermon, use repetition, and that of the Lords prayer, and in such sort, that within a very narrow scope it is first expanded paraphrastically, then again reiterated every word particularly. So likewise the Scottish Church in the ministration of Baptism doth injoyne that the Creed be repeated twice. First the father, or in his absence the Godfather proponns it, and then instantly the Minifter expounds it. Wherefore that worthy Duiune most truly, there is in England a sect ofManual and Venerable company, that would fume to cry out for discipline, their whole talk is of it, and yet they neither know it, nor will be reformed by it.

Then shall the earth.] Literally, the earth, which was cursed for mans sinne, shall through Gods blessing give her increase.: d The vallies shall be fatted thick with corn, and our f cyners shall be full with all manner of store. So that if the vine be dried vp, or the ffigge tree decayed, if our corn be blasted, or graine to thin, that the mower cannot fill his hands, nor he that bindeth up the stanes, his fome; we must remember it is for our unthankfulnesse and sinne. For if all the people praise the Lord, then shall the earth bring forth her increase. See the two first Chapters of Joel.

In a mystical sense: Mary shall bring forth Christ; i or, the blessed Apostles by preaching in all corners of the world shall bring forth an increase to God, a great harvest. This prophecy was fulfilled, Acts 2. when S. Peter in one sermon converted about three thousand souls. k Or, earth, that is, all men on earth shall bring forth fruit unto God, when as they shall know him, and praise him. Let the people &c. let all the people praise, then shall the earth bring forth increase.

* God enuies our owne God.] Out of this sentence the 1 Fathers, and other Interpreters observe generally the Trinity and Vnitie of God: the Trinity in the threefold repetition of the word God, Vnitie in the pronoun him, all the ends of the world shall fear him, in the singular: not them, in the plural. It is very remarkable, that Christ the second person is called our God: God, even our God, as being ours in many respects, as having taken upon him our flesh, living among vs, and at length all dying for vs. Immnmanuel, God with vs, Ely 7. 14. Matth. 1:23. He bare us our infirmities, and answered for our sinsiquites, our reconciliation, and our peace, through whom and in whom God is ours, and we are his: Can.6.2.

All the ends of the world shall fear him.] In the 4. ver. David desired earnestly that
The Creed of Athanasius.

that all Nations might be glad, and rejoice: now that they may feare: teach- 

vs hereby to ferve the Lord in feare, and to rejoice unto him with reverence: 

Ph. 2. 11. 

So to feare him, as to ferve him with i gladness: and fo to rejoice in him, as to 

worke out our faluation in feare and trembling: without joy we fhall defpare, 

without feare prefume. 

The feare of God (as Salomon speaks) is the beginning of wifedome, not only 

principium, but præcipium; not only primum, but primarius: and therefore as it 

is called the beginning of wifedome, Prov. 1. 7. fo likewife the end of all: Ecclefi- 

altes 12. 17. Let vs fcare the end of all, feare God, and kepe his commandements. 

This feare is not luauifh, a diftractive and deffeuctive feare, which overthrow- 

eth our affurance of faith, and spirituall comfort: for such a feare God forbids, 

Esay 35. 4. Luke 12. 34. but it is a small and awfull regarding feare, Fercus à 

malo, tenens in bino: being an infeparable companion of a luily faith, and there- 

fore commanded in Gods Word, and commended in his fervants: old i Simeon 

a luft man, and one that feared God: v Cornelius a defiant man, and one that feared 

God: u lob a luft man, and one that feared God: and here God is faid to blefe the 

Church, in that all the ends of the world fhall feare him.

Quicunque vult.

He learned Athanasian Creed conffits of two speciall parts, unfolding fully 

the two chief secrets of holy beleefe: namely, 

Vnitie and Trinitie of God. 

The Incarnation and paffion of Chrift. 

The which are called the principall mysteries of our faith, because in the for- 

mer is contained the first beginning and laft end of man: in the fcond, the onely 

and most effectuall meane to know the firft beginning, and how to attaine unto 

the laft end. So that Athanasius hath comprehended in a very narrow roome 

both the beginning, and middle, and end of all our felicite. For this happily ca- 

led, the worldes eye, because he did fee fo much, and pierce fo farre into these un- 

fearchable and ineffable mysteries.

And as this excellent Confeflion is a kee of beleefe: fo the Letanie following, 

is as a common treasur house of all good devotion. It may be faid of the Church in 

composing that exquisite prayer, as it was of Origen, writing upon the Canticles: 

Inaerat aliis omnes victis, in hoc feipsum. In other parts of our Letanie the fur- 

pafeth all other: but in this her selfe.

These points (I confefe) come not now within the compaffe of my walke: but I purpose pro nofse & poffe to juftifie them, and all other portions of our Com- 

munion booke in my larger expositions vpon the Gofpells and Epifles, as the text 

shall occasion me infily. The next eminent Scripture to bee confidered in this 

Tract, is the Decalogue, recorded Exod. 20. 1.

The Decalogue.

Then God fpake all these words, and faid, I am the Lord thy God, &c.

The Law was imprinted at the firft in mans y heart, the which is acknowled- 

ged euyn by prophan Poets, as well as diuine Prophets in generall, 

Exemplo quodem, malo committitur, ipsi 

Difficultibus authoris: prima ef f habe victio, quod se 

Indice, uenit nescem absoluitur, improba quamuis 

Gratia falutis pratoris vicetit vnam.

And a Seneca notabij, Prima & maxima peccantium punitiopeccatum: Sinne is the 

greatest punishment of sinne in particular, (as b Melanthon obserues) Heathen 

authors

1 Psa. 100. 1. 

2 Luke 2. 25. 

3 Acts 10. 2. 

4 Lob 1. 1.

5 Rom. 2. 15. 

6 Infernal, Satyr. 13. 

7 Epift. 57. 

a Loc. comm. tit. de leg. natura, tom. 3. fol. 196.
authors have a pattern for every precept, according to that of Paul, Rom. 2. 14.

The Gentiles having not the law, are a law unto themselves.

But when the light of it through custome of sinee began to wear away, it was openly proclaimed unto the world, engraunted in stone, written in a booke, kept for record in the Church, as a perfect abridgemen of all law, setting downe the duties of all men, in all things, for all times.

First, concerning our loue to God.

One, of the Law-writer: God spake all these words, &c.

Another, of the Law-giver: I am the Lord thy God, &c.

In it observe

Prefaces. \{ When.

Precepts of the \{ Who.

Manner, all these words.

In the former preface note the

The matter is: these words, that is, these sentences and all these: for almighty God spake not the first Commandement only, nor the second, or third, and left there; but he spake them all, and therefore the Pope proemes himselfe Anti-god in leaving out one, and dispensing with many. God gaue for first a charge to keepe every one, as any one: but the Vicar of God abounding with unlimited authority, doth first publish what he lift, and then expound them as he lift. To leave them, who thus leave God, it is our duty, because God spake them all, to begge of him obedience, and make conscience to keepe them all, as one wittily, Totius, Tota, Totum: The whole man, the whole law, the whole time of his life.

In the manner, I note first the circumstance of time, when God spake; namely, when all the people were gathered together and sanctified: as appeareth in the former Chapter, then God spake. Whereupon it is well observed that all men ought to take notice of the law, whether they be Commoners, or Commanders, high or low, none so mighty that is greater, or so meane that is lesse, then a subject to God and his ordinances: and therefore Martin Luther hath worthily reprehended Antinomians, or Preachers, who teach that the Law need not be taught in the time of the Gospel. Indeed Christ is the end of the Law: but, as Augustine continueth it, sine persiciens, non interseiciens: an end not consuming, but consummating: for, as himselfe saith, I came not to destroy the Law, but to reade it, and doe it.

Secondly, we maylearn of this circumstance, due preparation when we come before God either to speake or heare his word. Auchenroz vifed to say, that hee never gave purgation, but his heart did shake many daies before. Let the Phyfitian of the soule then tremble, to thinke what hurt bad phisick may doe, when it is ministration abruptly, corruptly, without either pains in reading, or reverence in speaking. Vnto the vngodly said God, Why dost thou profane my Lawes, and takest my Covenant in thy mouth, when as thou hast it to be reformed, and haft not my words behind thee? If hearers of the Law, much more Preachers of the Gospel ought to be throughly sanctified. In the Millers hand we lose but our meale: in the Farriers hand but our Mule: in the Lawyers hand but our goods: in the Phybilians hand but our life; but in the hands of a bad Duniue we may lose that which supremiteth all, our foule.

Hearers also being of vnincircumcised hearts and eares, ought to fit and prepare themselves, as Moses and Iofhua were commanded, in disburring their mindes, when they come to Gods house to hear God speake, not onely from unlawfull, but also from all lawfull worldly businesse: presenting themselves and their soules in the righteousnesse of Chrift, a living, holy, acceptable sacrifice to God: and it is the dutie both of speaker and heare to deire the Lord that he would

\[ \text{Psal. 50. 16.} \]

\[ \text{Acts 7. 51.} \]

\[ \text{Exod. 3. 5.} \]

\[ \text{Iofua 5. 15.} \]

\[ \text{Rom. 12. 1.} \]
The Decalogue.

would forgive our want of preparation, and fo to affilt vs with his holy Spirit in handling of his holy Word, as that the whole businesse may be transacted for our good, and his glory.

The second circumstance noted in the manner is the person, and that is God: *Then God spake these words, in his owne person, attended with millions of glorious Angels, in a flame of fire: so that there is never an idle word, but all full of wonderful wisedome: so perfect a law, that it proves it selfe to be Gods law. For the lawes of men, albeft they fill many large volumes, are imperfect; some statutes are added daily, which were not thought upon before; many repeated, which after experience taught not to be so profitable; but this law continueth the same for ever, comprehending in a few words all perfection of duty to God and men, injoyning whatsoeuer is good, and forbidding whatsoeuer is euill.

God is author of all holy Scripture, but the ten Commandements are his, after a more peculiar sort: first, because him selfe spake them, and laid in a found of words, and a distinct voice, that the people both heard, and understood them: in which sense S. Stephen happily calleth them *oraacula viva, lively oracles: not that they did give life, for Paul sheweth that the Law was the ministration of death; but lively words, as vsed by lively voce, not of men or Angels, as other Scripture, but immediately thundred out by God himselfe.

Secondly, because God himselfe wrote them after a more speciall manner: he did vs men and means in penning the Gospells and Epistles, and other parts of sacred writ: for holy men of God wrote as they were moved by the spirit of God: (as the Fathers obserue) they were the pens of Gods owne finger: but in setting downe the Decalogue, Gods owne finger was the pen, he made the Tables also wherein were first written, that there might be nothing in them but only Gods immediate worke. Since then God had such speciall regard in delivering the Law, we must hence learne with all humbler reverence to recieve the same.

If King *Egion a barbarous tyrant respected *Ehud a man of meane qualitie, when he brought a meflage from the Lord; how much more should we with all full respect embrace the Decalogue, which God in his owne person vttred? and it should make vs exceeding zealous also (notwithstanding the scoffes of *Arbige and carelesse worldlings) in obseruing and maintaining the same. For, what need any feare to defend that which God him selfe spake: and whereof *Christ saith *He that is ashamed of me, and my words in this world, I will be ashamed of him before my Father in the world to come? As a lively faith is the best glosse vsion the Gospel: so dutiful obedience is the best Commentary vsion the Law. To conclude with *Augustine, *Faciemus ibi bene Imperatorte, & non faciemus ibi Creatoris? *Yes Lord, speake: for thy seruants heare.

Thus much concerning the first preface. The second is of the Law-giver: *(a) *I am the Lord, & c. * Containing two sorts of arguments, to prove that he may give a law; and that his people are bound to keepe it. The first kind of reason is taken from his effence and greatnesse in him selfe: *I am Jehovah. The second from his effects and goodnesse towards Israel,


2. More special: which have brought thee out of the land of Egypt, out of the house of bondage.

Now whatsoever is saide vnto them, is saide vnto all. Almighty God is euer the same, which is, which was, and which is to come: who being Jehovah the Lord, made vs nothing: and therefore we being his creatures, owe obedience to his commands in euery thing; especiallly feeing he doth not only prefix vs with his greatnesse, but allure vs also with his goodnesse: being our God by covenante in holy Baptisme, wherein he took vs for his adopted children, and we took him for our heavenly Father: He took vs for his Spoufe, we took him for our Husband: He took vs for his people, we took him for our God: *A some therefore

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*a* Chron. 2. 30. 18. 19.  
*b* Acts 7. 55.  
*c* Gal. 3.  
*d* Exod. 19. 18.  
*e* Deut. 5. 24.  
*f* Acts 7. 38.  
*g* 2 Cor. 3. 7.  
*h* 1 Pt. 1. 21.  
*i* Theodoret. 
*j* prefat. in Plut. & Greg, prefat. in leb.  
*k* Judges 3. 20.  
*l* Mark 8. 38.  
*m* 1 Sam. 3. 10.  
*n* Facit auditorum, attestat decretal. & consuetud. 
*o* Aethiop. i. prefat. 
*p* Theol. lib. 2. cap. 3. fell. 1.  
*q* Heb. 13. 8.  
*r* Apocal. 14.  
*s* Calvin. Inflit. li. 2. c. 8. § 14.  
*t* Malac. 1. 6.
The Decalogue.

Therefore must honour his father, and a servant his master. If he be curs and we his, as he doth provoke vs in bountie, so we must answer him in dutie.

In more speciall, as God brought the children of Israel out of the land of Egypt, out of the house of bondage: to hath he deliuered vs from the seruitude of Sathan, and sinne, prefugrified by that bondage of Egypt, and 7 horah: that being deliuered out of the bands of all our enemies, wee might serve him in holiness and righteounesse all the daies of our life.

1 Egypt was a country guen exceedingly to superstition and idolatry, worshipping the molt bale creatures, as Rats, Onions, and Garlike: so that to live in such a place was very dangerous to the soule: and bondage to nature ingenuses, is an eftate of all other most grievous to the bodie. Deliuerance then out of both, as benefits in their owne nature very great, and in memory most fresh, were good motives vnto regardfull deliuerance.

The Lord hath done so, and more then so for vs, he hath freed vs from the Romish Egypt, and spanish bondage, with lesse difficultie and more ease: for we are translated out of Babel and Egypt, without any trauell or journey. Rome is swept away from England, and Jerusalem is brought home to our doores. IArgumens drawnue either from Gods infinite might or mercy ought to preuaile: let England shew the greatest deliuerance: for England hath had the greateste deliuerance.

The Preceptes.

L One 8 is the complement of the Law. b Christ therefore reduced all the ten Commandements vnto thefe two: Thou shalt love the Lord thy God with all thy heart: and thy neighbour as thy selfe. The which (as 1 Terrutilian observes) is not dispensation, but compendium legis: not a curtailing, but a full abridgement of the whole law. Yet I finde three fundry partitions of the several.

k Joephus and 1 Philo part them equally, making five Commandements in each Table: the curious and learned may peruse Sixtus Senensis Bibliothec. Janc. lib. 2. pag. & Galliastia annot. in Irenee lib. 2. cap. 59.

Lombard out of k Augustine, and generally the Schoole-men out of Lombard, in honour of the Trinitie, diuide the first Table into three Commandements, and the second into feuen.

But all our owne writers, and most of the old Doctors, advertise foure to the first, fixe to the second: among the Hebrewes, o Aben Esra: the Greekes, r Athanasius: q Origen: c Chrysostome: the Latines, Hierome, Ambrose in epif. ad Ephesios, cap. 6.

Wherefore being compassed about with such a cloud of witnesse, I follow the Churches order, assigning foure concerning our dutie to God, and fixe touching our duty to man.

The first table then is a lanthorne to guide vs in the worship of God: as ifome write. The two first Commandements concern God the Father as our Creator: the third, God the Sonne as our Redeemer: the fourth, God the holy Ghost as our Sanctifier. Yet so that we worship the Trinitie in Vnitie, and Vnitie in Trinitie, neither confounding the perious, nor dividuing the subsance.

Or as other: the two first Commandements intimate how we must worship God in our heart: the third, how we must worship God in our tongue: the fourth, how we must worship God with both in sanctifying the Sabbath.

Or 2. The worshipping of this one God, in the other three.

The first Commandement is observed in Faith. Exercising the three theologall vertues, Hope, Charitie.
The Decalogue.

He that unsumedly beliceneth in God, hath God for his God: because he taketh God for the chiefe verite: and in this vnbelieuere and misbelieuere offend. He that hopeth in God, hath God for his God, in that he taketh him for most faythfull, most pitiffull, and also most potent: as being affurddly perfwaded that hee can, and will helpe him in all his necessitie. And in this they sinne who despaire of the mercyes of God; or doe truft more in men, then in God; or fo much in men, as in God. He that loueth God above all things, hath God for his God, in holding him for the chiefe good: and in this they trespasfe who lose any creature more then God, or equall with God, and much more they that hate God: for it is a sound conclusion in Divinitie; That is our God which wee love best, and esteeme most.


The second dooth describe the manner of his worship: Thou shalt not make to thy selfe any graven image, &c. forbidding all strangel worship, and injoying pure worship according to his word: "for to devise fantasies of God, is as horrible as to say there is no God. And therefore though we should grant, that Images and pictures of God are as it were the Lay-mans Alphabet, and the peoples Almanack; yet forasmuch as these books are not imprinted Cum privilegio, but on the contrary prohibited; it is unlawfull to learne what God is by them, or to worship God in, or vnder them. And let there should pretime, God hath fenfed in this commandement with a very strong reaion, I am the Lord, and therefore can punish; aiculous God, and therefore will punish grievously such, as giue that honour to another which only belongeth unto me.

The end of Gods worship is his glory, provided for in the third Commandement: Thou shalt not take the name of the Lord thy God in vaine.

The which is done two waies, in our 3. Workes.

In our conversation: when as our lewd life doth occasion enemies of religion to reile the Gospell, and to blasphe me God. It is to take Chrills name in vaine, when we play the Gentiles under the name of Christians; as Paul to Titus: professing God in word, but denying him in our worke. Hoc ipso Christiani detiores quae mediocres esse debere: Hee that calls on the name of Christ, must depart from iniquitie.

Secondly, we take Gods name in vaine by speech, and that without an oath, or with an oath: without an oath, when we take of himselfe, his offence, titles, attributes, holy word, wonderfull works, irreurently and unworthyly without any denotion, or awfull regard of his excellent Maieftie.

We blaspheme God with an oath, by swearing either 3. Idily.

Idely out of Weakenesse: when in our ordinary talk, through a custome in sinne, we fill up our periodes with vnecessary oathes.

Wickednesse: as when a wretch in his discontented humour shall blinde himselfe with an oath to doe fome notable mistichfe.

So certaine Jewses, Acts 23. flee that they would neither eat nor drinke till they had killed Paul: or when he shall despightfully sweare to vex the good Spirit of God, and to tranple the blood of Christ vnder his feet: if cards, or bowels, or dice, runne against him, he will make his tongue to runne so fast against God: or when he doth sweare by heauen, or earth, or any other creature, in stead of the Creator.

An oath is an incantating of God: he therefore that sweares by the light, makes light his god: he that sweare by the Maffe, doth make that idoll his god.

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Hilarius in Melanion

Rom. 3. 24.

1 Titus 16.

Salvianus de gubernatione

Del. lib. 4.

Tim. 3. 19.

Psalm. Deus.

Con. lib. 1. pag. 17

Matt. 5. 37.

Dn. 6. 19.

Matt. 5. 34.
**The Decalogue.**

A man may forswear himselfe, s. three wayes, as e Lombard out of f Anguline: when he doth sweare falsely.

1. That which is false, and hee knowes it false.

The two first kinds are abominable: namely, when a man sweare either that hee knowes to be false, or thinkes to be false: but the third in the Court of Conscience is no sinne; because it is with forswearing as with lying: Perjury is nothing else but a lie bound with an oath. As then a man may tell an untruth, and yet not lie: so likewise sweare that which is false, and yet not sweare falsely. h Thou shalt sweare in truth, that is, as thou shalt in thy conscience and science thinke it to bee true: i for doubtfull it is a lighter offence to sweare by a false God truly, then to sweare by the true God falsely; it is a sinne to lie, but a double sinne to sweare and lie.

**The 4. Commandement.**

The fourth Commandement doth set downe the time and place of Gods holy worship: the time expressly, Remember thou keepe holy the Sabboth day: the which intimates also the place: for God was publiquely worshipped in his Sanctuary, in his Tabernacle, in his Temple. Leuiticus 19.30. Ye shall keepe my Sabboths, and reverence my Sanctuary. The Sabboth (as k one calls it) is Gods schoole-day; the Preachers are his Utters, and the Church is his open schoole-house.

This Commandement is hedged in on every side, left wee should break out from obferving it: with a cueate before, Remember: and two reason after, one drawne from the equity of the law: Six days shalt thou labour. As if God should speak thus. If I permit thee six whole daies to follow thine owne buffinesse, thou mayst well afford one onely for my service: but six daies shalt thou labour and doe all thine owne workes. the reforcshall the seventh in doing my work. Six daies shalt thou labour. 1. A permission, or a remission of Gods right, who might challenge all; rather then an absolute commandement. m For the Church vpon iuft occasion may separate some wecke-daies also, to the service of the Lord and reft from labour, lecle 2.15. Blow the trumpet in Sion, sanctifie a feast, call a feaflome assembly. Daies of publique fasting, for some great judgement; daies of publiques rejoicing for some great benefit, are not unlawfull, but exceeding commendable, ye a necessarie. Yet this permission is a permission against idlenes, because every man must live by the owne sweat of his browes, or sweat of his braines: having some profession, or occupation, or vocation, wherein he must labour faithfully.

Another argument is taken from the Law-givers example: For in sixe daies the Lord made heaven and earth, and rested the seventh day. God requires no more then himselfe performed, his owne practive is a Commentary vpon his law. This may teach all Magistrates, all masters, all superiours who prescrib lawes vnto other, to breake me first an unpriuat law themselues. If the Prince will have his Court religious, himselfe must be forward in devotion: if the father will have his children vnselie their 9 vesels in chastitie, then himselfe must not vntield after his neighbours wife. When Sabboth-breakers are redbuked, all their answer is, ether, and that the most doe fo. If they will follow fashion and example, let them follow the best: Fashion not your selues like the world, but be ye followers of God: who framed the whole world in fixe daies, and rested the seuenthe: hee reft from creating, not governing: from making of new kinds of creatures, not singular things; he is not (as Epicurus imagined) idle, but alway working: John 5.17. My father worketh hitherto, and I worke.

**The
The Decalogue.

First, propounded briefly: *Kepe holy the Sabbath day.*

1. What is the Sabbath day, namely, the sabbath.
2. How it must bee sanctified: In it thou shalt doe no manner of worke.

*Kepe holy.* This day hath no more holineffe in it selfe then other times: onely God hath appointed it to holy vses above other: and therefore wee must kepe it more holy then other.

The Sabbath.] There is *sabbathum* of the minde.

The sabbath of the *Eternal,* peace of confidence in the kingdom of grace. minde is double:

When as we shall rest from our labours, y all tears shall be wiped from our eyes, and cares from our heart.

Among the Jews the sabbath of time was of *Days.*

*Lesser,* every seuenth day.

*Greater,* as when the Passover fell on the Sabbath, as it did when Christ suffered.

Every seuenth yeere, a Sabbath of rest to the land.

Every seuenth times seuen yeere, which was 49 and then followed in the 50. yeere the Jubile.

This Sabbath is of dayes, expressly, kept holy the seuenth day.

A natural day, which is the pace of 24. hours: a night and a day: Gen. 1:5.

An artificial day, the space of 12. hours: as Christ: John 11:9.

from the Sunne rising, to the Sunne setting; of which I thinke this Commandement is underflood. For albeit the Jews counted the Sabbath from euening to euening, yet it was but as they reckoned other daies; not to fit vp and watch all night: but to spend in Gods service so much of the natural day, as may bee spared without hurting the body.

The sabbath is the Sabbath. It is the judgement of the most and best Interpreters, that the Sabbath is *morale quoddam genus,* but *ceremoniale quoddam speciem:* Ceremoniall for the manner, albeit morall for the matter. I say ceremoniall in regard of the particular: as the strict observance of the same day and same rest: precisely to keepe the Saturday, and strictly to cease from all labour, as the Jews did, wasa shadow: therefore abrogated by the comming of the body, Christ.

The blessed Apostles herein led by the Spirit of truth, and (as some thinke) by Christs owne example, altered, and so by consequence abrogated the particular day. *Constat inueni**s** Apostolae hanc ipsam ob causam mutasse diem, ut osten serent exemplum abrogationis legum ceremonialium in die septimo:* Melan. tom. 2. fol. 363.

Whereas therefore the Jews observ'd their Sabbath on the seuenth day, we celebrate the eighth. They gave God the last day of the weeke: but Christians better honour him with the first: they keep their Sabbath in honor of the worlds creation; but Christians in memoriall of the worlds redemption, a worke of greater might and mercie: and therefore good reason the greater worke should carry away the credit of the day. See the Gosspell on *Saint Thomas* day.

The particular rest of the Jews is *ceremoniall* fitto, for it is a type of our inward resting from sinne in this life: Ezek. 20:6. and a figure of our *eternall* Sabbath in the next: as *S. Paul* disputes, Heb. 4.
Yet this Commandement is moral in the generall. As for example, wee must keepe one day in the seuen holy to the Lord: wherein wee must doe no manner of worke, which may let the ministrie of Gods Word, and other exercises of piety. We must leaue to doe our worke, that the Lord may bring forth in vs his worke.

The duties then required on the Rest.

Lords day be principally two:

A double Sabbath, rest from labour, and rest from sinne: for as our Church doth determine, two sorts of people transgresse this Commandement especially:

Thou shalt do no manner of work. That is, no servile worke of thine ordinary calling, which may be done the day before, or left well vndone till the day after. But some works are lawfull, namely, such as appertaine to the publique worship of God: as painful preacheing of the sacred word, reading of divine prayers, administering of the blessed Sacraments, and every worke fibondate to these: as ringing of bells, and travelling to Church, Acts 1.12. 2 Kings 4.23.

And works of mercy toward Men, our Saviour healed the man with the dried hand on the Sabbath, Mark 3.5.

Other Beastes, in warre, cattle, and helping them out of pound and pit: Luke 14.5.

Workes of present necessitie: 1 Physitians on the Lords day may visit their patients, Midwives helpe women with childe, Shepheardes attend their flocke, Mariners their voyaige, Soldiers may fight, and messengers ride poft for the great good of the Commonwealth.

Workes of honest recreations also, so farre as they may rather helpe then hinder our cheerefull seruing of the Lord. And the reason of all this is given by Christ, Mar.2.27. The Sabbath was made for man, and not man for the Sabbath.

Thou shalt not have other God then the Lord. The truth is named, because the is presumed to be thy selfe: that whatsoever is forbidden thy selfe, must also be knowne to be forbidden thy seconde selfe.

Thy Same and thy Daughter. Every man is a governour in his owne house, and therefore must take charge of such as are vnder him:

Thy manservant. This is for their good.

Thy Good. The common good.

Thy good: For he that on Sunday shall learne his dutie, will bee more fit all the weke to doe his dutie: such as obey God with a good confidence, will serue their master with an upright heart, as Jacob servd Laban, and Joseph Pharao.

Againe, it is for thy good often to remember with thankfulnesse, that God hath made thee master, and him servant: whereas he might have made thee servant, and him master.

For their good: that they may know God, and whom he hath sent Christ Jesus, byway, the truth, and the life. Thy servants are men of the same mold with thee:
That is, in the words of Scripture, 'Thy servants are all one with thee in Christ: made of the same God, redeemed with the same price, subject to the same law, belonging to the same matter: Ephes. 6.9. Pity then and pity require that thou see them observe the Lords day, for the good as well of their bodies as souls.

For the common good: a For every man hath just cause to be ready willingly to labour all the week, when as he is assured he shall rest on Sunday.

Thy cattle.] Hence we may gather much comfort: for if God in his mercy provide for the welfare even of our brute beasts, of which he hath made vs Lords; he will assuredly much more respect vs his servants and children: he cannot be careless for men, who is so careful for oxen.

The Commandements are so well knowne, and often expounded, that as a Augustine speaks in the like cafe; Desiderant audirem magis quam expositorem. I pass them here from the first table, containing all due to God, unto the second, teaching all due to man: I say to man as the proper immediate obiect of them. Otherwise these Commandements are done vnto God also: for he that cloatheth the naked, and visiteth the sick, doth it vnto Christ: Matth. 25.40.

The law then concerning} {Affirmative, teaching vs to doe him all good:
our neighbour is partly}{Negative, teaching vs to doe him no hurt: Thou shalt not kill, &c.

This table begins with honour of our father, b First, because next vnto God we must honour those who are in the place of God.

Secondly, because the neglect of this one Commandement occa' Sith all disorder against the rest: for if superiors gouerne well, and inferiors obey well; how can any man be wronged in word or deed?

c Thirdly, because of all neighbours our parents are most near to vs, as being most bound to them of whom we have received our life. Thy parent is Gods instrument for thy natural being: thy Prince Gods instrument for thy civil being: thy Pastor Gods instrument for thy spirituall being. Wherefore as thou art a man, thou must honour thy natural father; as a citizen, honour thy civil father; as a Christian, honour thy ecclesiastical father.

Honour imports especially 3 things: Reuerence, Obedience, Maintenance.

Obedience. Children obey your parents in all things: Coloss. 3.20. that is, as Paul doth interpret himselfe, Ephe. 6.1. in the Lord. In all things ag ceable to the will of God: otherwise for Christ's love we must hate father and mother, Luke 14.28. d Hieron nota' bly: Lib. 2. cap. 27. de sap. &c. Hieron. ad. Ex. versus, verumc. verum. The most eminent patterns of obedience to father and mother are the & Re' abits, &c. Note, &c. Christ: b Venerabatur matrem, cuivisper erat pater, co'bat nutriment quem nutriment.

Reuerence, Bearing the respect in words, and outward behaviour, though they be never so meane, and we never so mighty. Proverbs 23. 22. and we honour the dothy father that begat thee, and thy mother that bare thee. As if he should saie, Be dutiful vnto your parents: not because they be rich and in great power, but because they be thy parents, how base soever they be. a Alaric angustiam domum vivae, cuistibis non fuit venter angustus? b Parentes non amare implicitas est, non agnoscit infantia est. Examples of this vertue, recorded in holy Scriptures are 1 Joseph and d Solomon and in our English Chronicles, Sir a Thomas More, who being Lord Chancellor of England, vnitly did ask his father blessing in Westminster Hall publiquely: the which conduct of our nation is good and godly.

Maintenance.] If the parent bee blinde, the childe must bee his e eye: if lame, the childe must bee his foot; if in any want, the p fattie of his decayed age.
The Decalogue.

So, Christ took care for his mother at his death: for it is great reason that children having received life of their father & mother, should procure to preserve unto them the same life. Nature doth read this lesson. Vaterius Maximus hath a memorable history of a young woman who gave sucke to her mother in prison, and so kept her alive, who otherwise was adjudged to be famished. A pious office, so well accepted of the Judge, that he did both pardon the mother, and prefer the daughter. Aristeophanes affirms also, that the young Storke doth feed the old.

There is a duty required of the parent toward the childe, as well as of the childe toward the parents: yet the law speaketh expressly to the one, and not to the other. That the father being in order of nature and in wilfulsome superiority, might suspect his duty to be written in himself; father and mother are "nomina pietatis officiorum vocabula, natura vincula." The duty then of superiors is insolded in the word father: a Minor is a father, a Master a father, a Magistrate a father: reaching them to be so well affected to their inferiors, as parents are to their children.

Again: the love of parents towards their children is so natural and ordinary, that there is need to put parents in mind of their duty. But contrarywise children are not vixially so dutiful to their parents (as the Schoole speaks) Amor descendit, non ascendit, benefactor plus dignit quiem beneficiarius; and therefore it was necessary to admonish them of their love: neither is God content with a bare precept, but hath adjoin'd a promis: Thy days may be long, for there is no reason he should enjoy long life, who dishonoureth those of whom he received life: but if God shorten the days of dutiful children, and in stead of long life give them everlasting life; be not broken, but keep his promise: for he doth promise long life, not absolutely, but so farre forth as it is a blessing; that it may be well with thee: and that thou mayest live long on earth, Ephes.6.3.

The 6th Commandement.

The negative part forbiddeth all euill, and that is committed against our neighbour three times: In Thought, Word, and Deed.

But because bad deeds are worse then bad words, and bad words worse then bad thoughts, it pleads the God of order first to forbid bad deeds: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal. Then bad words: Thou shalt not beare false witnessse. Last of all, bad thoughts: Thou shalt not covet thy neighbour's house, &c.

All our bad deeds against our neighbours concerneth his Life, Thou shalt not kill.

Honor, Thou shalt not commit adultery.

Goods, Thou shalt notsteale.  

Thou shalt not kill.] To wit, a man: for to kill other living things is not forbidden: and the reason is plaine, because they were created for man, and so man is master of their life. But one man was not created for another man, but for God: and therefore not man, but only God is master of our life: for a Magistrate doth not put malefactors to death as master of their life, but as a Minister of God: and by consequence not murther, but an act of justice. Such as strike with the sword, shall perish with the sword: that is, such as take the sword upon their own authority: Dominiin insuffato, or fere eum diapsals feren, non ut feren. But if God put a sword into their hand, then they may, then they must strike. In a word, killing is mistress, when either it is done without authority, or by publice authority upon private grudge; non amore insuffatis, sed tribidine vinaulio. Concerning inward rancour and outward disdain, in deed, word, or gesture, see the Gospell Dom.6, post Trin.
The Decalogue.

The seventh Commandment.

In this Commandment are forbidden all vnchaste lusts, as well burning within, as breaking forth,

\[\text{Ribal talke: Ephes.} 4.29.\]
\[\text{Allurements,} \{ \text{Wanton looks: Gen.} 6.2.39.7.\]
\[\text{Lascivious attire: Esay} 3.16.\]
\[\text{Acts of uncleanness.}\]

\[\text{Acts of uncleanness: Committing filthiness, unnatural: as thinefle with a man of the same sex: Rom.} 1.27.\]
\[\text{A beast: Leuit.} 18.22.\]
\[\text{Fornication: betweene single persons: as Deflouring of virgins: Deut.} 22.28.\]
\[\text{Hunting of common whores: 1 Cor. 10.8.}\]
\[\text{Incest: with such as be within the degrees of consanguinitie or affinity prohibited in law: Leuit.} 18.6.\]

Since in this kinde is more dangerous, then in another, because a man can hardly repent heartily for it. The murthrerer, and sweare, and theeche become many times exceeding forrowful after the fact: but the wanton (as Hierome notes) even in the mingga of his repentance finneth alwayes: the very conceit of his old pleasure doth occasion a new fault: so that when his devotion ends, hee presently begins to repent that he did repent. Example hereof Anguifhe, who being in the heat of his youth (as himselfe he writes) begged of God earnestly the gift of contencie: but, faith he, to tell the truth, I was afraid lest be should heare me too soone: Malebenes enim experier concupiscenciam quam ex singus. See the Goipel. Dom. 15. pos. Trin.

The eighth Commandment.

This overthroweth Anabaptichical and Platonickall communities: for ifall things ought to be common, and nothing proper in possession, how can one man steale from another? All lawes of giuing, buying, selling, leasing, lending, are vain, if servente omnis omnia, nomen suum.

A man may transgrefs this Commandment in being a theefe To himselfe, in spending Too much. in other, Too little.

Waiting more then he shoule in gameing, diet, brauery; such are arrant cutpurfes into themselves.

Getting leffe then he shoule: Ignani & prodigii sum fures, faith Melanthon.

As a spend-all, so a get-nothing is a theefe to his estate: Pover te comes upon him as an armed man: Proverbs 24.34. An idle person is pouerties prifoner, if he live without a calling, pouertich hath a calling to arret him.

He that spends too little on himselfe, as the conetous wretch, is a robber of himselfe alfo, Corpus exterminat, ut lucrum extendat: He keeps his belly thin, that his purse may be full, hee cannot afford himselfe so much as an egg, lest he should kill a chique whereas a poore man doth want many things, a rich mifer wants every thing: like Tamlius vp to the chin in water, and yet thriste. The which (as Salomon calls it) is enui fulfis ciffe: Ecclef. 6.2.
Lamberts' Perambulation of Kent, p. 27.

The Decalogue.

Lord's Prayer: fathers pray for not only, but for all, and I pray for none.

Covetous greediness is theft in heart: for howsoeuer it be a maxim in our Law, "Voluntas non repulsatur pro salute, nisi in causa priditionis: sed exitus in malis est spectatuum, et non voluntas duotum act;" it is a breach of this Law, counterfeited to defire that which is not ours, albeit we seek not to get it wrongfully. Their hearts, faith Peter, are exercised in covetousness: and Chrysostom plainly, The covetous man is a very thief: fier & laeto. The 4 fathers of the law write that the usuries are called felonies, of our ancient word fell or fierce; because they commit this sinne with a cruel, fell, and mischievous mind: teaching vs hereby, that a felonious intent is a principal in the curaucy.

There is also theft of the tongue, by lying, flatterie, sowing, &c. So wee read that "Abbas alou steal the hearts of the men of Israel, and so calle Zaba steal the goods of his master Mephibo'beth.

So flatterers and parasites are great thieves in Court and Countrie: not only dominorum, sicut arbores, sed etiam arbores: and therefore let a flatterer be in your Pater noster, but not in your Creed: pray for him, but trust him no more then a theefe.

Frauds in buying and selling are reduced to stealing, because he that vseth such deceipts, secretly taketh of his neighbours more then his due: but oppressions and violent extortions are reduced by Duimes vnto robberie, because the cruel tyrant exacteth more then his owne manifestly: not to pay debts, is reduced vnto both: vnto robery, when a man to the great hindrance of his behobour can and will not: vnto stealing, when he partly will and cannot: I say will partly: for if he desire wholly with all his heart to pay the utmost farthing, God authorilly will accept of votal restitution, as well as of a stoll: and it is no sinne, though it be a fore.

The ninth Commandement.

Next the prohibition of injuries in deed, follow the wrongs against our neighbour in word: Thou shalt not beare false witnesse: and that hirly, because, "lying is coen germane to stealing." Da vmbi mendacem, & ego offensam tibi fueram: If thou wilt swe the me a lyar, I will swe the thee a theefe.

This precept condemnes all manner of lying; for albeit one worse then another, yet all are naught: "The mouth that speaketh lies slayeth the soule" Wit. 1. 11.

And Psalm 5. Thou shalt destroy them that speake lying. See Geispl & Dom. 15. post Trinit.

Beside lies: every thing whereby the credit of our neighbour is impaired, especially those three finances of the tongue: Contemnly, Decrallation, Curtfng.

A contemnly is an injurious word, spoken with an injurious minde, to the dishonour of our neighbour: I say with an injurious intent, otherwise when it is uttered by way of advice to direct or correct, as a father or mother speaketh to his childe, or a master to his scholler, or a Pastor to his people, as Psal. 2. "Ye foolish Galatians: out of some heat, but yet not out of any hate, then it is no contemnlie or byname.

Or in meriment, not in malice: (There is a time to a laugh) and so by consequence a time to reit: when a wittie conceit may profit and administer grace to the hearer. Her that said the Duke of Guise was the greatest vifter in France, because...
cause he turned all his estate into obligations, hereby gave this honest advice, that if he should leave himself nothing, but only have many followers bound to him for his large gifts, in conclusion he should finde a number of bad debtors. He that called his friend thefe, because he had flollen away his love, did not wrong, but commend him.

It is lawfull also to left at the vanities of irreligious men, enemies to God and his Goffell: as b Eliah did at the foppifh idolatry of Baals Priests. A friend of mine said of an upfart gallant in Court with a glinging fur, that he had a Church on his backe, and the bells on his hecals.

Every lay-Papift must beleue as the Church beleueth, all-ite he know not what the Church beleueth: he must alfo worship the consecrated bread, and yet knoweth not whether it be consecrated or no: c for the consecration of the host, the Priests intention is required, which no man knowes but God, and himfelfe. So that if a man tell his dopifh acquaintance that he is a blinde buffe, to worship and beleue he knowes not what, it were no contumie: because it did proceed out of zeale to God, and love to him; only to rectifie his error, and not to vilifie his perfon.

The second fault reduced to falle witnefe is detracftation, in speaking euill of our neighbour: and it is done by reporting that which is falle, and sometime by telling that which is true, but fecret: whereby the credit of our neighbour is deftoied with thofe, to whom his finne was not knowne before: for as a man may flatter in afence, namely when either the vertue is abfent, or the ocation, and fo the prafie is not kindly, but forced either in truth, or in time: to likewise a man may flander his neighbour in speaking the truth ufanfeablie, without differention out of time and place. A tale tossed from mouth to mouth increaseth as a snow-ball, which being little at the first, groweth to a great quantitie.

Now the backiter is bound in reafon and religion to restore the good name of his neighbour, which he by detracftation hath taken away; and that is exceding hard, for a mans honett fame is like the Merchants wealth, got in many fecrets, and lost in an houre. Wherefore speake well of all men alwaies, if it may be done with truth: and when it cannot, then be filent: or elfe interrupt uffufion with other meet and merry communication, as d Sampfon at his marriage fealt propounded a riddle to his friends, e hereby to flop the mouths of backiders, and to occupy their wits another way. Bernard excellently. The tale-bearer hath the devil in his tongue, the recceiver in his ear.

The thefe doth fend one only to the deuill, the adulterer two: but the flanderer hurteth three; himfelfe, the partie to whom; and the partie of whom he fpeaketh the tale. Ter homicida (faith f Luther) uno illus tres occidi: e uno est qui loquitur, e uno tantum verbo propert, & tamen illud uno verbo uno in momento, multitudinis audientium dum audet inficet animas interficit.

The third fault is malediction: a grievous g offence, when it is spoken with hatred and a defire that fuch euill come vpon our neighbour: but when it is vttered vpon fome fuddaine difdaire, without regard to that we fpeak, it is fte euill, yet for all that always euill: because from the mouth of a Christian, who is the childe of God by adoption, nothing ought to passe but h benediction.

The tenth Commandement.

The former precepts intend thoughts and defires, as well as act and pratique: for the Law-giver is a spirit, and therefore muft be worshipped in spirit: yet left we should pretend ignorance, God in this Commandement giuent especially order for them. Or as b other: The former precepts did condemne the fettled thought to do mischief: but this, even the first inclination and motion to finne, though a man neuer confente, but inflit it in the beginning: Romans. 7. Thou shalt not do, or defire.

Now

b 1 King, 18.27    c Con Trident. ref. 7. can. 11. Bellarm. de fa-

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The Decalogue.

| 1. By coveting the goods of our neighbour,  
| Movable: as his ox and ass, &c.  
| 2. By coveting his wife.  
| 3. By plotting treason, and murder.  

Now we sinne three ways in this kind:  

- To covet his goods is against his profit, which is deare to him: to covet his wife is against his honour, which ought to be more deare: to covet his blood is against his life, which of all worldly things is most deare.

Whereas it is objected, that desire of murther is not forbidden in particular, as the desire of theft and adultery: for the Commandement faith, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife: but it is not said, Thou shalt not covet thy neighbour's blood. Another is made, that a man doth not desire any thing principally, but that which bringeth him some good, at least in appearance. And so he desireth adultery, because it bringeth delight: he desireth theft, for that it bringeth profit: but murther bringeth no good at all: and therefore it is not desired for itself, but onely to attaine to theft, or adultery, or some such desигnements.

So that God having forbidden expressly the disorderly desires of delection & gaine, consecutively forbids desires of murther, which is not covetted but for unlawful full profit and pleasure. Thus perfect righteousness is fulfilled when wee wrong not our neighbour either in deed, or in word, or desire: but contrariwise do good unto all, speake well and thinke charitably of all.

Now the reason why the Church appoints the Decalogue to be read at the Communion, is evident: namely, because the Law is a Schoolemaster unto Christ; teaching vs to know sin, and by knowinge of sinne to know our felues, and knowing our selues to renounce our selues, as of our selues vnable to doe any thing, and soe to Christ, who doth strengthen vs to doe all things. Almighty God (faith Luther) hath written his Law not so much to forbid offences to come, as to make men acknowledge their sinnes already past, and now present: that beholding themselves in the Lawes glasse, they may discern their owne imperfections, and to flye to Christ, who hath fulfilled the Law, and taken away the sinnes of the whole world. For (as the reformed Churches of Scotland and Genea) speake) the end of our comming to the Lords Table, is not to make profession that we are infidels, and vpright in our living: but contrariwise we come to feke our life and perfection in Jesus Christ: being assuredly perfuaded that the Lord requireth on our part no other worthinesse, but vnfainedly to confess our vnworthinesse. So that (our enemies being luges) it is well ordered that the Commandements are rehearsed in the ministration of this holy Sacrament.

Let the Novellists here blush, who calumniuously cenfure our Church for omitting in the proeme of the Decalogue one halfe line: when as themselues in their owne Commmun Bookes haue left out all the whole Law. This indeed occasioned me to remember an observation of a Commune vpon the battell of Montecbery, that some lost their offices for running away, which were bestowed vpon other that fled ten leagues further. Hypocrite, first cast out the beame out of thine owne eye; and then shalt thou see clearly to cast out the mote out of thy brethren's eye.

Matthew 5.16

Let your light so shine before men, &c.

The Lords Supper is called a sacrifice by the learned ancient Doctours in foure respects:

First, because it is a representation and memorial of Christ's sacrifice on the Cross: 1 Cor. 11.26. As often as ye all eat this bread, and drinke this cup, yee shew
The Ministers exhortation before the Communion.

1 Cor. 11. 28.

The summe of the Ministers exhortation before the Communion, is contained in these words of Paul: Let a man therefore examine himself, and so let him eat of this bread, and drink of this cup.

Wherein observe two points: 

1. A preparation, Let a man examine, &c.
2. A participation, and so let him eat, &c.

In the first note the

Partis.

Examinating, a man, that is, every man.

Examined, himself.

Beza translates, and Erasmus expounds &c.: the word is used, John 3. 27. A man can receive nothing except it be given him from heaven: and John 7. 46. 

Never man spake like this. A man then in this place signifies every man, including the rest of the Church, Priests, people. The whole obseruation overthrown with utterly Rom. 6. 13. implicit faith. Every lay-man ought to turne Con- 

fessor, and examine, endued with sufficient knowledge for this heavenly business: he must look not only throw the spectacles of the Priest, but also see with his own eyes, able to try himself. 

Himselfe. For that is the duty; but not another, for that is a fault. We must not be busy Bishops in other mens Dioceses, but meddle with our own business. We must not breake our neighbours head with the Parishioner; but circumscribe our owne breach with the Publican.

S. Augoustine complained of men in his time, that they were Curiosi ad cognoscendum vitam saeculam, desiderio ad corrigerendum saeculum: and therefore Hooker, of men in our time, that their virtue is nothing but to heare gladly the reproofs of others vice: like Taylors, who measure; like Barbers, who cut all other except themselves. But if our Saviour Christ would not have vs to gaze on the mote in our brothers eye; but rather to pull out the beame in our owne sight. And his Apostle here not to pric into other, but to try our selves; not but that others according to their several charge, must examine other, as Parents must examine their children, Exod. 12. 26, 27. and Masters must examine their household, Gen. 18. 19. and Bishops must examine their Parishioners, as here Paul corrected and directed the Corinthians: and for this cause the names of all Communicants are to be sent unto the Minister, that there may be made tryall of all: yet if Parents,
Parents, and Masters, and Ministers omit this examination, every one must be both able and willing to prove himselfe.

The parts of examination are concerning the Manner.

For the manner a triall is to be made prightly.

The former is implied in the word Examine: which notes a diligent and exact enquire, such as Lapidaries and Goldsmiths vie to finde out true metall from counterfeit, good from bad. As the Shunamite sought for Elias, 1 Kings, 17. for Christ, the woman for her loft great: so we must search as if we would finde, search notvill we finde. Many men examine their bad manners, as they doe their bad money, feake as if they would not fee, search as if they would not understand. They decline sinne through all the cates (as one notes) In Nomination per superbia, in Generis per luxuriam, in Datuio per sinnomon, in Accutatio per detractionem, in Vocatio per adulteriam, &c. and yet they will not a knowledge their sinnes in any cates. When other mens examination hath found them out, excuses are ready: Non feci: si feci, non male feci: si male feci, non mulium male: si mulium male, non malia intentione, ut simula intwente, simoni aliena perfractione. Wherefore as the Prophet said, eye shall take a question, ask it indeed: so if ye will examine your selves, examine earnestly, thoroughly, prightly. For examination must bee made necessarily. This we may gather out of the word therefore: whosoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the bodie and blood of the Lord: Let a man therefore, &c.

Trial of our selves then is neces-Duty. cessarie, both in respect of our Danger, if we neglect this duty.

In respect of our dutie: for Christ in his first infallution vied a commanding

Name, Doe this. Doe this in remembrance of me: so that it is not in our choice to doe it, or not to doe it. If any be not fit, hee must endeavour to make himselfe fit: and the way to make fit, is examination: Let a man examine himselfe thencefore, &c.

Secondly, triall is necessary in regard of the danger, if we receive the Lords Supper unworthily.

Danger in respect of 

The sinne: verse 27.

The punishment for this sinne in 

General: verse 29.

Particular: verse 30.

Now the matters in which every Communicant must be examin'd, are summarily two: Repentance.

These two (like Hippocrates twinne) must goe together hand in hand. For there is no true repentance without faith, nor living faith without repentance.

B. Latimer said well, Lady Faith is a great state, having a Gentleman Vnder going before her, called Apostis peccatorum, and a great taine following after her, which are the good works of our calling. He that faith he doth repent, when as he doth not receive, receiveth the Sacrament ignorantly: and he that faith hee doth beeleeve, when as he doth not repent, receiveth the Sacrament irreverently: both unworthily.

The parts of Faith are 

Knowledge.

Application.

Generation, how he was created according to Gods image in holiness and righteousness.

Degeneration, how he fell from that estate, and all his posterity with him.

Regeneration, how he was again restored and recreated by Chrits passion, of which this Sacrament is a signe and seal.
In more particular, every Communicant must understand the number and nature of the Sacraments. Our Saviour Christ ordained in his Church only two Sacraments, as generally necessary for the faith, and the Supper of the Lord. Baptism is a Sacrament of initiation and institution, alluring the first receiving into the covenant of grace: whereby men are matriculated and admitted into the congregation, and made members of Christ. For this cause the sacred Font is placed at the very door and entrance into the Church: but the Communion is a Sacrament of confirmation, to strengthen our faith, and cherish grace received: and therefore the Lords Table by good order is placed in the best and highest room of the Church. Baptism must be received of one but once, because we cannot be born twice, one beginning in Christianitie is enough: but the Lords Supper often, because we need daily to be nourished in the faith of Christ: once borne, fed alway.

The nature of this Sacrament is made knowne by the names in holy writ given unto it:

Whereof note principally two: the Lords Supper.

The Lords Supper in three respects:

1. Because it was ordained by the Lord: 1 Cor. 11.23.
2. Because it was instituted in remembrance of the Lord:
3. Because it was in the Primitive Church usually received on the Lords day: Acts 20.7.

It is called a Communion in respect of the common union our souls, having at that time more specially perfect peace with all men: or a Communion in respect of the publice participation, as being a common messes, not a private Mass proper to one, as the Popish Priests vouch; or a Communion, as being a signe and seal of our communion with Christ: for his graces are conveyed unto Vs by the preaching of the Word, and administration of the Sacraments.

Hence the Sacraments (as Pfechaltius obserueth) have their name. Sacramen
ta ducuntur d' secreto, et quid in re invisibili distintas atque aliquid ultra secretum effect. In the words of our S Church: Sacraments are visible signes of invisuble grace: ordained of God as badges and sure witnesses of his good will towards Vs. It is meet every Christian should vnnderstand these and the like plaine principles of holy faith: but exact knowledge to discourse controverted points about the Sacraments is not required: according to that of Christsome, The table of the Lord is not prepared for chattering lawyers: but for that of high-flying Eagles, who sit the where the dead body lyeth. It is not for subtle Sophisters, but for simple beleauers ascending vp to Christ vpon the wings of faith, and therefore the Communicant must not only know, but apply that in particular, which he beleueth in generall: as that Christis body was crucified for him, and his blood shed for him. He that vnnderstands, and beleueth, and applies these things, examineth his faith as he should.

In our repentance we must examine Contrition for sinne past.

For the first, Paniennetia est quasi i panienter. Paniere (faith & Augustine) is panem tenerere.

We must therefore weep with Peter, and weep with our water with David, and put on sackcloth with Nimsueb: nay, we must lent our heart. For a broken spirit is an acceptable sacrifice to the Lord. On magnam donum, quod in pessam deit, in penitentia.
The Ministers exhortation before the Communion.

inquitum veritatis: peccatum triquiitiam peperit, tristitia peccatum constringit. As the worrne bred in the tree doures the tree: so sorrow brought into the world by sinne, doth overheate sinne: so good is God to turne curries into blessings, and grieue into grace. If thy heart be not thoroughly touched for sinne, become sorrie because thou art no more forrie: refoleue to be more refouled. For (as one wit- tily) salutum infelitum, si non sit cor affellitum. If Iosaph of Armenia wrapped the body of Christ in a clean linnen, how darest thou receive it with an vncline soule? If thou wilt not kiffe a Princes hand with a foule mouth, eat not the Lords body with a soule minde. Let a man therefore examine himself, &c. And so let him eat of this bread, and drink of this cup. Having thus examined examination, I come now to the participation.

And so let him eat, &c.] Of which words I purpose to speake first joyntly, then seuerally. Considerd joyntly, they confine three popith conclusions, as first, the reforation, elevation, circumsferation, adoration of the bread. Our Apostle fherefore plainly, that the bread must be taken and eaten: Ergo, not to be refuued, nor carried about, nor lifted vp, nor kept in a boxe to bee wor- shipped.

Secondly, to take, to eat, to taue, to drinke, to doe this in remembrance of Christ, are actions of the living, onely pertaining to the living: and therefore the Papists are deceived, holding the Maffe to bee a proprituary sacrifice both for the quicke and the dead. How can the dead eat or drinke, taue or take? Ergo, neither the dutie nor the benefit belongs vnto them, but onely to thofe alue; who first examine themfelues, and after eat of this bread, and drink of this cup.

Thirdly, the conjunction of these two: Let him eat of this bread and drink of this cup, abundantly proues, that both parts of the Lords Supper ought to be minified vnto all: Ergo, the Papists in denying the cup vnto the Laïte, wrong both God and his people, by defrauming of this comfort. As every one muft examine, fo every one both eat, and drinke: not onely drinke, and not eat; or eat, and not drinke: but both eat, and drinke. Christ foreseeing this Papisticall error, faid in his first institution, Drinke ye & all of it: he tooke the bread and faid onely, take, eat, indefinitely: but when he tooke the cup, hee did add an vniversall note, Bibite omnes, Drinke ye, drinke all ye.

We conclude therefore with Cyprian, Adulterum est, impium est, sacrilegium est, gaudium, humano favore institutum, vs defipitio divinae, sicut foris. Christ is the truth, and the way to the truth: Ergo, non alia, sed unum, quom quod pro nobis prior praest. Thus much of the words joyntly. Now of euery one severally.

And so [Let there be first preparation, and then participation: when a man is thus examined, let him thus eat. Let him eat: The which are not words of permission, onely leaving it to his choice, whether he will eat or not eat: but they are words of Pauls commision, infinuating that he muft eat necessarly, not vpon custome, but vpon conience. For it is not faid here, let him, if he haue no leat at home, or occasion of absence abroad: if he be neither displeased with his Pastor, nor angry with the people: but let him (without all let) examine, and then let him (without all let) eat of this bread. Eat: Christ in his first Institution hath, take and eat. First take, then eate: take not onely into your mouthes, but into your hands: hereby representing the soule and faith: for the taking of the bread and wine into our hande, sealeth our apprehension of Christ by the finger of faith: John 1.12. As many as received him, to them he gave power to be the sons of God: even to them that beleaued in his name. Eating of the bread, and drinking of the wine, sealeth our application of Christ incorporated into vs mysterilly, 1.Cor.10.16. For by the strength of Faith we chew the cud, as it were, and make Christ our owne. Yet herein obierue a great difference betwene corporall food and this heavenly bread: for the one digested is made like vs, but the other receuied into our soule maketh vs like it. This action then of taking is very signifiant, and therefore I see no reason why the Priest altering Christs ordinance,
The Ministers exhortation before the Communion.

ordinance, should give the bread into the peoples mouth one by one, not into their hand. First, the word signifieth properly to take with the hand. Secondly, it is against the rules of common civilitie, that men of discretion, such as Communicants ought to be, should be fed like children, having their meat put into their mouth. Thirdly, if this taking be not construed of the hand, but of the mouth, there is an idle repetition and plain Tautologie in the words of Christ: for eating notes orall receiving, and therefore taking must imply manuall receiving. Fourthly, it was the custome of the Primitive Church, as we read in Eze. 6.33,34, & Cyril. How wilt thou (faith Ambrose to Theodorus) receive the Lords body with a bloudy hand? The Papists answer, that the Church altered this custome, because some referred the bread for Magikal speels, and superstititious vses. A silly shift, for no abuise can take away the vsf of that which is simply good. The Bible must bee read, albeit some 1 perswade it to their destruction: the Word of God must bee preached, howsoever it be vnto some the sauer of salvation vnto death: and so the bread according to Christis institution must be taken, albeit halpy some keepe it to wicked and idolatrous purposes.

This Bread] The nice distinguthing of the Schoole is like the pilling of an onyon; they pull off so many skinnes, vntill at last there is no skinne. They turne and toffe the words of Christis institution, Hoc est corpus meum, so long, till they bring all that Christ said & did at his last Supper vnto nothing. For so we read in their 2 Gloffe, that hoc doth signifie nothing. Omnipotent creatures! who make off something to nothing, and againe of this nothing something; yea Christ, who made all things: for by pronouncing of these words, hoc est corpus meum, they make their Maker, a dozen gods at once whith one sentence. This is a Pronome demonstrative, nonindispensum vagum, any thing, or a nothing. 3 Stephen Gardiner herein forgat his Grammar and Logike too. For hoc doth determine, and muft, as Paul teacheth, and the circumstances of the Gospel import, he restraffed vnto the bread. Iesus tooke the bread, and when he had giuen thankes, he brake (no doubt the bread) that he tooke, and gaue to the Disciples the sole-fame that he brake, theying. Take ye, eat ye this that I give you, this is my Body. What This could our Saviour meane, but This that he gave, This that he brake, This that he tooke which by the witness of truth itselfe was bread. If the Papists imagine that he tooke bread, but brake it not: or brake it, but gave it not: they make the Lords Supper a 4 merry jest, where the latter end starthe from the beginning, and the middle from them both. Either they must differ manifestly from the proposition of Christ, and exposition of Paul, from all the Fathers, and some of their owne 5 followers: or else admet our interpretation, This bread is my body: and if we refolwe the words of Christ fo, they cannot be proper, but figurate; This bread is the signe and seale of my body.

Bread.] It pleased our Saviour to make the outward element in this holy Sacrament, for the manifold analogies betweene it and his body. First, as bread is the 6 strength and state of our natural life: so Christ is for our spiritual, being n all in all.

Secondly, as bread is leached of the full stomach, but most acceptable to the hungry soule: so Christ is most welcome vnto such as hunger and thirst after righteousness.

Thirdly, as bread is vsual and daily: so Christ should be to the Christian, feeding on that bread which came downe from heaven, the soules ordinary refefction.

Fourthly, as bread is made one loafe of many grains: so we that are many are one bread, and one body, because we are all partakers of one bread.

Lastly, as corn is cut downe with the scythe, threshe in the barn with many stripes, torne in the mill with much violence, then bounited and sifted, laft of all baked
Sursum Corda. Gloria in excelsis.

The Lords Supper is called an Eucharist, because it is a thanksgiving to God, for giving His Son to die for us: and therefore this Hymn is so fittingly sung by men on earth at the commemoration of his death, as it was by the Quire of Heaven at the celebration of his birth: for our reconciliation and peace with God,


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The Peace of God, &c. The grace of our Lord, &c.

God, is attested in holy Scripture to Christ's passion especially: Rom. 5. 10. Heb. 9. 12. 15.

Some make 3 three parts of this song, which (if you please,) call the

Tribble, Glory to God on high.
Babe, Peace on earth.
P Menea, Good will toward men.

The first, concerning God's glory.
The second, touching our good.

For peace on earth, and good will toward men are both one: because our peace with God is not from our good will toward him: but together from his good will toward vs. It is God (as Paul) that maketh in you both the will and the work: and therefore the Rhemish translation In earth peace, so men of good will: and the Roman Glossi, that Christ brings no peace, but such as be of good will, are insufficient, and condemned even by their owne mouth: as we may read in the Commentaries of Arboreus, Cajetar, Lanfenerius, Malodanitius upon the place. Concerning other scholastic, or scholasticall observations upon the Text, I referre the Reader unto Beausamis, Erazmus, Cajetan, and other learned expositors; especially to Iacobus Perez, de Valentia, who compiled a whole treatise on this Hymne.

It was first vsed in the Communion (as it is thought) by Thereseprinus a good man, and a glorious Martyr, anno 254. Januar. 5. That which followeth in our Commination Booke, We praise thee, we bless thee, was added by that famous Bishop Hilary: singing it first in his owne Church, anno 340. and after brought into the Churches by Pope Symbucus, anno 510. the Churches of Scotland vse the like forms of thankses at their Communion. And therefore the Novell can mislike nothing in this Hymne, but that which all other like most, Antiquisse.

2. Cor. 13. 13.
The grace of our Lord Jesus Christ, &c.

The = two fiends that torment vs, are sinne, and a bad conscience: grace releaseth sinne: peace doth quiet the conscience. Paul therefore begins his Epistles with grace and peace: and the Church endeth her denotions either with the grace of our Lord Jesus Christ, &c. or with the peace of God which passeth all understanding, &c. But because there can be no peace with God, except we have the grace of Christ: first and chiefly Paul desirith grace, then peace: Rom. 1. 7. Grace be with you and peace. Because (I say) grace comprehendeth in it every good and perfect gift, by which openly, we are whatsoever we are: Paul doth not only begin, but end his writings also with this one clause specially, Grace be with you, &c. But above the rest, the conclusion of this excellent Epistle is most full: and therefore worthily received of our and other Churches, as the fittest close, to what we our publike prayers. In it observe Paul's affection towards the Corinthians, amplified.

Extension: in regard of the

Thing: The grace of Christ, the love of God, the communion of the holy Ghost.

Persons: With you all.

Intention: Amen.

The works of our Lization is ascribed in our Election, to the love of the Father.
Redemption, to the Grace of the Sonne.
Sanctification, to the communion of the holy Ghost.

So Ambrose doth expound this text pithily: Dulecio Dei misit nobis Saluatoris Jesum, cuius gratia facilis fimnis: ut possidemus hanc gratian communicari facies spiritus sancti: God the Father so loved the world, that he sent his only begotten Sonne to dye for our finnes, and to rise againe for our justification: and God the Sonne, from God the Father, sent God the Holy Ghost which
The grace of our Lord, &c. The love of God, &c.

which cryeth in our hearts Abba Father: applying to our comfort both the love of God, and the grace of our Lord Jesus Christ.

The word, God, is used here personally, not essentially: for the Fathers on this text note the blessed Trinity, that God is & Trinum in numero, unum in nomine. S. Hierome thinks that Paul foreseeing the blatphemous Arius heresie, placed the second Perion in the first room, God the Sonne before God the Father.

Other affirms, that the grace of Christ is named first, because it concerns vs most. For albeit the love of God in it owne nature goeth before the grace of our Lord Jesus Christ, yet in our view the grace of our Lord Jesus Christ goeth before the love of God: Rom. 5. 10. We are reconciled to God, by the death of his Sonne; we feele the mercies of the one in the merits of the other.

It is a fruitfull observation of Martin Luther, that Christian religion beginneth not at the highest, as other religions doe, but at the lowest: it will haue vs to climb vp to heauen by Jacobs ladder, whose feet touch the very earth. And therefore when thou art occupied in the matter of thy salvation, setting aside all the curious speculations of Gods unsearchable counsels, all cogitations of works, of traditions, of Philosophic, yea and of Gods law too, runne straight to the manner, embrace the little babe Chrift in thine armes, and behold him as hee was borne, suckeing, growing vp, conversant among men, teaching, dying, rising againe, ascending above the heauens, and having power above all things. This flight will make thee shake off all terrors and errors, as the Sunne driueth away the clouds. In a disputation with a Jew, Turk, Papist, Hereticke, concerning Gods infinite wisdome, maiecste, power; imploie all thy wit and industrie to be so profounde and fabricke as thou canst: but in the matter of justification, wherein thou dost wrestle with the law, finne, death, and other spirituall enemies; it is the best course to looke vpno no God, but Chrift incarnate, and clothed with thine owne nature: to fixe thine eyes vpom the man Iesus onely; who fettest himselfe forth unto thee, to be a Mediator, and faith, Come unto me all ye that labour, and are heavy laden, and I will refresh you. To behold the Lambe of God, who taketh away the sinnes of the world: and so by the grace of Christ thou shalt understand the love of God, thou shalt perceive his wisdome, power, maiecste, sweene and tempered to thy capaciti: thou shalt finde the saying of Paul to be most true, that in Christ are hid all the treasures of wisdome and knowledge: that Christ in our justification is all in all; and therefore good reason be should haue the first, and most place in this argument, that his grace should be named first and laft.

The love of God, is the fountain of all goodness (as Dimines speaks) gratia non quadam gratia: from which originally proceedeth every perfect gift and grace. For Almighty God hath not elected vs in regard of our works, or other worth: but contrariwise, because God loved vs, we doe that which is acceptable in his sight. I obtained mercy of the Lord (faith m Paul) to be faithful; Ut fidelis esses, non quia fidelis eram. 3.3. lambard aptly.

The nature of this short Treateile will not endure, that I should waie farre into this Abfissus. I remember Pauls exclamatiom, Of the deepeness of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out! And the Golfes of Augufine, Vntentes disputatione Dei profundo, mens sunt: Or, (as another) Verfa sunt in profundis. I come therefore to the Communion of the Holy Ghost: a point more comfortable, than ordinarily felt, and yet more felt than can be dispured. It is said, Galat. 4. 6. God hath set the Spirit of his Sonne crying in our hearts Abba Father: he said not crying, but crying: and Rom. 8. 26. he calleth this crying unspakeable groaning. When a man is tempted and afflicted, he feeleth the strength of his enemies, and the weaknesse of his flesh: he feeleth the fierie darts of Satan, the terrors of death, the wrath of God, all these cry out against him horribly: so that the perplexed soule feeth nothing but famine threatening, heaven thundering, the earth trembling, hell mouth open and ready to swallow him vp. But yet in the midst of all these,
God's holy Spirit cryeth in our hearts, and this cry doth outcry the clamors of the Law, the bellows of hell, and howlings of infernal fiends: it pierceth the clouds, and ascends vp to the cares of God, in much more that the blessed Angels seeme to heare nothing else but this cry: The Spirit helpeth our infirmities, and the Strength of Christ is made perfect through our weakeenesse. For Christ is most powerfull, when as we are most fearefull; even when we can scarcely groane: marke the words of Paul: The Spirit maketh intercession for us in our temptation; not with many words, or long prayers, he cryeth not aloud with tears, but mercy on me O God: but onely gives a little found, and a feeble groaning, as, ah father: this is but one word, yet notwithstanding comprehends all things. Indeed the mouth speakeith not, but the good affection of the soule cryeth aloud after this manner: O Lord God of compasion and Father of mercies, although I am grievously vexed on euery side with affliction and anguish; yet am I thy childe, and thou art my father in Christ. This little word, or rather no word, but a poor thought, conceived aright, paieth all the flowing eloquence of Demosthenes and Tullie, yea Terrulian and all the Orators that ever were in the world: for this matter is not expresed with words, but with groanings, and these groanings are from the blest Spirit. Thus you see the large extent of Paul's affection, in regard of the thing wifh'd vnto the Corinthians: The grace of Christ, the love of God, the communion of the Holy Ghost.

The second extention is in regard of the person, be with you all: for the Father must with well, not onely to the best, or to the word, but this prayer ought to be made for euery one as well as for any one. There is none so bad, but hath receiued some grace: none so good, but hath need to receiue more grace. Wherefore pray we still, that the grace of Christ may be with vs all.

The Church of England adds a third extention in regard of the time, for evermore: the which is implied in the Text also, for the Corinthians (as wee read in the former Epistle) were Saints by calling, and to doubtlesse had receiued already the grace of Christ, and had tasted of the love of God, through the fellowship of the Holy Ghost. He dooth therefore now desir that the good works begun in them, may be perfect: that the grace receiued may continue with them, and increase daily vnto the end, and in the end: that the leue of God which cannot be greater secundum effentiam, may be greater secundum efficienciam, appearing, growing, abounding in them more and more for evermore.

A M E N.
asked, may be effectually obtained. And this custome of anfwering the Minifter in
the Church Amen, is ancient, as it appeareth in the 1. Cor.14.16. Inftin Martyr
Amen antiquissimum efse pater, faith Bellarm. lib. 2. de Misfa, cap 15. Here
is open Confefion, I would the Church of Rome would make open refolution
afo. For if the people mufl anfwer the Priest Amen, then the Priest must pray to
the peoples understanding: and how fhall they understand, except Common
Prayer be laid in a common tongue? A conclusion agreeable not onely to the
Scriptures, as Bellarmine acknowledged, and to the practice of the Primitive
Church, (as a Inftin Martyr and a Lyra report) and to the paternes of other
Liturgies in b South India, c Tofcana, d Armenia, but even to their owne confiftu-
tions, and Maffe-booke: for their owne e Clement, and their owne Missale giue
order that the people fhould anfwer the Priest in many things: and how this
can be done well, if the vulgar Liturgie be not in a language vulgar, I cannot tell,
Paul cannot tell.

All may fee (fauning fuch as the prince of darkneffe hath blinded) that their
owne pens have condemned their owne prayers: even the phraifes extant yet in
their Service-booke: Let us pray, let us giue thanks, we befeech, we offer, we praise,
we bleffe, we adore, fpeciallly the peoples anfwering Amen, evidently demonstrate
that the publike devotiones at the firft institution were common to Pastor and
people: not mumbled in a corner alone by the Priet, or chaunted onely by
Clerk e and Priet.

Thus I have briefly furueied all our English Common booke, the which (as
Hierome laid of Iohus Apocalyps) Tot habet sacramenta, quot verba: every 8 tit-
tle is grounded vpon Scripture, euery Scripture well applied, euery good application
agreeable to the moft ancient and beft reformed Liturgies in all ages.
I befeech thee therefore (good Reader) b mark them diligently, which caufe
divifion and offences contrary to the doctrine which you have learned, and avoid them.
For they that are fuch, feeme not the Lord Iefu Chrift, but their owne bellies; and
with faire speech and flattering deceive the hearts of the simple. So the God of
peace fhall flortly tread downe Satan under our feet, and in fine tranflate vs
from this iarring on earth, vnto the well agreeing Queir of Heauen,
where all thing in vniterie and uniformitie; Blessing, and glory,
and wifedom, and thanks, and honour, and power, and
might be vnte our God for evermore.
A M E N.

Yege & age: vine & vale.
AN EXPOSITION OF THE DOMINICALL EPISTLES AND GOSPELS
used in our English Liturgie, throughout the whole yere.

TOGETHER WITH A REASON WHY THE Church did chuse the same.

By John Boys, Doctor in Divinitie, and Deane of Canterburie.

R Om. I. 16.
I am not ashamed of the Gospell.

Bernard. super Cant. ser. 65.

LONDON
Printed by George Miller for William Asley at the signe of the Parot in Pauls-Churchyard, 1630.
Boston
1823.
TO
THE VERTVOVS AND WORTHY KNIGHT, SIR Iohn Boys OF CANTERBURVRIE, MY VERY GOOD VNCLE,
GRACE AND PEACE.

SIR,

OV did first plant my Studies, Archbishop Whitegift, that president of pietie, watered them, and God gave increase: to God, as to the fountain of all goodness, I consecrate all that I have: to your happy memories, as to the conduits of much good, I dedicate this ensuing Postill, especially to your selfe surviving, as to my best Patron in Cambridge, where the foundation of this worke was laid: unto your selfe, as to the chiefe procurer of that small Benefice, where the frame was raised: unto your selfe, as to the lively patterne of that doctrine, which is here delivered.

Accept
The Epistle Dedicatorie.

Accept it as your owne, for it beares your name, and resembling you much, endeavours to honour you long: so you shall encourage me daily to lessen my debt to the Church, and increase mine obligations unto your selfe, that living and dying I may continue

Your most bounden Nephew,

John Boys.
The Epistle. Rom. 13. 8.

Owe nothing to any man but this, that ye love one another, &c.

I. An admonition: Owe nothing to any man but this, &c.

1. From the worthiness of the thing: He that loveth, hath fulfilled the law.

2. From the fitness of the time: Considering the season, that it is now time, &c.

In his admonition observe two things:

1. A precept: Owe nothing, &c.
2. An except: But to love one another.

The first of the infinite, that we must pay generally: to any man.

Some Divines have stretched this unto all manner of duties as well of their due: tribute to whom tribute: custom to whom custom, &c. Estate debitors omnibus: us: nemini: debitoris: (as a Lutherobserveth) a strange, yet a true saying: and it hath a parallel, 1. Corinthians. 3. 18. If any man among you seeme to be wise in the world, let him be a fool that he may be wise. In like manner, he that will live out of debt in the world, let him owe so much unto every one, that he owe nothing unto any one: so Paul f who kept nothing from any man, was notwithstanding through his love & debter to many, h servant to all.

Other restrain this unto pecuniary debts, arising to promissio, & commissa. Our promises are due debt. Psalm 15. The man that will rely upon God's holy will, must no more swear to his neighbour and disappoint him, though it bee to his own Linderance.
binderance. The word of an honest man ought to be so current as his coin.

1 Pomponius an heathen man is reported to have been to Constant, as he never made any himselfe, nor could suffer a lyce in other: every Christian, and a "gentleman, aibte not a Christian, ought to be in all his words, as well as rightous in all his ways. It is found counsell in affairs of the world; "Haff binde, fat finde: Plus enim creditor animad quam animis; as Seneca wittily: For the scales of men are more regarded then their foules; and yet trespasses of a Christian Pythagoras, is so sufficient, as Quod script is script, of a Jewish Pilate.

Debts ex commiso bee manifold: some by borrowing, some by buying, some by secret fraud, some by violent oppression. It is not a fault simply to borrow, for then there could be no letting, no lending, no trading in the world; then only debt is deadly finne, when a man hath neither means nor meaning to repay. Psal. 37.12. The wicked borroweth and payeth not againe.

Some men hold restitution a point of Reperc: 5 borrowing by Caluin, and paying by the Bible: but Bishop Latimer awoth vpon his credit, that in this all writers agree both old and new, that restitution is necessary to satisfaction: I either restitution open or secret, or else both: It is easy to shew that in a particular account, which he delivers in a free steme: first it was a received opinion among the Fathers in the dayes of Augustine. 4 Non remittit pecuniam nisi restitutione ablatur: after entertained of the best: Civilians: and all the Canoniets and Schoolmen without exception: and full embraced of our learned Protestant Diumes: Littorium, Brentius, Arenius: in the exposition of the words of Zacharias, If. I have taken from any man for good satisfaction, I restore him, fpore field: Melanthon, Zancius, Perkins: and all that understand any thing at all. For no man except a new man is faied, hce must repent and bee borne againe: Now where there is vnfaied repentance, there is contrition for finne: where contrition for finne, ther def.termination of finne; where detestation of finne, ther followeth y amendment of life.

Zache, rened in mind was altered in manners: he that stole must feele no more: such then as detain the goods of other vnkindly without satisfaction or restitution, are not sorry, but receiptc rather in doing of cuill. As Augstine sweety, Pauentia non agitur, sed fignitir. I conclude therefore this argument in the wordes of Latimius: Aput bonos iudices, factum habent fimilitudinis, vel testimonia sine argumentis, vel argumenta sine testimonibus: non tamem non alterius contenti, cum suppetat nobis uramque, ne cum peruerse ingens, aut non intelligens, aut contra differendi locum recessus.

2. We must pay fully: one nothing. Many men are willing to pay some part of their debts, but they cannot endure to refcor all: they will not compound, except the creditor will take ten fillings in the pound: a common, but not a commendable course, for a mite is debt as well as a million; i.e, albeit not tannem; so good a debt, how etern to great a debt: if we ow no thing, then ther must be full payment of every thing. If we cannot pay, God convinced will accept of votal restitution as well as of actual: of that which is in deffect, as if it had beene in effect. As Paul sheweth in the like case: If for thee first writing minde, it is accepted according to 1st a man hath, and not according to that he hath: 7. Ilia profaltur repetiit Deus, quod homo quidem. scire voluit, sed non volunt adimpleare.

3. We must pay generally: one nothing to any: whether he be friend or foe, rich or poore, stranger or neighbour: refcor all to all. If any man corrupt or corrupted in secular offices, hath injured many whom hee doth not know; 8 then his best course is to refcor to God, that is, to the Church and to the poore. Touching these and the like questions of debt, the learned may further examine Thomas, Caicer, Aragon, Emanuel Sa, with many more; but the best Schoolman in this argument is thine owne confcienc-
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ence: For "whatever is not of faith is sinne." That is, all thou condemnest in thine heart for sinne, to thee is sinne; satisfie then all other so farre, that thou mayest satisfie thy selfe, owe nothing to any.

Yet this precept hath his except: But this, that wee love one another: here then observe first a difference betweene cuial debts and religions. A cuial debt once paied is no more due: but charity being payed is still due, for dei-

ter etiam reddita; when a man dischargeth other debts, 4 accedit ad eum cui
datur, sed ab eo recedit a quo datur. But in paying the debt of love, the more we give, the more we have; Redendo multiplicatur: habendo enim redditur, non carendo; & cum redditi non possit habeatur, nec habeant potest reddatur. In eo etiam cum reddite ab homine, credit in homine. Et tanta major acquiritur qui tante pluribus redditur: As Augustine doth excellently gloss this Text: peruse the cited Epistle, for it is short and sweet: of worldly wealth it may bee

faddly, bonum quo communius ea minus: but in spirituall riches it is quite contrary, bonum quo communius eodem minus: or as the Philosopher, eodem melius in the word of f Salomon, He that scattereth, increaseth: in this except then, I note with e Gorran,

\[
\begin{align*}
\text{Matter,} \\
\text{Manner,} \\
\text{Privilege,} \\
\text{inter the word} \\
\text{diligatis,} \\
\text{inimicum} \\
\text{nisi.}
\end{align*}
\]

The matter is to loue: the manner mutually to loue: the priuledge continually to loue, Owe nothing but love; for he that loueth another fulfilleth the law. This is the first reason informing the former exhortation; and this is taken from the worthinesse of the thing. Loue is the fulfilling of all the law; which hee proves by this induction: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not lust: and if there bee any other Commandement, it is all comprehended in this saying: namely, Loue thy neighbour as thy selfe. Loue doth no euill vnto his neigh-

bour: in deed, forbidden in the sixt, seventh and eighth Commandements: in word, forbidden in the ninth: in thought, forbidden in the tenth. Loue then is the compleste of the whole law concerning our dutie to God and man. For our love to man ariseth originally from our love to God: x Amicum in Domino, inimicum pro Domino: Wee love our friend in the Lord: our foe for the Lord. This (faith y Luther) is the shorsteft and longest Diuinity: the shor-

test as touching the words and sentence: but as touching the vse and practise it is more large, more long, more profound, and more high then the whole world. I shall often handle this common place, especially Epistle on Quinmagesima Sunday.

I come now to the second argument, from the fitnesse of the time: verse 11. This also we know the season, how that it is time, that we should awake out of sleepe: for now is our salvation nearer, &c. The fumme of it is, z that wee must be more studious in performing our dutie now than heretofore when wee did first beleue: for wee must goe forward and grow vpward: from grace to grace, from vertue to vertue, a till we be of full growth in Christ Iesus: or as it is here, till we have put on the Lord Iesus. A violent motion is quicke in the beginning, but slow in the end: a stone cast vpward, is then most weake when it is most high; but a natural motion is slow in the beginning, but quicker in the end: for if a man from a Tower caft a stone downaward, the neerer to the Center, the quicker is the motion: and therefore e when a man at his first conversion is exceeding quicke, but afterward waxeth every day flower and flower in the ways of the Lord, his motion is not naturall and kinde, but forged and forced: otherwise the longer the line thit, and the neerer he comes to the marke, the more swiftly would hee run, the more vehemently contend for that d everlasting Crowne, which he shall obtaine at his e races end.

The night is passed, and the day is come. f Some by night understand the life

\begin{align*}
\text{a Rom. 14:23,} \\
\text{b} \text{Lambard sent lib. 4 dist. 39.} \\
\text{c Melanthon in locum.} \\
\text{d} \text{Aug. ep. 66.} \\
\text{e} \text{Anselmus, in loc. ex Aug. ib. supra.} \\
\text{f} \text{Aristot.} \\
\text{g} \text{Pro. 11:24.} \\
\text{h} \text{In loc.} \\
\text{i Calsin & Martyr. in loc.} \\
\text{j} \text{Aug. con-
}
\end{align*}

\begin{align*}
\text{f} \text{Martyr. in loc.} \\
\text{g} \text{Ephes. 4:13.} \\
\text{j} \text{Aristot.} \\
\text{k} \text{Chrysostom in e-
}
\end{align*}

\begin{align*}
\text{f} \text{Ephes. ad Rom. bo. 24.} \\
\text{g} \text{1 Cor. 9:25.} \\
\text{j} \text{2 Tim. 4:7.} \\
\text{k} \text{Theophylact. in locum.}
\end{align*}
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life present; and by day the world to come: in this life many things are hid-
den as in the dark, but at the last and dreadful day, the bookes and regillers
of all our actions shall be laid open, and all things appeare naked as they are,
to God, men, Angels, devils. If we make but twelve hours in our night, and
six ages in the world, as vvisually Diosines account; then five thousand yeeres, that
is, ten hours of the night were past, when Paul wrote this: and since that
almost sixtence hundred yeeres, that is, an hour and a halfe and a quarter: so that
now there can remaine but some few minutes, and then the terrible day of
the Lord will come, When the heauens shall passe away with a noise, and the elements
shall melt with heat, and the earth with the works therein shall be burnt vp. Where-
fore feeing the end of this night, and beginning of that day is at hand, let vs cast
away the works of darknesse, &c.

b Other more fitly by night vnderstand the time of ignorance: by day, the
time of knowledge: by night, the law wherein our Saviour Christ was only
shadowed; by day, the Gospell wherein he is openly showed: so falsification is
neerer because eleeter. Our Apostles argument then is k like that of John the
Baptift: Repent, for the kingdom of God is at hand, Mat. 3.2.

The 1 Gospell is the day, Christ is the light: faith is the eye which apprehends
this light: and therefore seeing the day is come, let vs cast away the works of
darknesse, and put on the armour of light.

Simes are called the works of darknesse: The m foole maketh a macker of sin:
as a Abner called fighting a sport: Let the young men arise and play before vs: so
many men make these their ordinary pastime: but our Apostle termes it a
worke, and the wise man a weary worke too: Wild. 5.7. We have wearied our
felles in the ways of wickednesse: a worke it is, but blacke worke: a decree of
darknesse; in that it doth begin from Satan, who is the prince of darknesse, and
end in hell, which is utter darknesse. See before the song of Simeon: and Aquin.
left. 3. vpon this Chapter.

Holy vertues are called armour of light: armour, because with them a Christi-
an must fight against his enemies: Ephes. 6. See Epist. Dom. 21, post Trin. Light
in three P respects.

1. As proceeding from God, who is the Father of lights: James 1.17.

2. Shining before men, as lights in the world, Mat. 5.16.

3. Enduring the light: John 3.20.21. He that doth euill, hateth the light:
but he that doth trutb, commeth to the light.

Let vs walke honestly, &c.] That is, comely: night-walkers are negligent
in their habits, an old gowne will ftrew their turne, without ruff or cuff, or other
handsome trimme. But in the day men are afhamed, except they bee in some
good fashion according to their quality. Seeing then the night is past, and the
day is come, let vs put off our night clothes, and put on our apparell for the day,
so walking as we care not who feeth vs in all comeliness and honesty. The drunk-
ked is in his night gowne: the fornicator in his night gowne: the fatisious lech-
maticke full of ifirfe in his night gowne too: for he loves no comeliness in the
Church.

Not in eating and drinking, neither in chambering and wantonnesse, neither in
ifirfe and envying.] Here the a Nonelists except against our tranlacion. For
wee should reade fursetting and drunkennesse. I annere, first in particular, that
as the Scripture must be confirmed by Scripture, fo the Church by the Church: it
being an axiome in our law, that every man must interpret himself. And anoth-
er rule: Sententia beugnior in verbis generalibus, fata dubii est preferenda. Now
the Church elsewhere b translates and f expounds it, as they would have it. 
Ergo: their caull is caufelius.

In generall, concerning mist-tranlation, I refere them vnto those whom it
more properly conceeres f I know, they know we can easily finde faults in the
Geneuas tranlation of the Psalmes in English mentioned, and preferred
best of all Scriptures in their priuate and publike detentions. If a Salamandry
spirit
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spirit should reduce that godly labour, as the silenced Ministers have wronged our Communion Books, he would object peradventure that sometimethere wants in it reason, as well as rhyme. *Lactantius reports of Arcesius, that having thoroughly considered the contradictions and oppositions of Philosophers one against another, in fine condemned them all: *Et confusit nonum non philosophi philosophiam; even to wordlings and Atheists expounding the differences of Christians in matters of religion, haue refolved to be of no religion. And understanding the violent contentions about forms of prayer, and translations of Scriptures, vse no prayer, no Bible, but make Lucian their old Testament, and Machianell their new.

The Church, as *Paul, means too much eating and drinking, for it is lawfull to eat all manner of meat, whether it bee flesh or fish. But there be certaine hedges over which wee may not lepe: The first hedge is Leuit. 19. 26. Thou shalt not eat the flesh with the blood: that is to say, raw flesh; for if we should ordinarily devoure raw flesh, it would ingender in vs a certaine cruelty, so that at length wee should eat one another, as *Divines expound that place. We may not be Carnibals or man-eaters, against this finne God hath set an high hedge, Thou shalt not kill: extreme famine made y mothers murderers, and turned the sanctuary of life into the stables of death: extreme necessity breaks all hedges of nurture and nature: but in ordinary course, man is no meat for man: but as *Ignatius said, only maneth for God, a sacrifice and sacrifice for his maker. Happily some will say, well then, if I devoure not manes flesh, I may eat whatsoever I list, howsoever I get it. No, God hath set a second hedge; Thou shalt not steal: thou mayest not take thy neighbours oxe out of his feld, nor his sheepe out of his fold, nor his fift out of his poole, but thou must feed on thine owne meat bought into thine owne house, or brought vp in thine house, on that only which is grown or gotten honesty.

Neither mayest thou commit gluttony with thine owne; for there is a third hedge, Luke 21. 34. *Take heed to your selves, lest at any time your hearts be oppressed with surfeitings and drunkenness. The gut is a gulfe, *vita Charybdis, as *Diogenes aptly: for some man b draweth all his Patrimony thorow his throat. As the Babylonians vfed daily to sacrifice to their Bel; so the glutton to his belly; making it his God, *Philipp. 3. 19. Eat therefore moderately meate that is meet, not too much, but so much as doth neither e prescidere nor excidere necessitatem.

It is lawfull sometimeth to feast, and to provide delicacies as well as cars; ving dainty bread in head of daily bread: but we may not with the rich d Episcopie care deliciously every day, for this is dissipare, non dissipare bona Dominii, prodigiously to waste, not frugally to spend the gifts of our Lord bestowed vpon vs: neither mayest thou take measurably what and when thou list, for there is a fourth hedge; *Rom. 14. 15. *Debreby not him with thy meat for whom Christ died. Haue respect to thine owne and others conscience: first, thou must instruct thy brother in the truth, and then if he continue still in his old Mumpsimus, and will not beleue, but is offended out of obstinate wickednesse rather then any weakness, eate, not regarding his frowardnesse, especially where the Princes law command thee to eat, for that is another hedge, *Rom. 13. 1. Let every soule subme himselfe unto the authority of the higher power. Obscrvng of Lent and fishe-days is a policie of the State for the maintenance of fithers-townes, and encreafe of fithers-men, and therefore this Statute must be obeyed not onely for fear of punishment, but also for conscience, faith e *Paul: f I say conscience, not of the thing, which of it owne nature is indifferent, but of our obedience, which by the law of God we owe to the Magistrate. The speciall lawes of Princes grounded vpon the general lawes of God, even in things indifferent, makes our obedience not indifferent but necessar. Thus then maynt eat food of thine owne moderately, without offence to thy brother, or difobedience to thy governour.

G 3 Concerning

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1 Lact. lib. 3, cap. 4.
2 B. Latimers Sermon vpon this Epistile.
3 Caluin.in Leuit 19. Carisius.in Leuit 17.
4 Boshington in Gen. 9. 4, 5, 7.
5 Lament. 4. 10. Et Epaph. de bella. lapid. 7. 6, 8.
6 Hieron. Brev. in vita Ignat.
7 Lact. in vita Diogen.
8 Church hom. against glutonie, &c
9 Bernard.de conf. lib 1, 16. 19.
10 Rom. 13. 5.
11 2 Par. hom. of falling.
Concerning drunkennesse and the rest, often elsewhere. Yet by the way note the craftinesse of the Deuil, and unhappinesse of sinne, which seldome or never commeth alone; it is unlike the Raile, which lieth solitary, and in this repieth moit like the Partridge, who calleth one another till they make a coney. First, Paul brings in sinne by the brace, gluttony and drunkennesse, chambering and wantonnesse, strife and envying; then as it were by the whole coney, for all these birds of a feather fille together; immoderate dict begers chambering, chambering wantonnesse, wantonnesse strife, strife envying; thus sinne doth first couple, then increafe. This text ought to be regarded of vs the more because it was the very place to which Augustine that renowned Doctor by a voice from heaven was directed at his first conversion, as himselfe witnesseth, Lib.8. confess. cap.12.

Put yee on the Lord Jesu Christ. As we must put off the old man, so put on the new man, and that is done two waies, either by putting on his merits, or by putting on his maners. Our Saviour Christ in his life, but in his death especially wrought for vs a garment of salvation, and a long white robe of righteousnesse: now the spiritual hand of faith must apprehend and fix this wedding apparel on vs in luch fort, that all our unrightouesnesse may be forgiven, and all our sinne covered.

Secondly, wee must put on the maners and excellent vertues of Christ, in whom was no worke of darkenesse, but all armour of light; so the phrase is vied, Tob.29.14. /put on justice and it covered me, my judgement was a robe and a crowne. This apparell is the true Perpetuan; neuer the worse, but the better for wearing.


H R I S T is Alpha and Omega, the first and the last, the beginning and ending, wherefore the Church allotting a fennental Scripture for every feuerall Sunday throughout the whole yere, begins and ends with the comming of Christ: for the conclusion of the laft Gospel appointed for the laft Sunday, is, Of a truth, this is the fame Prophet that should come into the world; and the first sentence in the first Gospel for the first Sunday, Behold, thy King commeth unto thee. Wherein the Church imitated the method of Gods owne Spirit: for as the firit propheticke mentioned in the old Testament, is, The head of the woman shall bruise the Serpents head: and the firit historie deliuered in the new Testament is, The booke of the generation of Jesus Christ; fo the firit Gospel on the firft Dominical, according to the Churches account is Adventuall, a Scripture describing Christ and his kinglyde, fitting the Text vnto the time: teaching vs hereby two things especially: firft, what manner of perton the Meffias is who doth come, fcondly, what manner of persons wee should be now he is come.

In the former part, All this was done that it might be fulfilled which was spoken of by the Prophet: ver.4 obferue two points, a Prophecie, taken out of Zach.9.9. Tell the daughter of Sion, &c.

All this was done that it might be fulfilled.] An vsual phrase with our Euan- gelift, as Cap.1.22. Cap.8.17. Cap.27.35. It doth infinuate the sweet harmonie between the Prophets and Apostiles, as P Numenius fayd Plato was nothing else but Moses tranferred out of Hebrew into Greeke, and Ascham, that Virgil is nothing els but Homer turned out of Greeke into Latine, and
as the *Neueltitii* affirme, that our Communion booke is nothing else but the Roman Missale and Portuicis thrut out of Latina into English, and as Duines have cenfured *Cyprian* to be nothing else but *Tertullian* in a more familiar and elegant flile: so the new Testament is nothing else as it were, but an exposition of the old. That difference which *Zeno* putt betwecne Logick and Rhetoricke, Duines vitually make betweene the Law and the Gospell, the Law like the fier flute, the Gospell like the hand open. *Evangelium reuelata Lex, Lex oecumen Et Evangelium* : The Gospell a revealed Law, the Law a hidden Gospell.

This harmonie call content may ferue to confound our aduersaries, and to comfort our felues. It doth abundantly confute obtinate Jews, who expect another Meslias to come, conceiting as yet all things not to be done in the Gospell, which was said of him in the Law, so that whereas the great question of the world is, who is that Christ? and the great question of the Church, Who is that Antichrift? the Jewish Rabbins are ignorant in both.

Secondly, this harmony conuinceth all such *Heretikes*, as hold, two sundry disagreeing Gods to be the authors of the two Testaments, one of the Law, another of the Gospell.

It affordeth also comfort, first in generall it may perfwade the conscience that the Bible is the booke of God. For if *Piolemee* was astonisht at the 72 Interpreters, because being placed in sundry roome, and never conferring nor feeing one another, did notwithstanding write the name not onely for sense of matter, but in found of words upon the selfe same Text, as *Iustinus Martyr*, and *Augustinus* report; then how should wee bee moued with the most admirable divine concordance betwecne the Prophets and Apostilles, who writing the Word of God in diuers places, at divers times, upon diuers occasions, doe notwithstanding agree so generall, *x* that they seeke not diuers pen-men, but rather indeede onely diuers pens, of one and the same writer?

In more particular, it may strenthen our faith in the gracious promises of Almighty God, hee speakes the word, and it is done; commands, and it is effectted: Heauen and earth shall passe, but not one jot of his word shall perish: he promiseth by Zacharie that the Meslias of the world should come, and he tells vs here by Matthew that he is come: All this was done that it might be fulfilled which was spoken by the Prophets: Behold thy King commeth unto thee. Thus much of the Preface generally, now to set the words feuerally.

*That*, is taken here, non *i consaliter, sed confectiunt*, not for an efficient cause, but rather for a conseqwence and event. Christ did not thus ride into Hierusalem because Zacharie foretold it, but Zacharie foretold it because Christ would thus ride: Christ being the complement of the Prophets, and end of the Law, yet the word *That*, intimates (as *Chrysostome* notes) the final cause why Christ did thus ride, namely, to certifie the leues how that himselfe onely, was that King, of whom their Prophet Zacharie did thus speake, that none but he was the King of the leues, and Meslias of the world.

*Fulfilled*] A prophesie may be faid to be fulfilled *a* sonre waies especially:

1. When the selfe same thing cometh to passe which was literally delivcred in the prophesie. So S. Math. cap. i. 22. faith, *Efay* prophesied, Behold a virgin shall conceive, &c. was fulfilled by *Mary*, who brought forth a Sonne, &c.

2. When the thing allegorically signified is fulfilled, as Exod. 12. 46. it is faid of the Paschal Lambes, *Te shall not brake a bone thereof*; yet S. John, cap. 19 36. affirms this to be fulfilled in Christ: The soldiers brake not his legs, that the Scripture should be fulfilled, Not a bone of him shall be broken.

3. When as neither the thing literally nor allegorically meant, but some other like is done: so Christ, Matth. 15. tells the people in his time, that the words of *Efay*, This people draweth neere to me with their mouthes, &c. were fulfilled.
fulfilled in him: O hypocrites, Easy prophesied well of you, that is, of such as are like to you.

4. When as it is daily more and more fulfilled, as James 2:23, the Scripture was fulfilled which faith, Abraham believed God. Abraham assur'dly believed God before, but his offering vp of Isaac was a greater probate of his faith: then the Scripture was fulfilled, that is, more and more fulfilled, when Abraham thus farre trusted in God. Now Christ fulfilled Zacharias saying in a literal and plain sense, for he sent for an Angel and rode thereon into Hierusalem, that is might be fulfilled which was spoken by the Prophet, Rejoice \\n
S. John and S. Matthew relate not the precise text of Zachary, but keeping the sense, they somewhat alter the words. On the contrary, blaphemous Heretikes and Atheists vse to keep the words of Scripture, but altogether to change the sense. Children full fed often play with their meat: so Lucianists of our time play with the food of their soule, making the Bible their babble. The Lord will not suffer his name to be taken in vain, mend or end them.

As for Heretikes, it is alway their custome to make the Scriptures a shipmans hose, wreathing and wresting them every way to serve their turne. • Now ad materiam scripturarum, sed materiam ad scripturas excogitant: First they make their Sermon, and then they looke for a text.

Herein the Papists of latter time most offend, who do not only take new Fathers, and fullifie the old & Doctors, putting out, putting in, chopping and changing as shall best fit their purpse: so that the Fathers (as Reuerend & learned said) are no Fathers, but their children, no Doctors, but their schoolers, verting not their owne minde, but what the Papists informe them to speake: they doe not, I say, wrong humane authors onely, but also presume to confirme and conforme Gods owne books as they will, as Augustine said of Paul and the Manciees: Legant qui volunt, & inuentent aut falsa imputantur, aut falles impudenter. Hence & kill and eat to Peter, isa warrant for the Pope to defpice Princes. It is written, 1 Thou shalt goe upon the Lion and the Adder, the yong Lion and the Dragon shalt thou tread under thy feete therefore the Pope may tread vp on the Emperors necke.

m God made two great lights in the firmament, that is, two great dignities in the Church, the Priest, and the Prince: but that which ruleth the day, to wit, spiritual things, is the greater: that which ruleth carnall things is the lesser: as Innocentius the third disputes in the Decretals: and their Cloise further addes out of Postomie, that the Sunne contains the bignesse of the Moone seuen thousand seuen hundred fortie foure times, and so many degrees jumpe is euery Prelate about euery Prince. Sometime they cite the beginning without the end, sometyme the end without the beginning, sometyme they take the words against the meaning, sometyme they make a meaning against the words, and so they do not receiue, but give the Goare, as Maldonate fitly: not admit the old Scripture, but upon the point coine a new: for in contrecrueted places, either they suppress the words, or else not express the sense: as if a man should picke away the corne, and giue vs the chaff, or conuey away the iwcels, and throw vs the bag. The blased Evangelists had warrant from God, and we warrant from them to quote Scripture, sometyme more fully for explication, and sometyme more shortly for breuitie, yet without alteration of the sense, though there be some little alteration of the sentence. • Marlorats annotation is good, that our Evangelist and other do not alway repeat the very words in the Prophets and the Law, that wee might hereby take occasion to peruse the Text and to conferre place with place. Let vs then examine the words in Zachary, which are thefe; Rejoice greatly & daughter Sion, shew for joy a daughter Hierusalem: Behold thy King commeth unto thee.
The first Sunday in Advent.

| They contain two remarkable points: an | Exultation: Rejoice greatly, &c. |
| Exultation, or commendation of Christ, as a reason of this exceeding joy: Behold, thy King commeth unto thee, inst. meke, &c. |

Principal, God: for the word of the Lord came to Zacharias, Cap. 1. ver. 1. this then is not the word of man, but the voice of God.

In the former ob- |

Perils |

Exhorting |

In the latter |

Exhort, Hierusalem. |

A&Jitioye.

In that Zacharias was God's organ, marking the worthiness of holy Prophets, as being the very tongues and pens of the blessed Spirit: and this dignities belonging also to their succedors, Apostles, and other Preachers of the Word; for S. Matthew speaks in the plural number, dicere, tell yee; concluding the Prophets and Preachers, whose office is to tell Hierusalem that her King and Saviour is come into the world to seek and save that which is lost.

Almighty God hath laid in all ages, either Patriarchs, or Prophets, or Apostles, or Preachers, a Moses, or an Elias, a Zacharias, or a Paul, or an Athanasius, or an Augustine, or a Luther, or a Jew, by whom he spake to his beloved Spouse comfortably, Rejoice greatly daughter Sion: especially the Lord vouchsafe to chuse Zacharias, that is, such as are mindful of God, such as delight in the Law of the Lord, and exercise themselves therein day and night.

The persons exhorting are, daughter Sion, and daughter Hierusalem, that is, according to the vulgar Hebraism, Sion and Hierusalem, as the Sonne of man, for man, and Sonne of floor, for floor, Ely 21. 10. and Pál. 2. 4. the children of the poore, for the poore, as Augustine upon that place: to daughter Sion, daughter Babylon, daughter Hierusalem, for Sion, Babylon, and Hierusalem; a phrase not strange to the ë Poet, who called the Grecians Sions again.

Now Hierusalem was the Metropolis of the Jews, and Sion an eminent Mountaioining to Hierusalem, and at this time the Jews were the people of God, and Hierusalem the city of God. At Salem was his Tabernacle, and his dwelling in Sion. Whereas therefore Saint Matthew, Tell ye the daughter of Sion, he meaneth, this daughter of Sion, doing a familiar deed, Hierusalem. And whereas Zacharias names Hierusalem, hee a meaneth, the Church of God over the face of the whole earth, of which Hierusalem is a figure, and so the Text is to bee construed typically, not topically; for this joy concerns the Gentile so well as the Jew, the one as the root, the other as the branch, as Paul theweth in his Epistle to the Rom. chap. 11. Indeed Christ is the glory of his people Israel, but hee is the light of the Gentiles, illuminating all such as sit in darkness, and in the shadow of death.

Here then observe, that Christ is the Churches joy, and only the Churches joy: dumb Idols are the Gentiles joy: Mosaizer is the Turkes joy: Circumcision is the Jews joy: Antichrist is the Babylonians joy: the Deuell Calipeers joy: but only Christ is our joy: We will rejoice and be glad in thee: I am my beloved, and my beloved is mine: Christ is so much the Churches, as that he is none others joy: for as Cyprian and other Catholike Doctors: He that hath not the Church for his Mother, hath not God for his Father: and hee that hath not God for his Father, hath not Christ for his Saviour. Per pertam Ecclesiae intr. in præram Paradis: No Church, no Christ; no Church, no joy.

This exultation appertaineth only to the Church: He that is not a soule of Sion, a citizen of Hierusalem, is in the gall of bitterness, and hath no part nor portion in this happiness.

Now
Now concerning the act, the matter is, to rejoice.
The manner, greatly to rejoice, with inebilation and shouting.
It is a received opinion in the world, that religion doth dull our wits, and daunt our spirits, as if mirth and mischief went alway together: but it is taught and felt in Christ's school, that none can be so joyfull as the faithfull, that there is not so merry a land as the holy land, and therefore Zacchariah doth double his exhortation, Rejoice greatly, shout for joy; and Zophony doth triple it, Rejoice O daughter Zion, be ye joyfull O Israel, be glad with all thine heart, O daughter Hierusalem: Exultate, letare, jubila.

Now inebilation, as the Fathers observe, is so great a joy, that it can neither bee smothered nor vterred: Hilaris cum pondere virust. In the words of Christ, My yoke is easie, my burden is light. A new yoke is heavy, but when it is wore and dryed it waxeth easie: Christ therefore did first weare and beare this yoke, that it might bee seasoned and made light for vs: hee commanded vs to fast, and himselfe did fast: hee commanded vs to pray, and himselfe did often pray: he commanded vs to forgive one another, and himselfe pardoned. Again, when he faith, My yoke is sweeter, and my burthen is light, he doth intimate, that the yokes of other are bitter, and their burdens heavy: that it is a forie frutice to be Satans vassall, or the worlds hireling, so that the good man takes more delight in performing his dutie, than the wicked can in all his villanies and vanities. I was glad, faith David, when they laid unto me, wee will goe into the house of the Lord. And Psal 84.2. My soule hath a longing desire to enter into the Courts of the Lord. And Psal 81. Sing we merrily to God, &c.

An upright Christian is a Musician, a Physitian, a Lawyer, a Divine to himselfe: for what is sweeter Musick then the witneffe of a good conscience? What is better Physicke then abstinere & fastinere: good diet and good quiet? what deeper conffell in Law, than in having nothing to poftifie all things? and what founder Diunitie, than to know God, and whom he hath sent, Jesus Christ? On the contrary, the wicked is wearyed in his wayes, and discontented in his courtes. A malicious man is a muttherer of himselfe, the prodigall man a theefe to himselfe, the voluptuous man a witch to himselfe, the courtaunt man a deuill to himselfe, the drunkard all thefe to himselfe, a muttherer to his bodie, a theefe to his purfe, a witch to his wit, a deuill to his foule. The blinde Poet saw so much:

—Semia certe

Tranquilla per viriistent patres unica vitae.

Saintianus hath pithily comprehended all in a few words: Nemo aliquam senet misericordia & aliquid fed suo: & ideo non possunt cuinquis quam saevo indicio efferi, qui tum verum sua conscientia beati: hoc cum his beatares sunt religiosi, quia habent quod volunt, & meliora quam habes omnino habere non possunt. Fidei praestat obsequium capiunt, & beatitudinis futura premia consequantur.

Hitherto concerning the Prophets exultation: his exaltation followeth, Ecce Rex tumus, &c. The word Behold in the Bible is like John the Baptift, alway the fore-runner of some excellent thing: and indeed all our comfort consirts in this one sweeter sentence, Behold thy King commeth unto thee.

Behold] Looke no more for him, but now looke on him: Happy are the eyes which see the things ye see.

King] A real and a royall Prince.

Reall, in regard of his a threefold title: Creator, Meritor of redemption, Donator.

right, and that by creation.

might, as being the Lord, verse 3. who commands, and it is done, verse 6. for he can doe whatsoever he will, and more than he will. A royall Prince, both in his affections and actions.
The first Sunday in Advent.

A tyrant doth rob and spoyle the people, but the Messiah is Jesus, a Saviour of his people, Matthew 21.

A tyrant is a wolf to scatter and destroy the sheepe; but Christ is the good shepherd, who gaued his life for the sheepe Luke 10.

Thy] Promised unto thee, borne of thee, bred vp with thee, fast of thy flesh, and bone of thy bone: not every one King: but Satan is Prince of the world; but thy King, for he is God of Israel: his coming was sufficient for the whole world, but efficient only for Sion: or thy King, because it is not enough to concise in general, that Christ is a King; for the Devil himself beleueth the Messiah of the Gospel; but the daughter of Sion must attaine and beleueth the Minor, that Christ is her King, Epistle 9. To us a Child is born, to us a Sonce is given. There is great division, faith Luther, in pronouns: a great emphasis in nobis and nosfer, as Bullinger and Calvin not.

Christ is the way, we wanderers cut of the way: so that if the way had not found vs, we never should or could have found the way, nec opibus, nec opidibus, nec opera.

Tibi saceredit, contrae saceredit: if incredulous, against thee: but if beleueth, for thee: thy, not his good, he had given himfelfe for thee: Nauscens se deedit in saeculum, consumeat in iudicium, mortem in præsens, regna in praevium. See Epiftal. Dom. 1. Quadrages.

What could have beeene said lifte, and yet what canst thou wish for more? For if Christ be a King, then he is able: if thine, then willing: if he come, he respects not his paine: if hee come vnto thee, he regards not his profit: and therefore receive thy daughter Sion, thou for thy daughter Hierusalem. These Glosses are common in the Fathers and Friers, and I shall often touch upon them, especially Epistle and Gospell on Christmas day.

The second part of this Gospell inforates Thoughts, how we must entertain Christ in our Words, Deeds.

For the first: we must beleueth Christ to be that Jesus, verse 11. that great Prophet, who is the Messiah and Saviour of the world.

For the second: we must profess and confesse this faith, hauing Hosanna in our mouths, and crying, Blessed is he that commeth in the name of the Lord, Hosanna in the highest, ver 9.

For the third: we must spread our garments in the way, cut downe branches from the trees, and straw them in the passadge, verse 8. that is, forake all and follow Christ, proffering and offering our felues wholly to his servise: or, as the Epistle doth expound the Gospel, receving our salutation is neere, the night past, and the day come, let vs cast away the workes of darkneffe, and put on the armour of light, &c.

I am occasioned here inuilly to discer thei ignorance who doe not understand, and correct their obstinacie who will not understand the wisdom of the Church, so fully disposing of the Gospels and Epiftles, as that often the one may serve for a Commentary to the other. As here: Saint Matthew, Behold thy King commeth: And S. Paul, Our salutation is neere, and the day is come. S. Paul doth advise, not to make provision for the flesh: and S. Matthew reports, how the people accompanying Christ, spread their garments in the way.

S. Paul commands leue in all men, S. Matthew commendeth leue in these men, who gave fuch entertainment vnto Christ.

The whole Gospel is a lively picture of the Church, in which are foure sorts of persons especially:

1. Christ, who is King and head, verse 5. and 12.
2. Prophets, who looke men from their fames, and bring them vnto Christ, verse 2 and 7.
3. Auditors, who beleueth that Christ is the Messiah, openly professing this faith, Hosanna to the fonne of Davud, verse 9. and manifesting this faith also by their
The Epistle. Rom. 15. 4.

Whatsoever things are written aforesight, they are written for our learning, &c.

This Scripture contains in it three things concerning the Scripture:

What it is written. Shewing the antiquity.

When aforesight. Scriptures antiquity.

Why for our learning. Scriptures utility.

For the first: things only told, paining thorow many mouthes, are easie mistold: it is long ere we get them, and we soone forget them. Almighty God therefore commanded that his Law should be written in books, and ingrauen in stone, that the syllables thereof might alway be in our eyes, so well as the sound in our ears, and that for two causes especially:

1. That the godly man might exercise himselfe therein day and night.
2. That the wicked man neither add to it, nor detract from it.

In like manner, albeit the sound of the thundring Apostles went out thorow all the earth, and their words into the ends of the world: yet the spirit of wise-dome thought it meet that there should be a treattie written of all that Christ did and said: and that from point to point: entituled, The booke of the generation of Jesu Christ. The Scripture then is a Bible, because written: and the Bible is written, in many respects excelling all other books, especially for the maker and mæter, in so much that Saint Paul faith, If an Angel from heaven preach otherwise, let him be accursed. And Insin: Martyr goes yet further: If Christ himselfe should preach another God, or another Gospel, I would not beleue him: Ipse non cedere Domino levi.

This doctrine makes against unwritten verities of Papists, and fond rejections of Anabaptists, and factious interpretations of Schismatikes, and impudent conceits of Libertines; all which equall their own fantasies with the Scriptures authority.

The Papists and Schismatikses are all for a speaking Scripture: the Libertines and Anabaptists are all for an intufed Scripture: the true Catholikes onely for the written Scripture: to the Law and to the Testimonie. Thy word is a lantenere unto my feet, and a light unmy pathes.

The second point to be considered is, that written aforesight, being the first booke so well as the best bookes: for as Tertullian was wont to call Praxen, hefternum Praxen: so wee may terme the most ancient Poets and Philosophers, in comparison of Moses, vphurt writers. Omnia Graecorum sunt nomino-beri. As Galaten painted Homer voming, Religiones vero poetas aequus ipse enunsiasset haurientes: to signify, faith & Elias, that he was the first Poet, and all other, as well Greek as Latin, but his apes. In like manner Moses is called by Theodore, Oceanus Theologia, the sea of Divinitie, from whom all other writers as rovers are derived. The which point as it is excellently confirmed by Theodore, Clemens, Iosephus, and others, so it is ingeniously confected even by the heathen Historiographers:

Eupolemus lib. de Judæa regibus, anoweth Moses to bee the first wight man: Plato, that a barbarous Egyptian was the first inuenter of Arts: Appion Pro- lomoy, Palaemon, have granted the fame: and vpon the point, Strabo, Plinie, Cornelia.
Cornelius Tacitus, and others, as Ficinus reports, lib. de religione Christiana, cap. 28. To demonstrate this more particularly; The Trojan warre is the most ancient subject of humane historie; but Troy was taken in the dayes of Darius, about the yere of the world, 1728, and Homer flourished anno 3000. whereas Moses was borne anno 2373.

Secondly, this copyster confutes the Marchionites and Mainiches, and all such as rejoyce the old Testament. For the place, to which the text hath reference, is taken out of the 69. Psalm, verfe 9. That the Scriptures of Moses and the Prophets are written for our instruction, it is plain by Christ's instruction, Search the Scriptures; as also by that of our Apostle, 1. Cor. 10. These things happened unto them, for examples; and was written to admonish us, upon whom the ends of the world are come. If all little histories, then much more the great mysteries are our schoolmasters unto Christ: Let us examine therefore the third obscure point, concerning the Scriptures vitulitie; whatsoever things are written for time, are written for our learning. The Scripture (faith Paul) is the peoples instruction: the Scripture, say the Papists, in the vulgar tongue, is the peoples destruction. The Scripture, faith Paul, doth make the man of God absolute: the Scripture, say the Papists, in a knowne language, makes men heretical and diuolite; but the Bible makes men heretickes, as the Sunne makes men blind: and therefore Wickliffe truly: To condemme the Word of God, translated in any language for hereticke, is to make God an heretike.

Not to presse this place nor urge any other Scripture, wee may beate the Rheumith and Romish in this controvercie with their owne weapons, Antiquity and Custom. For it is acknowledged that the Christians in old time read the Bible to their great edification and increas of faith, in their mother tongue. The Armenian had the Psalmes, and other some pieces of Scripture translated by Saint Chrysostome: The Scholasticon by Saint Hierome: the Gaths by Vulpikes, and that before he was an Arrian: The Italians three hundred yeeres since by James Archbishop of Genoa: and the Bible was in French also two hundred yeeres age. Besides these, the Syrians, Arabians, Ethiopians, had of ancient time the Scriptures in their severall languages; as it is manifested by those portions of them, which are at this day brought from their countries into this part of the world.

To speake of our owne Countrie: venerable Beda did translate the whole Bible into the Saxon tongue, and the Gospels of Saint John into English. King Alfred also considering the great ignorance that was in his Kingdome, translated both the Testaments into his natuall language. Queene Anne, wife to Richard the second, had Scriptures translated in the vulgar, as Thomas Arundell, then Archbishop of Yorke, and Chancellor of England, mentioned at her funeral Sermon, Anno 1394.

Moreover, in a Parliament of this King Richard, there was a bill put in to difannul the Bible translated into English, vnto which John Duke of Lancaster anfwered, and faid: Wee will not be the refuze of all other; nations have Gods lawses in their owne language. Thomas Arundell, as we read in the constitutions of Linwood, being translated vnto the See of Canterburie, made farre premission in a Counsell holden at Oxford, that no version set out by Wickliffe or his adherents should bee suffered, being not approved by the Diocesan.

It is apparant then our of owne Chronicles, that the Bible was turned into the mother tongue before and after the Conquest, before and after the time of Wickliffe; before and after the daies of Luther: and all this paine was undertaken by good and holy men, that the people of God reading and understanding the Scriptures, through patience and comfort of the same, might have certaine hope of another life.

As then I condemne the malice of Papists in forbidding; so likewithe the H
The second Sunday in Advent.


There shall be signs in the Sunne, &c.

He  

\[ \text{The Sonne of righteousnesse appeareth in three signes:} \]

\[ \text{Leo. Virgo. Libra.} \]

First roaring as a Lion in the Law:  
\[ \text{so that the people could not endure his voice: Then in Virgo, borne of a Virgin, in the Gospel; in Libra, weyng our worke in his & balance at the last and dreadfull audit.} \]

Or there is a three-fold comming of Christ, according to the three-fold difference of time, Present. Future.

Which \[ \text{Bernard hath vnttered elegantly: Venite in homines.} \]

\[ \text{Contra homines.} \]

He came among men in time past, when as the Word was made flesh and dwelt among vs: hee comes into men in the present by his grace and holy Spirit, Apoc. 2.10. \[ \text{Behold I stand at the doore and knocke. He shall in the future come against men, to judge both the quicke and the dead: but the Sonne of Man hath but two commings in the forme of man: his first comming in great meeknesse, his second in exceeding maiefic. At his first comming he rode vpon an Asse: in his second (as it is here said) he shall ride vpon the clouds. In his first comming hee came to be judged: in his second he comes to judge. In his first comming the people did triumph and reioyce, crying Hosanna: but in his second comming the people shall bee at their wits end for feare, and for looking after those things which shall come on the world.} \]
In that therefore the Church hath adiowned this Gospell of his second comming vnto that other of his first comming, it doth teach all Teachers this lesson, that their song bee like **Davidis, of judgement and mercy**; that in all their Sermons they mingle faith and feare: 1 that they preach Christ to bee a Judge so well as an Advocate. This method Christ himeselfe did use, who did as well expound the Law, as propound the Gospell; who denounced wo to the proud Pharisees, and pronounced blessedness to the poore in spirir; m who powred wine and oyle into the wounds of him that was halfe dead: oyle which isipple, wine which is harpe: and when hee departed hee gane to the hoft two pence, n that is, to the Preachers who take charge of him, the two Testaments, and willed them to temper and apply these two till hee come againe, that thinking on the Gospell wee might never despaire, and thinking on the Law we might never presume: that looking vpon Chrits first comming, we might reioyce; and expecting his second comming, we might feare, because there shall be signes in the Sunne and in the Moone, &c.

In handling whereof I will not trouble you with idle curiosities: onely note two plaine points especially.

To wit, the **Certaintie** of Christs second comming.

The certaintie, that he shall come: the vn Certaintie, when he shall come.

**The certaintie is declared here by**

- Affirmed barely, verse 27. **They shall see the Sonne of man come in a cloud, &c.**
- Enforced with an assurance, verse 22. Verily I say unto you, &c. adding further a peremptorie conclusion, verse 33. **Heaven and earth shall passe away but my words shall not passe away.**
- Wonders, verse 27. **There shall be signes, &c.**

The words are spoken by Christ, as it is apparent, verse 8. Now Christ is truth: **Ergo, this prophesie cannot bee false.** That which hee foretold touching Hierusalem in this Capter, is in every particular come to passe: why then should this prophesie bee thought vntrue concerning the worlds destruction, when as that other was true concerning Hierusalem deflation?

Zacharie foretold that the Meffias in his first comming should in meeknesse ride vpon an Ass, and, as **Saint Matthew reports, all that was done: behold here a greater than Zacharie, tells vs that the Meffias in his second comming shall ride vpon the clouds: and shall we doubt of his word, who is that eternal Word? Shall wee beleue Zacharie, who was but one of the small Prophets, and shall we distrust him who is that great Prophet?** Job 6.14.

But because men will not beleue him vpon his bare word, who made all the world with his word, **Psal.33.9. He spake, and it was done: hee doth vice an oath and cannot assauration in the 32. verfe, Verily I say unto you, &c. Because there is none greater than himselfe, hee doth vswear by himselfe, Truth doth protest by Truth, This generation shall not passe, till all be fulfilled.**

The word **generation** hath perplexed as well old as new writers excedingly. Some time generation in Scripture signifieth an age: **As P one generation pasteth, and another commeth: and the truth of the Lord endureth from generation to generation, that is, euer, from age to age.** Now generation in this acception is an hundred yeeres. So **Nesfor is said to live one hundred three ages, that is, three hundred yeeres: and therefore some Diuines have referred this vnto the destruction of Hierusalem onely, which happeened within an hundred yeeres after this prophesie: & learned **Erdimus and Boza continue the place, both of them, interpreting the word, ages:** and the Translators of Geneva following them in our leffer English Bible, **This age shall not passe:**
but as well the translation as observation is defective, because Christ saith here, *This generation shall not pass, till all these things be done,* not only those which concern the desolation of Hierusalem, but all those likewise which concern the worlds end.

* Other by this generation understand the nation of the Jews, as Luke 17. 23. *The Sonne of man must be reproved of this generation: and Matth. 23. 36. *All these things shall come upon this generation: that is, this nation.

S. *Hierom* by generation understand all mankind, as if Christ should say, the generation of men shall continue till all be fulfilled, and then in fine they shall acknowledge that I spake the truth.

Christolpho, *Theophylact, Euthymius, expounded this of that generation only, which seeketh God: of Gods elect and faithfull people, as if Christ should speak thereby Albeit there be fignes in heauen, and troubles on earth, yet he gates shall not prevaile against the Church: *I am with you alway, faith Christ, unto the end of the world.* The generation of such as believe in mee shall not passe, till all this be fulfilled: and therefore let none of my followers bee discourag’d, but rather lift up their heads, in that their redemption is so neere. This expostulation I take to bee both pertinent and profitable, because Christ in this Chapter had foretold, that his Disciples should be persecuted and brought before Kings and Princes for professing his Gospell: *ver 12.* Yet this generation shall not passe, but there shall bee a Church alway to confesse the faith in despight of the devil. *c* The Church one day shall passe too, but not till these things be done, then in the end it shall inherit a better possession in Gods own kingdom without end.

* Other by generation understand all that time betwenee Christs first coming and his last; for the whole world being divided into three generations, a time before the Law, a time under the Law, a time after the Law: the time of the Gospell is *Hora nonisima,* the last hour: *Epiff. John 2. 18.* and, *We are they upon whom the ends of the world are come:* *Cor. 10. 11.* so that ye shall not looke for another Gospell or another change; for the preaching of this Gospell and the world shal end together.

* Other by generation understand not only the Jews or the Christians, or all men only, but the whole vniuersal world, termed elsewhere the Creature. This generation, that is, this world, in which all things are generated, shall not end till these fignes, forerunners of it ruine, shal come to passe. So Christ interprets himselfe in the verfe following, *Heauen and earth shall passe, but my words shall not passe away.* That is, howsoever the earth be movablie, and the powers of heaven shake through both waxe old as doth a garment, and all things in them are subject to mutation and change, yet *Christ is yesterday, and today, the same also for ever:* so that if you will credit Christ, either vpon your owne reason and experience, or vpon his word and oath, believe this also, that he shall come riding on the clouds with great power and glory to judge both the quick and dead.

Secondly, Christs coming to judgment is shewed here by wonders in heauen, in earth, and in the sea, which shall bee like harbingers of that dreadful and terrible day: *There shall be fignes in the Sunne, and in the Moone, and in the earth: the people shall be at their wits end through despare: the sea and the waters shall roare, c.*

Every man is desirous to buy the Kalender, that at the beginning of the yeare hee may know what will happen in the end: Merchants and Husbandmen especially, that they may see this yeare what deaith, or death, or other accidents are like to ensue the next yeare. *Behold here Christs Prognostication, foretelling by fignes in the Sunne, and in the Moone, and in the Stars, what shall come to passe in the end of our yeeres, as also what shall beside vs in the new yeare, the world to come.* The *Mathematicians of the world never mentioned or dreamed of an vniuersall eclipse of the Sunne and Moone together*
ther, only Christ's Almanacke reports this. I purpose not in particular to dif-
cuss any curious question, but only to note in general, that these wonders in
heaven, and extraordinary troubles on earth, are manifest forerunners of the
worlds's mine, that as we know Summer is neere when the trees bud, so when
we see these things come to passe, we may be sure that the kingdom of God is
ing: for as a man that is dying hath many fantasies, even so, faith Ch*y'stome,
the world decreas's shall have manifold errors, in so much if it were possible
Gods elect should be deceived, Matth. 4. 24.

Aristotle could not conceive the world should have an end, because he thought
and taught it had no beginning: but divine Plato who lived in Egypt, and read
(as it is i supposed) the books of Moses, acknowledg'd the worlds creation,
and so subscric'd to the worlds destruction, holding this axiom: Quod atriur,
materials. That which hath a beginning, hath an end, whatsoever hath an end,
a beginning: the which is to be confirmed of compounded elementary sub-
stances, subjicet to generation and corruption, as all things in this world are.
As we read in Scripture, Some things have a beginning, but no end, as An-
gels, and the foules of men.

Some things have no beginning, but yet have an end, as Gods eternall
decrees.
One thing, to wit, Ent Entium, Almighty God, hath neither beginning nor
end: k who only hath immortality of all other things; the first and the last:
and yet in himselfe there is neither first nor last.

Some things have both a beginning and end, as the world, which had a
creation, and is subject to corruption. m The world passeth away, and the
glory thereof, and then when the powers of heaven shall be shaken, and the
element shall melt with heat, and the earth with the works that are therein
shall be burnt vp, then the Sonne of man shall come in a cloud with power and
great glory.

Now this certainty of Christ's comming to judgement affordeth abund-

Comfor't to the godly.

Comfor't to Gods elect: for when these things come to passe, then, faith
Christ in 28. verfe, Lift up your heads, for your redemption draweth near.
Now you are profecured and persecuted, delivered up to the Synagogues, and cast into
prison, but at that great affile there shall be a generall general delity, and you
that have done good, shall gso into everlafting joy, and your enemies who have
done evil, into everlafting fire. Here ye see, but hereafter all teares shall
be wipe from your eyes: here ye see how in hope, but then ye shall reap with
joy: when you shall see the Sonne of man comming in the clouds, &c. As
God is the God of comfort, fo his booke is the booke of comfort: Whatever
things are written in duration, they are written for our learning, that we through
patience and comfort of the Scriptures might have hope.
The very soul of all the Bible is the Gospell: and the summe of all the
Gospell is the Creed: and the maine point of the Creed is that article con-
cerning our resurrection and hope of eternall glory, when Christ shall appear.
The Church then hath well annexed that Epistle to this Gospell, as a confola-
tion against deflation. By the booke of comfort, we know that our Redeemer
lurch, and that he will come againe to judge and reuenge our cause.

We beleue that an eternall kingdom was secretly granted into vs in our
election, openly promis'd in our vocation, sealed in our justification, and that
possession shall be given in our glorification: when as the judge of the world
shall say, Come ye blessed of my Father, inherit ye the kingdom prepared for you
from the foundations of the world. o When the Lord, himselfe shall descend from
heaven with a cloud, and with the voice of the Archangel, and with the Trumpet of
God; we shall be caught up in the clouds to meet him, and so shall ever bee with him.
And therefore pray we daily, "Thy kingdom come: Come Lord Jesus, come quickly. Amen."

Now as this is comfortable to good men, so most terrible to the wicked: as Christ, verse 26. Their hearts shall fail them for fear. They shall see death in those days and shall not find it. And, as it is Apocalypse 6.16. They shall fly to the mountains and rocks, fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lamb. This hath beene their day, wherein so farre as they could they have done their will; the next is the Lords day, wherein they must suffer his will; a day of anger, a day of trouble and heaviness; a day of destruction and desolation; a day of obedience and darkness; a day of clouds and blackness. The reprobate shall see the fomne of man in the clouds above, to condemn them: beneath, hell mouth open ready to devour them: before, the devils hailing them: behind, the Saints and all their dearest friends forlaking them: on the left hand, their fomnes accusing them: on the right, justice threatening them: on all sides, the whole world made a bone-fire terrifying them; to goe forward, insupportable: to goe backe, impossible: to turne aside, vanauleable: no maruell then if at the worlds end, men be at their wits end.

Thirdly, this administered instruction vnto all: for as it is in the Epistle, whatsoever things are written nowtime, are written for our instruction. And this is so good a lesson, that if wee could obtayne it well, wee should neede no more teaching: as faith the Wiceman, "Remember the last things, and thou shalt never doe amisse."

Death.
Judgement.
Heauen.
Hell.

But the chiefe is judgement: for all the rest attend it. Death is vnto judgement going before; Heauen and Hell executioners following after. Death would not be so fearefull, if judgement did not follow: Hell would not be so painfull, if judgement went not before: without it Heauen would not be de-sired, nor Hell feared. He then that remembers the last day, remembers in all the last things: and bee that remembers the last things, cannot doe amisse. Wherefore let vs ever embrace that godly meditation of S. Hierome; Whether I eat or drinke, or whatsoever I doe else, I think I hear the last trump: Arise thee dead and come vnto judgement. The consideration of the worlds declination is a sufficient instruction to keepe good men in honest courses, and to terrifie bad men from evil wakings. Italians, in a great thunder, vie to ring their bells, and discharge their cannon shot, that the roneying of the one, may lesse the terror of the other. In like sort Satan hangs tickling cymbals on our ears: and delights vs with the vanities and musick of the world, that we may forget the sound of the last trump, and so that day be scene, before forscene of moft.

As it is certaine that Christ shall come; so most unceraine when hee shall come: for he speaks of the time not definitely, but indefinitely: verse 25. Then there shall bee signes: verse 27. Then vs shall see the soule of man comming in a cloud: verse 28. When these things come to passe, then looke vp, for your red. motion draweth neere. But how neere now? " no man or Angell can tell. " For saw God in his throne, and the Seraphims stood vpon it, covering his face with two wings: his face, vs keeping vs from the secrets of Gods eternal predefinition in the beginning: his feet, not disclosing when he will come to judge the world in the end.

The certainty then of this uncertainty, may teach vs not to be curious or carelesse: not curious, for why should wee premise to know more then other men? more then all men? more then Angels? more then Christ himselfe? It is a kinde of sacriledge, faith " Salluianus, to breake into Gods holy
The second Sunday in Advent.

holy place, and prie into his secret Sanctuary, and to know more then, hee would have vs to know.

Chrifts Apoftles were his Secretaries, his especiall favourites and followers, from whom hee kept nothing which was for their good, and yet hee laid into them. It is not for you to know the times of the seasons, which the Father hath put in his owne power. The glorious Anthropods abound with much knowledge, natural, experimental, revealed, hauing farre better means of knowledge then we: for as much as we know the Creator by the creatures; whereas they know the creatures by the Creator. Opus habet humana anima, quasi quidam vehiculo Creature, vs ad cognitionem Creatoris surgat. Cum e contra longe perpetuus angelica natura in Creature nullissim habet creature: Angels alwaye hold the face of God in heaven, which as in a glasse they see more then is possible for vs on earth to discerne. Let not then an heavy lump of clay presume to know more then heauens heralds: and yet Christ, to satisfie further our curiosity, faith, in the thirteenth of Mark, that himselfe knowes not that day and houre. Now the disciple is not above his master, nor the servant above his Lord: It is enough for the disciple to be as his master is, and the servant as his Lord. He is a fool that will be wiser then Wisedeme it selfe: but Christ as man was either ignorant of it, or else had no commision to reveal it: or as Aquine, Didier nafivare, quia non factis seire: Hee is said himselfe not to know, because he would not have vs to know. Such as will enquire more touching that text, may see S. Seren. Lib. sent. lib.6. annot. 105. Suarez. Con. brieve. tract. 3. in Matth. Bellarm. lib. de anima Christi, cap. 5. Iam de quarto. Iansen. concord. cap. 124. Maldonat. in Matth. 24. 36. Weselius Groen. lib. de causis inearcarnationis Christi, cap. 16. I will end with the saying of Augilines: Ne nos addamus inquirere, quod ille non addidit dicere. Let vs not seeke the things that are too hard for vs: but that which God hath commended let vs thinke upon with reverencce. Secret things belong to the Lord; revealed things unto vs.

Secondly, this uncertainty of Christs second comming, may teach vs not to be carelesse: Nam ideolates ultimus dies, vs obseruer unt omnes dies: God would have vs ignorant of the last day, that we might bee vigilant every day. This vs Christ makes in the words immediately following my text: and Matth. 24. 42. and Mark. 13. 33. It behoves vs, upon whom the ends of the world are come, to be more watchfull, because Satan is growne more wrathful, Apocal. 12. 12.

Threat with more malice, though with lefser might: And even in dying beseen their living sight.

The Father of mercies and God of complaunce increas our faith, and fill our lamps with oyle, that when the Bridegroome shall come, we may meet him, and enter with him into the wedding; where there is joy beyond all joy, pleasance without paine, life without death, every thing that is good, without any thing that is cuill. Amen.

The Epistle. i. Cor. 4.1.

Let a man this wise esteeme vs, even as the Ministers of Christ, &c.

The people of Corinth in Pauls age, like the people of England in our time, were very factious and humorous, extolling some Preachers, and despyeing other indireectly, without either judgement or loue. Saint Paul therfore rebukes sharply this insolent rashnes, and sheweth in this Scripture, 1. What euery man should judge, verfe 1. Let a man, &c.

2. What
2. What he should not judge of the Preachers: in which point hee doth
{
2. Reproue their fault, and that two

1. Exegesis by way of correction, I passe very little to be judged of you, &c. verfe 3. 4.
2. Exegesis by way of direction, Hethat judgeth is the Lord, and therefore

Let a man ] Whereas the Corinthians ascribed either too much or too little
to their Teachers, our Apostle thewes a p meane, Let a man this wife, &c.
neither magnifying them as Christ, for they are not Maiters but Ministers, and
yet not vilifying them as ordinary servants in Gods house, for they are stewards,
and that of Gods owne secrets.

Albeit Paul planted, and Apollos watered, onely God ginceth increas. Paul
planted in preaching, Apollos watered in baptising: some plant by their words,
other water by their works; some plant by doctrine, other water by their
exhortation: some plant by speaking, other water by writing, but in all God is
all.

He that planteth is nothing, he that watereth is nothing; that is, no great thing,
no principal agent, but a subordinate instrument: wherefore let not a man
beast in men, whether be Paul, or Apollos, or Cephas, or the world, or life, or
death; whether they bee things present, or things to come, even all are yours,
and ye Chriists, and Chrift God. If then the Preachers are yours, and you are
Chriists, and Chrift Gods, as of him, and through him, and for him are all
things, so vnto him, and not vnto men, giue all the praise and glory.

Let a man esteeme vs not as Chriift, but as the Ministers of Chriift, not as Lords,
but as stewards in Gods house: now stewards administer not their owne goods
but their masters, and one day must account for them, and therefore ye must
have, and we beleue our selves as accountants. Antichrift then is not the Vicar
of God, but a factor of Satan, in preaching his owne Decrees, and equaling
them with the divine Law.

But albeit Preachers are stewards, yet are they not meane, but high stewards:
and this is an exceeding great dignity to be Chriists mouth, Chriists voice,
Chriists messengers, Chriists Angels, so much as be that receiveth them, receiveth
him, and be that distibeth them, distibeth him; as ambassadors speaking from
him, and for him, as our Apostle y elsewhere. They be not only common ambas-
dadors, but legati a latere, stewards of his hidden secrets: not only dispensatires
ministeriorum, as in the vulgar Latine; but according to the original, ministerio-
rum, administrians of his Sacraments, which are mysteries, and Preachers of his
faith, which is a deep secret. 1. Tim. 3. 16. of all other the greatest: and yet it
is the Ministers proper office, with John Baptist to shew the Lambe of God,
which taketh away the sinnes of the world.

They are the mouth of God in preaching to the people, and againe the peoples
mouth in praying to God; even mediators as it were betweene God and man:
as Moses said of himselfe, Deut. 5. 1. Good betwixt the Lord and you, to declare
unto you the word of the Lord. This doth intimate how we should teach, and you
should heare. First, how we should preach: If any man speake let him taketh
the words of God: 1. Pet. 4. 11.

It is a good observation, that the Lawyer ought to begin with reason, and fo
defend to common experience and authority. The Physician must begin with
experience, and so come to reason and authority: but the Divine must begin
with authority, and so proceede to reason and experience.

2. This may teach you to heare our voice; not as the word of men, but
as it is indeed the Word of God. Christ said of the wicked Pharisees in the 23.
of Saint Matthew, One disun, fayte: Doe as they say, but not as they doe;
and this enim que Dei sunt, factum que sua sunt: They doe their owne works,
but speake the Lords word. And therefore so long as the Preachers deliver

...
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the wholesome words of our Lord Jesus, or doctrine which is according to his words, you must entreate them as Angels of God, even as Christ Jesus; honouring their place, and reverencing their persons. And this I take to be the pith of the first part.

In the second, Saint Paul teacheth how we must not judge: first hee reports, then reproves their fault. His report is in these words: *Hic iam queritur, &c.* Here among you Corinthians it is discussed and disputed who is a faithful Minister, and who is unfaithful.

And herein they write both God, his Word, and his Ministers: God, to whom only judgement belongs in this case. Some peradventure may judge of the Ministers eloquence; many of his industry, but none of his faithfulnesse: which is the chief thing required in a Lector. A man may bee fruitful and yet not faithful; an instrument to save others, and yet be condemned himselfe: for hee may preach Christ, not for Christ, but happily for other respects: as the instrumentator makes delection his end, not generation; so the Preacher, adulatorum verbum, as it is in the vulgar, intends not to get children in Christ unto God, but glorie or glory to himselfe. Yee know the men, ye know not their mind: ye see their facade, not their faith; only God knowes the secrets of all hearts.

Secondly, it is an inquiry to Gods Word, in having the faith of our glorious Lord Jesus Christ in respect of perfections, James 2.1. It is not any who, who may either prejudge any error, or prejudice a truth: if another Gosspell, hold him accursed, although the Minister bee an Angell: if a truth, doe as they say, though the teacher bee a devil: poison in a golden cup is as hurtfull as in an earthen pot: wine in a fluler bowle no better then in a wooden dish. When one faith, I am Paul, and another, I am Apollos, are ye not carnall? Is not this gross case carnality, to set vp Idoles in the Church, and to worship them instead of God?

Thirdly, this is an indigniety to the Preachers, in that artifell men will take upon them to judge of Art. By the lawes of the land, a percon occupying the craft of a Butcher, may not vie the occupation of a Tanner; and a Brewer may not deal in the occupation of a Cooper: Quod medicorum est promittit medici, traham fabricia fabrici. None preferre physicke but such as are Doctors, at least practitioners in the facultie: none plead at the common barre, but such as are learned in the law: yet every one, as Hierome complaines in an Epistle to Paulinus, takes upon him exact knowledge in Theologie, and will teach both Clarke and Priest what they should say, what they should doe. So that often it fasheth with Preachers, as it doth away with fift, none so welcome as new comers: If a stranger happily come amongst vs, albeit hee bee sooner so weak for his earning, not so wicked for his living; yet all the country must gad after him, and neglect their owne Pastors: *as Christ in the Gosspell, A Prophet is not honoured in his owne citie, and in his owne house*. This was a foule fault in Corinth: Apollos and Cephas and Paul were despised, while false teachers were defayed. Indeed Paul writes in the third chapter of this Epistle, as it some followed him, and other Apollos: himselfe for his plaine doctrine, and Apollos for his excellent eloquence. But in the sixth verse of this Chapter he faith, hee applied those things vnto himselfe, and Apollos figuratively: *meaning that Peter and Apollos and himselfe were neglected, and other uppstart peda- cers only regarded*: he did vie the names of Gods Apostles in his censure for the benefit of the Corinthians: For your sake, you might learne by vs that no man pretends aboue that which is written, and that one fiew not against another for any mans cause.

So men in our daies are too partial in hearing and cenfuring their Teachers: as one faid, Audioriories are like Faires: the Peeler and the Ballad-monger hath more company then the grame rich Merchant: Children and foolest hang upon them who fell toyes, and neglect those who have their shops stuf with good
good commodities: and this assuredly doth discourage many Pastors learned and profitable. For every man hath not a magnanimous spirit, therefore to tell his auditory with Paul, I pass very little to be judged of you. For so this fault is reproved in the third verse.

The false teachers had extolled themselves and disgraced him; affirming that his bodily presence was weak, and his speech of no value, Saint Paul therefore having the testimonies of a good conscience, reluctantly tells the Corinthians, I little pass to be judged of them, or you, or any man: Hee faith not, I esteem not at all; but I little regard: that is, not so much respect your judgment, as that I should be discouraged in doing my duty. The witness of conscience is more comfortable then the vulgar breath: in comparison of the one, I little prize the other. Or as a Coram: It were a great thing to be judged of such as are spiritual; but it is a very small thing to be judged of you, who are thus carnall. As Seneca: Male de me loquuntur, sed molis; monerit si de me Marcus Cato, si Lisius sapiens, si duo Scipiones ista loquuntur: nunc molis disfigicere audaré est.

Either of mans judgement.] Our Apostle wils vs to rebuke with all long suffering and doctrine. Now himselfe is a pattern of his owne precept: for lest he should seeme too bitter in chiding the Corinthians, and despising their judgement; he doth in this clause somewhat qualify his speech, insinuating that hee doth except against all others judgement, so well as theirs. Happily some will object, it is vniuill and vnhchristian, not to regard what men speake of vs: As we much have care of our conscience, so likewise of our credit:

Quid semel amissis postes multis cris.

It is good in our courses to gain the fore-game; for it is exceeding hard to play an after-game of reputation. Answere is made, that albeit Paul esteemed little their judgement in regard of himselfe, as expecting the praise of God, and having a good certifike from his owne conscience; yet in respect of other who might hereby be scandalized, and so the Gospel hindered, hee was affredly grieved, and therefore reproves here their faultboldly, that they might repent heartily: To me it is little, but unto other it is a great scandal, that I should be thus abused and neglected of you.

Judge not mine owne selfe.] I know more by my selfe then you or any man else: and yet I cannot judge my selfe, therefore much lesse ought ye to judge me. This seemes contradictory to that of a Paul: If we would judge our selves we should not be judged, I answer with * Aquine, that there is a three-fold judgement: 1. Condemnation.

2. Absolution.

3. Discussion.

Every man may, ye must judge himselfe with the two former; hee must examine himselfe, and upon examination altogether condemn himselfe. Every man ought daily to commune with his owne heart, and to search out his spirit, Psal. 77. 6. Scopebam spiritum, I did as it were scewpe my soule: 3. Dilegentiter atendere, quantum profectas vel quantum desceitas: Examine thy selfe whether thou hast gone forward or backward in the waies of the Lord. Summon thy selfe, as it were before another, and so sift the whole course of thy life, wherein thou hast offended in thought, word, deed; by snares of omission, or commission, against God, thy neighbour, and thy selfe. Judge thine owne selfe in secret before thy selfe, and then shalt not be condemned at the last day before all the world. Doe this, faith 2. Bernard, Si non tempt, est sapé, faltem interdum: If not always, or often, at least sometyme: especially, faith our Apostle, when ye come to receive the blest Sacrament of our Lords Supper: Let a man examine himselfe, and so let him eat of this bread, and drinke of this cup.

The second kinde of judgement is of condemnation. So a Job: I will re-prone my waies in his sight. b If I would justify my selfe, mine owne mouth shall condemn
condemne me. So c David: Enter not into judgement with thy servant, for in thy sight shall no man living be justified. And Saint d John: If we say we have no sin, we deceive ourselves, and the truth of God is not in us.

A Christian in this world is c merciful & roundabout: clean in part, and in part to be made clean: * all his perfection consists in acknowledging his imperfection; all his righteousness in & forgiveness of sinners, rather than in perfection of virtue. Yet but, say the Pelagians, Elizabeth and Zacharie were just, observing all the Commandments and ordinances of the Lord, Luk.1.6. Job an upright man departing from evil, and preferring his innocency, Job 2.3. In David no wickedness, Psalm. 17.3. and hence Paul, I know nothing by myself.

I answer to the first: If Zacharie was a Priest, then a sinner: for as we read, Heb.7.27. the Priests manner was first to offer sacrifice for his own sinners, and then for the peoples. If then Zacharie did sacrifice, he had sin, and sin is a transgression of the Law: so that he did not exactly keepe the whole Law, but himselfe and his wife so farre observed the Commandements, as that they were blamelesse in the worlds eie: b no man could justly condemn them for doing vnjustly.

But as Augustine said, vae etiam laudabili vite hominum, si remota misericordia, disputas eam: Woe to the commendable life of man, if God let mercy aside in judging of it.

Even their owne k Bernard confesseth ingenuously, that if the Lord should take a strict account of vs his stewards, it were impossible that any should answer the thousandth, yea the least part of his debt, nec millisime nec minima part.

For the commendation of Job, it is not simple, but comparativ: There was none like him on the earth; at least none so righteous in that part of the earth in the land of Vz. It was a great prais to be so good among that people, who were so bad. According to the measure of humane perfection Almighty God hath given him so great testimony of righteousness, faith m Augustine: Hæst thou not considered my servant Job? how none is like him in the earth, an upright and just man, one that feareth God, and escheweth evil. But himselfe is afraid of himselfe: Verebar omnia operae meae: So the Romish translation hath it: I was afraid of all my works, Job 9.28. And in the second verse of the same Chapter: How shall a man be justified before God? and in the third verse: If I contend with him, I shall not be able to answer his one for another.

Now for David, his praisse was not general, but particular and partial. There was no wickedness found in him, n that is, no plot or prattice against Saul; whereas hee was accused vnjustly: but otherwise in other things, his sinners were so many, and those so heauiy, that he crieth out in the 38. Psalme, Put me not to rebuke, O Lord, in thine anger, &c. David was no traitor, but David was an adulterer, and a cruell murdherer: He turned from nothing the Lord commanded him all the daies of his life, save only in the matter of Uriah the Hittite, 1. Kings 15.5.

What, had David no faultelse, but only that against Uriah? Yes sirely, David was o conceiued in some, and hapen in wickednesse. As hee was the fomne of many yeares, so the father of many sinners. In his private conuersation he did so much offend, as that hee faith in the 150. Psalme, If thou O Lord be extreme to mark what is done amisse, oh Lord who may abide it? That text then is to be confined of his publike governement, as the circumstances import; as hee was a King, the Scripture giueth him this commendation, that, excepting the matter of Uriah, hee gave no publike scandall in the whole time of his raigne. David was in many things a bad man, but in most things a good King.

So likewise this speech of Paul, I know nothing by myself, is not in general, extended to the whole course of his life, but particular touching his Apostleship.
The third Sunday in Advent.


When John in prison heard the works of Christ.

This Gospel hath two principal parts:

1. A question made by Saint John Baptist, in the 2, 3 verses.
2. An answer made by our Saviour Christ in the rest.

In the question there are four things regarded:

1. The place where: in prison.
2. The time when: he heard the works of Christ.
3. The messengers: be sent two of his Disciples.
4. The message: Art thou he that should come, &c.

Christ's answer concerned either the Message or Person of John.

That which concerned the message of John, he delivered unto the messengers: verse 4, 5, 6. Goe and shew John what ye have heard and seen.

That which concerned the person of John, he delivered unto the multitude when the disciples of John were departed: verse 7, 8, 9, 10.
The third Sunday in Advent.

1. When: After John's disciples were gone, aucli-
ding hereby all flatterie.

Wherein observe these

2. To whom: To the multitude, confirming in
them a reverend opinion of John.

3. What: His speech altogether tended unto the
praise of John.

And it is partly

Negative, shewing what he was not for his life, verse 7.8.

Affirmative, shewing what he was for his office, verse 9.10.

This I take to be this Gospels anatome and epitome.

When John, in prison.] Many are the troubles of the righteous. If they were
many, and not troubles, then as it is in the proverbe, the more the merrier:
or if they were troubles, and not many, then the fewer the better cheer. But
it hath pleased Almighty God to couple them both together, in nature trou-
bles, in number many, thus throw many tribulations we might enter into the

Some therefore are touched in their reputation, as Susanna; some croffed
in their children, as Ely; some perffected by their enemies, as David; some
wronged by their friends, as Joseph; some tormented in their body, as Lazarus;
some suffer losse of goods, as Job; some restrained of their libertrie, as here
John in prison. As Naples is called in historie, the but, and Millaine the bale
of fortune; so the good man is the butt of the wicked, whereas he shoots his
harpest head arrowes: and therefore we must put on Gods armoure, following
S. John's example. When we are in prifon, or in any other affliction, we must
not fliue to witches, or relue too much on men, but immediately send to Christ;
I say send two messengers unto God, our aimes and our prayers: for they will
doe our errand for vs, as they did for Cornelius, Acts 10:4.

Not to follow the common postills in this argument, I note out of these
two circumstances, of place and time, two commendable vertues in John, to
wit, his discretion and humilitie. The disciples of John held their matter a
greater Prophet than Christ: albeit he told them plainly, that he was not
worthy to vare the latchet of Christ's shoes, Matth. 3:17. Behold then his
exceeding widomde, who lent his disciples vnto Christ, when himselfe was
most abased in regard of his preffent imprifonment, and imminent death,
and when Christ on the other side was mofl famous for his wondrous workes
and strange miracles: When John being in prison, heard their workes of Christ, he
sent two of his disciples vnto him.

Enuie: Behold, he that was with thee beyond Jordan
baptizeth, and all men follow him.

Ignorance: Flipping of John to be Christ.

Incredulitie: Joyning with the Pharisies against
Christ, saying, Why doe we and the Pharisies fight
of, and thy disciples fight not?

Now in Christ's schoole there were three perfections oppofite to these
three defects: Examples of humilitie against enuie: words of widomde against
ignorance: works of wonder against incrulitiie. John therefore lent his
disciples vnto Christ, that feeing his humilitie, their enuie might be leffened;
that hearing his widomde, their ignorance might be rectified; that wondering
at his works, their incredulitiie might be confounded: and because faith is
the mother of all vertues, and infidelitiie the nurse of all wickednesse, the Bap-
tiff then sent his disciples, when he heard of the great works of Christ; that
going, they might fee; feeing, wonder; wondering, beleue; beleuing, be
laused.

A good example for all Preachers to follow; that they take their hint, and
b oppofite to benefit their auditors. Every Pofter is a steward in Gods
house; and a steward must not only provide meat enough, but also prepare it
In due feafon: otherwife, faith Bernard, it is not dispensatio, but diffipatio.
This ought to be their first and last care: for John in prison even at death's doore was mostcarefull to commend his schollers vnto the best Tutor: and this patterne fits all Parents, as well as Preachers. In a word, all in superiours that they bee watchfull, for the good of such as are under them. If there be any that provideth not for his owne, and namely for them of his kindred, he de- nieth the faith, and is worse then an Infidel. If such as neglect their families in temporall things, bee worse then Infidels: how bad are they who neglect them in spiritual things, vying no paines in their life, nor care at their death; that their servants and children after their departure, may be brought vp in instruction and information of the Lord?

But that which is especially noted out of those circumstances, is Iohus hum- ility, who was not vaine-glorous, or factious, or any way desirous to draw Disciples after him, but rather to fend them vnto other, who could better in- struct them. If all our Preachers were like John, there would be much keais di- uision, and much more devotion in the Church. An itching Sheepe must necessarily make a scabby Sheepe.

He (ent.) When the Pastor is restrained of his liberty, let him not cease to provide for his Flock: when the Master of the family cannot come to Church himselfe, let him fend his servants vnto Christ.

Two. For mutual society, because two are better then one: if one fall, the other may lift him vp; if one forget, the other may remember: and yet not moe then two, lest turba should prove turbulenta, left many heads should make many Creeds: P As Iohn sent two to splice the promised Land; so Iohn sent two to splice the promisef Lord.

Art thou hee that shal] come.] At the first sight herofe some may suppose that John did doubt, whether Christ was the true Messias or no: for other- wise he would never have sent his Disciples with this question; Art thou hee that shal] come, &c. But if you call to minde that which is written before; that John baptized Christ in Jordan, and how he saw the holy Ghost descending upon him, and how he pointed him out with the finger, This is the Lamb of God. Or if you shall aduidently consider what followeth after this question of John in this present Chapter, what honorable testimony Christ gave of him, that he was not a reed shaken with the winde; that is, an inconstant man, one that preached Christ to be come, and now to make question of his coming: that he was a Prophet, yea more then a Prophet: if, I say, we note the Text either precedent or consequent, it will appear more manifest then light at noon, that John himselfe did no way doubt of Christ: and therefore to let passe all other expostitions, I follow with the whole fireame of late writers, that old interpretation of S. Hierome, Crystoforne, Theophylact, Euthymius, Hilary,

Ruperus, all which are of this opinion, that John Baptized made not this doubt in regard of himsfelfe, but in the behalfe of his doubting Disciples, as yet not throughly perswaded that Christ was the Saviour of the world: and therefore did he send them vnto Christ, that by occasion of Christ's answer, hearing his words, and feeing his wonders, they might be fully satisfied, and in fine saied.

A candle being put in a close roome, will shew forth it self thourow the little cranies of the wals, and chinkes of the window. John was a X burning and shining lampes: and therefore though he was shut vp in prison, yet notwithstanding thined in his humility, wisdome, love, zeal before men, even like the Sunne giving the greatest gimpale at his going downe.

Go and tell John.] Why tell John? He knew before that Christ was the Messi- as: he might have said rather; I tell you, not, Goe you and shew John: but Christ would take no notice of their vnbeliefe, left he should shame and dis- courage them too much.

What you have heard and seen.] What you have heard of others, and see- ne your felines: for as S. Luke reports at that very time before their eyes, for our Saviour cured many of their sickneses and plagues, and of euill spirits, and vnto many
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many blinde men he gane fight: as if he should reason thus: I haue made the prenimes; it remaineth only that ye gather the conclusion: a hee that enlightenth the eyes of the blinde, and openeth the ears of the deaf, and bindeth vp the broken hearted, and preacheth good tidings vnto the poore, &c. hee is assuredly the Messias of the world: But I doe all these; therefore gee tell John what ye haue heard and seene, the blinde receive their sight, the lame walke, &c. Ye know the tree by his fruit. a Non ex solys, non ex floribus, sed ex fructibus. Here then we may learne to teach ignorant people with our works as well as our words, that all men may see, so well as wee were.

Yea, but why did he not shew them in plaine terms, but demonstrate by miracle, that he was the Messias? He told the woman of Samaria before she did aske: why then did he not tell them when they did aske? Chrysostome giues this reason: because Christ knew the woman of Samaria would easily beleue, therefore he vied a bare word onely: but the Disciples of John were hard of beleefe, and therefore he thought it best to teach them by workes, and not by words: b I haue greater wittes then the witnesse of John: for the workes which the Father hath given me to do, these workes that I do, haue witnesse of mee, that the Father hath sent mee. Wherefore, e though ye beleue not me, yet beleue the workes: Goe shew what ye haue seene; the blinde receive their sight, the lame walke, the leapers are cleansed, and the deaf heare, the dead are raised vp, &c. These workes which I have done, the like whereof were never done, testifie that I am hee who should come: and so will your master John, that hee lookes for no other. This answere was thought sufficient by Christ, which is wisedome in selle: Goe shew John the things that ye haue heard and seene. But if Christ did soone will finde any faith among our Atheists, hee had need to come with new miracles, I might haue fai'd with more than miracles, left our searching wits finde the reaon of them: or otherwise conclude them to be our ignorance of the cause. Men and gods, as it is in the fable of the golden chaine, were not able to draw Jupiter downe to the earth, and yet Jupiter was able to draw them vp to heauen: so wee must submit our reason vnto faith, and not faith vnto reason.

And as they departed, left is begun to say vnto the people. This part of our Saviours answere concerns the commendation of John: if Alexander the great accounted Achilles happy for that hee had so good a trumpeter of his honor as Homer, what an exceeding glory was it for the Baptist to bee thus extolled by Christ, who beholding truth vnto felse would not flatter, and could not lie? b Dianis out of these circumstances of persons and time, note Christis wisedome and sinceritie; wisedome, who did not magnifie John before those who did already praiie him too much: his sinceritie, that would not flatter him before his owne Disciples, albeit hee did extoll him before the people, when they were gone. It is an old saying of Gregorie: Plus vocet lingua adulutor, quam gladius perfeciorius; The word of the flatterer hurts more then the sword of the perforcer.

A malicious enemy doth often good by telling vs of our vices, but a fawning friend wrongs vs in telling vs of our virtues: either commending that which we haue not, or too much extolling that which we haue: the which is termed in the Canon law, simonia lingue, verbal simonia. m Salt was vied in the legal sacrificies, but not hone, that our lips may offer vp acceptable sacrificie to God. Wee must haue felt in our speech, and not hone complements, as being more desirous to correct our acquaintance wisely, then to flatter them bately.

Si dona non sunt dona, quae dant hostium:
Nec verba quae dant verba, sed sunt verbera.

The Parable, faith the Poer, hath bread in one hand, and a stone in the other; vsing as the Jews did Christ: carry vs vp to the top of an hill, and then cast vs downe headlong. a Christ therefore rebuked the Pharissies before their face,
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face, but commended John behind his backe, not to his owne, but to the people, let they should entertaine an ill conceit of him who was a Preacher and a Prophet: and here by the way note, that the difference betweene the Disciples of Christ and John in matter of ceremonies, as fasting and washing of hands, made no feichisme in the Church; but John gave this testimonie of Christ, that hee was not worthie to loose the latches of his shooe: and Christ here commends highly both the carriage and calling of John; affirming of the one, that hee was not an inconstant or vaine man; of the other, that lie was a Prophet and more then a Prophet. There are three kinds of Prophets, according to the three-fold distinction of time: some write of things past, as Moses: In the beginning God created, &c. penning an becoming many yeares after the world was made: some of things to come, so Christ was foretold by the mouth of all his holy Prophets ever since the world began: some of things present, as Zacharias in his song; Blessed be the Lord God of Israel, for hee hath vis¬ited and redeemed his people: Christ being then conceived had begun his vis¬itation. And such a Prophet was old Simeon at Christs Circumcision: Mine eyes have seen thy salvation. Now John is more then any of these, because hee is all these; prophecying of things past, I am the voice of him that crieth in the wildernesse, opening an old text of Ely: prophecying of things present, Behold the Lambe of God, that taketh away the sinnes of the world: prophecying of things to come, Repent, for the kingdom of God is at hand.

Secondly, John is more then a Prophet; for whereas other prophecied one¬ly in their life, John was a Prophet in his mothers belly before hee was borne: for when Elizabeth heard the salutation of Mary, the babe sprang in her wombe; the which was so sensible a prophecie, that Elizabeth instantly called Mary the mother of our Lord.

Thirdly, John was greater then the Prophets under the Law, because they prophesied of Christ to come, but John bare record that hee was come, being, as Divines haue termed him, a midling, betweene a Prophet and an Apostle: a Propheticall Apostle, and an Apostolical Prophet: Limes inter virminque consonatus, in quo defserent vetera, & non sit inciperent: The Baptist then is more then a Prophet, in pointing him out with the finger, who is the very center of all the Prophets.

Fourthly, greater then a Prophet, x in that hee baptised the Lord of the Prophets.

But what need wee looke any further, when as our Saviour in the very next verie gives a sufficient reaso at this affection out of the Prophet Malachie: This is bee of whom it is written, Behold I send my mesenger before thy face, &c. Other Prophets are sent to men, but John to God, from God the Father to God the Sonne: Behold, faith God the Father, I send mine Angel before thee, &c.

Christ in all his Sermons usually cited text for the preofe of his doctrine: so John the Baptist: I am the voice of a cryer, as faith the Prophet Ely: So Saint Peter, This is that which was spoken by the Prophet Joel: so Saint Paul buildeth all his exhortations and conclusions vpone evidence of holy writ; teaching vs hereby, that howsoever the descant bee fetched out of the schoole, yet the grounds of all our preaching must be taken out of Gods owne Booke. Beleeue this, for it is written: do this, for it is written. Audi, dici Domini, non dici Donatis, aut Rogni, aut Vincentini, aut Hilarini, aut Angustini, sed dici Do¬minus. Expound one text by comparing it with another: for the Prophets are b commentaries vpone Moses, and the Gospel is a short exposition of both: and that you may the better performe this, examine the questions, harmonies, concordances, annotations, glosses of the learned Doctors in Christs Church from time to time: for it was an impudent speech of Abeldardus, Ome¬nes, sed ego non sic: and worthily cenfured by Bernard: Ostatia logique jubii in istius undereor, quam rationibus refelleretur. For as the Word of God was
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was not penned in old time, so likewise not to be construed in our time by any

Behold I send my messenger.] Our Evangelist reports this as spoken by
God the Father, but the Prophet as spoken by the Sonne: Behold, I will send
my messenger, and he shall prepare the way before me. This altering of the
persons hath troubled Interpreters a little: some therefore thus, I send my
messenger before my face; that is, before my Son, Heb.1.3. This observation is true, but
not pertinent: e for to send a messenger before a mans face, is nothing else but
to send a messenger before him, as Hab.3.5. Before him went the Preistliness:
and lermie Lament.1.5. Her children are gone into captivitie before the enemie:
Antefaciem tribulantis; and so Christ expounds it here, before thy face, that
is, before thee.

Now for the changing of the persons, it is versusall in the Bible: Saint Peter
affirms that the Word of God was written by the holy Ghost; but Saint
Paul faith, Heb.1.1. that God the Father in old time spake by the Prophets. s Eby
doth herefore this vnto the Sonne; My people shall know my name, in that
day they shall know that I am he who sent to them: and the reason hereof is
plain; because all the worke of the sacred Triunity, quae divina, bee com-
mon vnto all the three persons, and God the Father, and God the Sonne,
and God the Holy Ghost send. The persons diuersifie then alters not the sacred
Identitie: but as Interpreters obserue, that text of Malachie compared with this
of Matthew, prove notably that God the Father and God the Sonne are all
one, their power equall, their Maiestie coeternall.

My messenger.] In the vulgar Latine, Angelum missum: i Origen therefore
thought Jobu was an Angell; but other Expositors more fitly, that the Baptist
was Angelus officio, non natura; so Malachie calls other Prophets, Angels, in his
2. chap. 7. The Priest's lips shall prorume knowledge, and they shall seeke the
Law at his mouth, for he is the messenger of the Lord of hosts: Angelus Dominii:
so Preachers are called Angels in the New Testament, that is, messengers
and ambassadors of God; and here the Gospell agreees with the Epistle.
This is a paterne of Saint Pauls precept: Preachers are to bee respected as the
Ministers of Christ, and stewards of God, for God faith of John the Baptist, Behold
I send my messenger, 

Happily none will object, if ordinarie Prophets are called Angels, how
doeth this testimonie proue John to bee more then a Prophet? Answer is made
by Zacharie, 1 that John is sanctus, the Prophet, and here by Matthew,
that Angell, as it were bedell or gentleman vther vnto Christ. As then in a
solemne triumph they be most honoured, who goe next before the King; so
John being next vnto Christ, even before his face, is greater then they who
went farre off: hee was the voice, Christ the word: now the word and the
voice are so necer, that John was taken for Christ. Againe, John may beca-
led that Angell, in regard of his carriage so well as his calling; for abeit
hee did no miracle, yet, as one said, his whole life was a perpetuall miracle:
first his conception was wonderfull; begotten, faith o Ambrose, with praiser:
Non sanum complexus quam astantibus: An Angell from Heauen auoucheth as
much in the first of Luke, verf.13. Fear not Zacharie, for thy praiser is heard,
and thy wife Elizabeth shal beare thee a sonne, and thou shalt call his name John.
It was another miracle, that a babe which could not speake, yea, that was
vborne, began to execute his angelicall office, and to shew that Christ was
nere: that dumbe Zacharie should prophesie, was a third wonder at his cir-
cumcision; and so the whole life of John was very strange, living in the wil-
derness more like an Angell then a man; and in a word, those things are commendable in other feuerally, were found in him all jointly, being a
Prophet, Evangelist, Confessor, Virgin, Martyr: living and dying in the truth
and for the truth. I know not (as p Ambrose speakes) whether his birth, or
death, or life was more wonderfull.

I 3  How
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How John doth prepare the way before Christ, is shewed in the Gospel on next Sunday; yet observe thus much in general, that it is the Ministers office to show men the right way to salvation, and to bring them unto God: our Saviour hath promised to come unto men; it is our duty therefore to knock at the doors of your heart, by preaching faith and repentance, to prepare the way for our matter, that when himselfe knocks he may be let in, and so slip with you, and dwell with you, and you with him evermore. Amen.

The Epistle. Phil. 4. 4.

Reioyce in the Lord always: againe, I say reioyce.

Text of reioying against the time of reioying: whereby the Church intimates how we should spend our Christmas eniuing; not in gluttonic and drunkenenesse, in chambering and wantonnesse, doing the duller more seruice in the twelve dayes, than in all the twelve moneths: but rather in Psalmes, and hymnes, and spiritual songs, making melody in our hearts vnto the Lord: I say the Church allotting this Scripture for this Sunday, teacheth us how this holy time should bee well employed, not in vnholinesse and mad merriments among the Lord of might, but in good offices of religion, as it becomes the servaunts of him who is the God of order: obseruing this Festuall in honour of Jesus, not Jacobus; alwayes praisin our heavenly Father, in looking so well as to send his Sonne to sate his servaunts: and let wee should err in our spiritual reeds, obserue in this Epistle both

The Matter of our reioyce.

The matter and object of our reioyce: reioyce in the Lord.

The manner: how much, againe and againe reioyce.

It is an old rule in Philosophie, and it is true in Diminitie, that affections of the minde, as anger, fear, delight, &c. are in their owne nature neither absolutely good, nor simply euill, but either good or bad, as their object is good or bad. As for example, to bee angry or not angry, is indifferent: Bee angry, and bee not, faith Phil. there is a good anger. Whosoever is angry with his brother unadvisedly (faith Christ) is in danger of judgement; there is a bad anger. So Matt. 10. 28. Fear not them that kill the body, and are not able to kill the soule: but rather fear him which is able to destroy both soule and body in hell. So likewise to reioyce, or not to reioyce, in it selfe is neither absolutely disgracefull, nor altogether commendable: we may not reioyce in the joyes of the world, in frowardness, or doing euill: faith Salomon: Non in iniquitie, non in dolo,sa, faith Bernard: y 160 be to you that thus laugh, for ye shall weep and weep: but we may delight in the Lord, faith David. Reioyce in Christ, faith Marie: then our joy is good, when as our joyes object is good, yea God; as Paul here; Reioyce in the Lord.

As sorrow is a straitning of the heart, for some ill: so joy the dilating of the heart for some good, either in possession or expectation. Now Christ is our chiefe good; as being author of all grace in this life, and all glory in the next; and therefore wee must chiefly reioyce in him, and in other things only for him: in him, as the donor of euer good and perfect gift: for him, that is, according to his will: as the phrase is seid, 1 Cor. 7. 39. If her husband be dead, bee is at libertie to marry with whom shee will, openly in the Lord.

So then we may reioyce in other things; for the Lord as in the Lord: wee may reioyce in our felues, as being the Lords; and in other, because they reioyce in the Lord, Psal. 16. 3. All my delight is upon the Saints that are in the earth, and upon such as excell in vertue: So likewise we may reioyce with the
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the wife of our youth, and disport our fulces in good company: we may make Christmas pies, and Hanneft dinners: in a word, rejoice in every thing which may further our spiritual rejoicing in the Lord. But whether we eat or drink, or whatsoever we do else, all must be done to the honor and glory of God. Rejoice in the Lord always; and again, I say, rejoice.

Yea but Christ, Mar. 5:4. Blessed are they that mourn: Luk. 6:21. Blessed are they that weep. This rejoicing is not contrary to that mourning: for such as mourn are blessed in being comforted: and comforted by rejoicing in the Lord. Rejoice, faith, Christ, in that day and be glad, when any shall hate you for my sake: the which his Apostles accordingly fulfilled, Acts 5:41. They departed from the Council rejoicing, that they were counted worthy to suffer rebufke for his Name: that Christ would use them as his buckler: and Rom. 5:2. We rejoice in tribulations. The Father of mercies and God of all consolation comforteth vs in all our afflictions: As the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

He doth appoint comfort to such as mourn in Sion: he doth give beauty for ashes, oyle of joy for sorrow, the garments of gladness for the spirit of heavinesse: so that a martyr when hee is most mournfull, is mirthfull: hee speaks of his tormentor, and Socrates of Anius; and Petrus of Nero the tyrant, Ocidere me poeto, sedere vero non poeto: He may well kill me, but hee shall never kill me. Nibil crescentis in nera, cium manum est in collo, faith. Tertullian: Every cut is a wide mouth to praise Christ, as the Martyr. Romans swiftly: Tot coece laudant or a quotieta vulgus. Gratias tibi a presbiter magus debo, Quod multa pandens ora, iam Chriftum loquer.

Blessed are they that die for the Lord, because they rejoice in the Lord. No los, no croffe can interrupt our spiritual joy: for as it followeth in the text to be considered, it must be continually, alway rejoice. The Christian must keepe Christmas all his life, though not in his hall, yet in his heart; alwayes in his minde, albeit not alway with his mouth.

It is a true rule delivered in the schoole, that Gods affirmative lawes oblige us, sj temper, fed non ad temper: ad temper vel non, but not ad temper agere; requiring disposition perpetuall, and practifl so often as occasion is offered. Holy, just, valiant men are they who can whensoever they will, and whensoever they ought, execute what their feuerall imperfections import. There is a time for all things, and therefore seuerall duties ought to bee discharged in several fashions. Hee that faith here, rejoice alway, faith in another place, pray continually, and in all things give thankes: and therefore wee need not alwayes actually pray, nor actually give thankes, nor actually rejoice, in word and outward gesture, but as opportunity shall require. If then as time, never a better time, then this holy time: never greater cause to a shout out for joy, then now, for that our King comes unto vs: it is our bounden duty alwayes intentionally; but at this time with Psalms and Songs actually. No sin, no sorrow must hinder our spiritual rejoicing. For in all our aduersity God is even at hand; not onely nigh in his Majestie, though doubtlesse bee bee not farre from every one of vs, but alfo nigh in his mercy, Psalme 145. 8. The Lord is nigh unto all them that call upon him.

A very present help in trouble. Yea the Lords second comming is at hand, when as he shall judge and revenge our cause; rewording vs with eternal happinesse, and punishing our aduersaries with everlasting fire: and therefore rejoice alwayes in all things: I say, rejoice in the Lord, for we cannot alwayes rejoice in the things of this life. The world paffeth away, and the lult thereof, but Christ is euermore the fame: the beginning and end of all other things, himselfe without either beginning or end; if then our joyes obiect bee God, it may bee continual: but if fixed on earthly things, expose to manifold changes and chances, it must necessarily bee mutable. Gaudium in materia convertibile mutari necessitatem non mutat. So that as the

Thead C.9.9.  
1. Cor. 10:31.  
Theosophia.  
& Maract.  
ex Foment. indici.  
Luk. 6:23.  
Bernard de confiderat. lib. 2.  
2. Cor. 1:5.  
Efas 61:3.  
Plato in Apologi Sacrae, or Epictet. Euthydid. cap. 21.  
X heinr. in vita Neronis.  
in lib. ad Mavry.  
1 Prudentius. Per heph. hymn. 10.  
Thomas 128. quae 74. 5.  
ad. 3.  
1. Theff 5:17.  
Zachar. 9:6.  
Agnus in loc.  
Aets 17:27.  
Psal. 46:1.  
Bernard de niuma fallacia prefentus vita.
the x Poet truly Gaudia principium nostri sunt sepel doloris. y Euen in laughing the heart is sorrowfull, and the end of mirth is heavinesse. The world is a sea of gladde, Apocal.4.6. z brittle as glasse, tumultuous as the sea: but bee that reioyce in the Lord, is like a mount Sion which handeth fast for ever. If then any desire to reioyce alway, let him reioyce in the Lord.

And againe I say, reioyce.] The b troubles of this life are so great, and our patience so little, that Paul doubleth his exhortation c to preffe the duty, and expresseth our duinesse: and indeed our reioycing cannot bee continued, except it be multiplied againe and againe: reioyce therefore for mercies already received, and againe, reioyce for mercies hereafter promised. For received grace: first, for thy creation: Almighty God might have made thee a dull Asse, a venemous Serpent, an vglie Toade; whereas hee created thee according to his owne Image and similitude, as it were divinitatis epitome. For the world is Gods booke, and man is Index of that booke, or a commentary vpon that text: reioyce therefore in the Lord, and say with d David; What is man that thou art so mindful of him, or the Son of man, that thou shouldst visit him? Thou hast crowned him with worship and glory: thou makest him to have dominion of the worker of thy hands, and thou hast put all things in subjecton under his feet, as a ladder whereby men might ascend to the consideration of thy greatnesse and goodneffe.

For thy preseruation, he might have denied thee fight, as hee did to Baris, or made thee deafe or dumbe, or a cripple, as wee read of many in the Gopellier, and daily fee many crying and dying in our streets. If the Lord of boffe had not beene thy guard, all other creatures his fouldiers would have banded themselves against thee; fire would have deuoured thee, water would have drowned thee, mother earth would open and swallow thee quicke; the stone out of the wall, the beame out of the timber would fight against thee: but hee hath given his Angels charge ouer thee, to kepe thee in all waies: hee doth defend thee vnder his wings, and blest thy going forth, and thy comming home; blest the fruit of thy body, the fruit of thy ground, the fruit of thy cattell; every way so blest thee, that thou maist alway reioyce in the Lord.

For thy redemption, at this feittuall especially; consider with h Bernard, Quis est qui venit unde, qui ad quid, quando, quia: meditate on Gods vnspakeable loue, who sent his Sonne, his first begotten, only begotten Sonne, whom hee loved as himselfe. The very i character and brightness of his glory to deliver vs his fouldiers, vnspakeable as vnprouable, from the hands of all our enemies. If thou haue any feeling of these mysteries, any faith, be it so small as a graine of mustard seed, euermore reioyce in the Lord.

For thy sanctification alfo: many men in a reprobate sense doe not call vpon God; cannot call vpon God. Whereas hee hath giuen thee grace to pray with the congregation publike, with thine owne familie privately, with thy self secretly; giuing thee grace to feele thy finnes, and to bee forry for the same: reioyce for these good benefites in possession; and againe reioyce for those mercies of God in expectation; for that k most excellent and eternall weight of glory, which he hath laid vp, and in that day will giue to such as loue his appearing. Let vs euermore reioyce in this m hope, saying with n Habacuk, I will reioyce in the Lord, I will joy in the God of my salvation.

Faith is the mother of our reioycing in the Lord: for Christ dwellth in our hearts by o faith, and faith is by p hearing of the word: Spirituall joy then is increaded by reading, hearing, meditating on holy Scriptures. q I have spoken unto you these things, that my joy might remaine in you: Luk.24.32. Did not our hearts burne within vs, while hee talked to vs, and opened unto vs the Scriptures?

It is increaded alfo by good life. For as fin doth grieue the spirit, so good workes on the contrary cheere the soule, Proverbs 21.15. It is joy to the just.
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to do judgement. Here the Gospel and Epistle parallel; for the way of the Lord is prepared especially by faith and repentance. Now positens de peccato dolore; & de dolore gaudet: Hee that is a good man forroweth in his sins, and rejoiceth in his forrow; and that he may do this, he must rejoice in the Lord; wherefore bee not carefull for that which is worldly, but make your patient mind knowne vnto men, and let your petitions be manifext vnto God. And the peace of God which passeth all understanding, keepe your heart and minds through Christ, giuing you many ioyes in this life, to the end; and in the next, his eternall ioy, without end. Amen.


This is the record of John, When the Jews sent Priests and Levites from Jerusalem to ask him? What art thou?

This Gospel is a dialogue betweene certaine Priests and John the Baptift, The Priests inquire after his person and place, carriage and calling. Their interrogatories are fine: the which are answered by Saint John feuerally; shewing, and that directly, both what hee was not, as also what hee was; not Christ, not Elias, not the Prophet; but the voice of a Crier in the wilderneffe.

The first question is, Who art thou? Quis es tu? is the question of a good man; Tu quis es? of an envious. Hee that hath a bad house gads abroad. The wicked are a bifie Bishops in other mens dioceses. A true saying in it selfe, but upon this text a false gloffe: for it belonged vnto the x Priests office to manage the business of the Church, and exactly to know what every Prophet was. And albeit Euthymius is of opinion, that the jewes herein malitiously disabled their knowledge: yet it is more probable that they made this question to see whether he was Christ. For as wee read, Luk.3.15. All men mused in their hearts of John, if he were not the Christ: and our y Sainour told the Jewes plainly, that they for a time rejoiced more in John, who was but a candle, then in himselfe who was the Sun of rightousness, and light of the world: and albeit these messengers utterd not so much in word, yet affuredly they harboured such a conceit in their hearts, therefore John anfwered his x intention, rather then their question acknowledged ingenuously, that he was not the Christ.

In which answer, observe the matter and the manner. In the matter hee confesseth the truth, denying hiselfe, where note his a modesty; and acknowledging Christ to be the Messias; where note his b constancie. Forte (faith g Gregorie) grane non est gloriam & honorem non petere, sed valde gracie est non cum ipsi esse curn offerntur. It was then great humility to refuse this honor, which not onlyly his enemies, but also the Priests, as it should seeme, were ready to cast vpon him: hereby teaching vs, in all our actions, to fecke, not our owne, but Gods glory, saying with this holy Baptift, d He must increase, but wee must decrease. The constant resolution of John is also remarkable, confessing Christ freely, not onely before the multitude, but also before the Leuites and Pharisle, men of great learning, and no lesse place in the Church, and such as hee might well suspect would call his preaching into question.

But the manner of his confession exceeds far the matter: bee confessed and denied not, and sayd plainly, I am not Christ. The which words are not superfluous and idle, for every title of the Scriptures hath his worth and weight. Such repetitions are visuell in the Bible, to let out things more fully, as e vanitie of vanities, vanitie of vanities, and all is vanitie. f Returne, returne, O Shu-lamite returne, returne. & O earth,earth,earth, beare the word of the Lord. By this iteration then of one and the same thing, S. John shewed how unwilling he was to
to rob Christ of that honour, which only belonged unto him. When John answered, No. Yet Christ faith, he is that Elias. An Angle from heaven hath answered this objection. Luke 1. 17. John Baptist is Elias in power, not in person, induced with the like temperance, like wisdom, like courage. Now the Pharisees imagined that Elias himself should come, and therefore not to be worshipped and adored as God. If good men on earth, and glorious Angels in heaven, have refused alway to bee reputed Christ: what shameless Idolaters are they, who say, here is Christ, and there is Christ; this is Christ, and that is Christ?

The second question is, art thou Elias? To which John answers, No. Yet Christ saith, he is that Elias. An Angel from heaven hath answered this objection. Luke 1. 17. John Baptist is Elias in power, not in person, induced with the like temperance, like wisdom, like courage. Now the Pharisees imagined that Elias himself should come, and therefore not to be worshipped and adored as God. If good men on earth, and glorious Angels in heaven, have refused alway to bee reputed Christ: what shameless Idolaters are they, who say, here is Christ, and there is Christ; this is Christ, and that is Christ?

The third question is, art thou a Prophet? To which John answered also negatively. Christ saith, he was more then a Prophet: himselfe that hee was lesse then a Prophet.

There are three degrees of humility:
1. To submit our selves unto our better.
2. To give place to equals.
3. To yield unto inferiours.

All these were found in John: he submitted himselfe to superiours, affirming that he was not Christ: he gave place to equals, answering that he was not Elias: he did yield to his inferiours, in saying he was not a Prophet. Yet out of his humility must not tell an untruth: his father Zacharias in the Benediction, calleth him the Prophet of the most high: and Christ, more then a Prophet. Chrysostome, Theophylact, Euthymiust, and other Greeke Fathers are of opinion, that the Pharisees imagined John to bee that Prophet spoken of by Mistes, Deut. 18. 15. The Lord thy God will raise up vnto thee a Prophet like vnto me from among you, even of thy brethren, vnto him ye shall hearken. The which text must be construed either of the whole Colledge of Prophetes, or else of Christ, the Chiefe of the Prophetes: and therefore John answered directly, that he was not that Prophet, nor Elias, the Prophet.

Rupertus and other Latine Doctors affirm, that the Pharisees in this interrogatorie desired to know whether his office were like that of Esay, Jeremias, Amos, and the olde Prophetes: vnto which John might answer well, that he was not such a Prophet; for their office was to forehew Christ by some works.
works, or foretell him by some words; vel dicit praefenare, vel factis præfensare, faith Kepers. But John's ambassage was not to foretell that Christ should come, but plainly to tell that Christ wascome. Thou shalt be called the Prophet of the most High: not as to prefigure, but to give before the face of the Lord. A Prophet is a Preacher of the Gospell, not as a Priest of the Law.

Hitherto John Baptist answers negativingly, shewing what he was not, neither Christ, nor Elias, nor a Prophet. Wherein he did not satisfie the messengers of the Iews fully. That therefore they might returne a more perfect answer, they further imporntune and preffe him, to know what he was; What saist thou of thy selfe? The which is the fourth interrogatory. To this John affirmatively, declaring what he was: I am the voice of a Crier, &c.

There were two chiefes prophecies of him: one, that he should be that Angel of the Lord; and this, that he should be the voice of a Crier in the wilderness. Here then Interpreters obscure John's humility, giving him a false meanest title; not Christ, not an Angel, not a Prophet, but only Vex clamans, &c. Wherein he liuely describeth a good Preacher of the Gospell: he must be the voice of a Crier in the wilderness, to make strait the way for the Lord.

The word of God is a Proclamation in writing, common to all, and the Minister is the voice of the Crier to give notice to the people, that the matter of the proclamation concerneth them and every one of them: Acts 13. 26 Men and brethren, and whatsoever among you feareth God, to you is the word of this salvation sent: To you God raiseth up his Sonne Jesu, and hath sent him to bless you by turning every one of you from your iniquities.

One of the abundance of the heart the mouth speaketh: A Preacher therefore must criue from the bottome of his heart; the which is prefigured, Ezekiel 3.1. Some of men, eat this roll, and goe and speake unto the house of Israel. Vtter nothing to the people, but that which thou hast first digested thy selfe.

*The voice.* A word is first conceived in the heart, then uttered by the voice; yet we hear the voice before we know the word: so Christ the eternal Word was before John and all other Preachers. In the beginning was the Word, and that beginning was before all beginning: yet the world knew not the Word, till it was preached by the voice of men and Angels: albeit the word in it selfe bee before the voice, yet vnto vs the voice goeth before the Word: 

> He that commeth after me was before me.

Christ then is the Word; and every Preacher of Christ is a voice, the which one word confounds all such as are called thereunto, do neglect their dutie of preaching. In every voyce, especially a Church voyce, three commendable qualities are required, that it be cleere, twere, and high.

Cleere: for as Hierome said, Omnis in sacrodo debet esse vocalis: All things in a Divine shoulde preach: his apparell preach, his dict preach, his whole life preach: A example in word, in conversation, in spirit, in faith, in pureesse. Such a voyce was the Baptiste: his preaching was of repentance, and bee liued as a penitent: as he did boldly speake the truth, to constantly suffer for the truth: on the contrary, bad manners and false doctrine make hartl and hoarse the loud voyce.

Coutous Judas had a hoarse voyce: filthy Nicholas an hoarse voyce: Simon Magus an hoarse voyce: Peter in denying his Master, through extreme wilde off feare, had an hoarse voyce too for a time. Manichæus, Arius, Pelagius, all Hereticall, Schismaticall, Atheistical teachers are hoarse voyces in Gods quiet.

Ille solus predicat ina. vocie, qui predicat ina. vocie.

Secondly, the Church voyce must be twere: every seed is not to bee fowne at every season, in every ground: and so it is in Gods husbandrie: The voyce therefore must aright divide the word which it singes and fayes; observing time,
time, and keeping it telle in tune, speaking to the proud boldly, to the meeke
mildly, to all wisely. The bells hung on Aaron garment were of pure gold,
hereby signifying that Aaron voice should be no sounding braze, nor airring
cymball, but a sweet ring, proouing sweetly, reproouing sweetly, confuting
error sweetly, confirming the truth sweetly; running over all the changes
of God's ring, mentioned, 2. Tim. 4. without any iarre or false stroke sweetly.
Such a voice was John the Baptist, rebuking Herod, hardened in his wicked
ness, rubbly: taking up the distembling Phariles bitterly; speaking to his
owne disciples gently, finging to every one the true note ftyly; and this, as
Daniel speaks, is to charme wisely.

Thirdly, the Church voice must be high, and that in
regard of the Matter, of which he speaks.

And such a voice was the Baptist also. First for the matter, he reached many
freines never fng, before: Repent, saith he, for the kingdom of heaven
is at hand. This note was never heard of the people, nor fng by the Priests in
old time. John being more then a Prophet, exalted his voice above the
Prophets, and in a plaine fng, without any crotchets, preached him who is higher
then the highest.

Secondly, in regard of the men, to whom he spake: For, as it followeth in
the next word, he was the voice of a Cryer. Now men vfe to crie aloud;
When they speake to men which are a farre off.

Either: When they speake to men which are deafe.

When they are angry.

Sinners are farre off from God, and exceeding deafe: and therefore we
must be angry crying aloud, and lifting vp our voice like a Trumpet, shewing
the people their transgressions, and to the heau of Jacob their finnes.

First, sinners are farre off, as it is said of the prodigall childe gone into a
farre countre, that he left shepe, flraten out of Gods paffures into Satans inclo-
sures: and therefore it is our office not only to whistle, but also to crie: Re-
turne, returne, &c. Shulamite, returne, returne.

God doth not go from man, but man from God. He that falseth nigh a rock,
thiketh the rocke runs from the ship, when as indeed the ship rides, and the
rocke stands still: even so wee leaue the wayes of the Lord, and runne our
owne courses, and then we complaine that God is farre from vs, and that our
crie comes not nigh him. It is true that God is farre off from the wicked,
not because he is moaneable, for he is ever the same, but because they be wand-
ring: yet they cannot flie from his preence. The further from Easte, the
never unto the West: the more they go from Gods grace, the neerer his
justice: a saluation is farre from the wicked, but in ament hangs over their
heads. It is our duty therefore to recall men, a Deo maecod Deum placatam,
from God as an angrie ludge, to God as a mercifull Father. If we draw neere to
God, he will draw neere to vs: as the good Father of the prodigall
sonne, when he perceived him a farre off, he had compaflion, and ran, and fell
on his necke, and kisst him. It is faid in the text, that the sonne did go to his
father; but the father ran to meet his sonne. The fathers compaffion and mer-
cy, was greater then the sonnes paffion and misfery.

Secondly, Sinners are deafe, and therefore we need to cry aloud. Some
will heare, but with one care, like Matthew in the Gospell, having their
right care cut off, and only bringing their left care to the sermon, miscon-
truing all things finnificantly: Some flop both their cares; like the deafe
adder, refusing to heare the voice of the charmer, charme he never so wisely:
Psalme 5 9. & 8. Augustine writing vpon those words, hath reported out
of natural Historiographers, that the Serpent delighting in the dark-
nesse, wherewithall he hath endowed himselfe, dafped one of his eares hard
to the ground, and with his tale floppeth the other, left hearing the
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Marst bee should bee brought forth into the light: so worldly men stop one ear with earth, that is, with censurefulness; and the other with their tale, that is, hope of long life. 16 Jerem therefore crieth: O earth, earth, earth. O vnhappy cautine, thou that haft nothing but earth in thy mouth, ever talking of worldly wealth: thou haft nothing but earth in thy minde, ever plotting how to ioyne house to house, and field to field: nothing but earth in thine hands, ever busied about the trifles of this life; heare the word of the Lord, which chargeth thee not to trust in vncertaine riches, but in the lining God: and that thou bee rich in good workes, censure more ready to distribuite while thou hast time: stop not thinke care from the crie of the poore with hope of long life, but remember what lob faith in his 21. Chapter, verse. 13. They spend their dayes in wealth, and suddenly they goe downe to hell. 16 Luke this night will they fetch away thy soule from thee, then whose shall those things be which thou hast provided?

Thirdly, men speake aloud, when as they be angry: so the Preacher ought to be zealous in the cause of God, censure more displeased with the sinnes of his people, saying with 1 David; Doe not I hate them, O Lord, who hate thee? and am not I grieved with those that rise vp against thee? Such a crier was Saint Peter, telling Simon the Sorcerer that he was in the gall of bitterness and bond of iniquitie. Such a crier was Paul, taking vp Elymas: 1 O full of mischiefe, the childe of the devil, and enemy of all righteousnesse, &c. Such a crier was Polycarpus, who told Marson that he was the devils darling. And such a crier every Diuine shou'd bee, as a Simon helping to beare the croffe of the diuertell; and a Barnabas which is the soume of consolation: so James and John, filled in Scripture Bonarres, which is fome of thunder: as Ambrose fully, vox et clamor nulli goe together, the voyce preache faith, the cry repentance; the voyce et confort, the cry threaten; the voyce fing mercy, the cry found judgement: so most of Interpreters expound vox clamantis, according to the vulgar Hebraisme, vox clamans. Yet it is a good observation of other, that lobis not the crier, but the voyce of the crier: for it is Christ who cryeth in Preachers, he speaks by the mouth of all his holy Prophets: he cryeth, O ye & soli, how long will ye love iniquitie? he cryeth, Repent for the kingdom of God is at hand: he cryeth, Come unto me all ye that are weary and laden, and I will refresh you. To day then if ye will heare his voyce harden not your hearts, but suffer the words of exhortation and doctrine: be moued at his cry, lest he despise your call. As he faith in the first of the Proverbs: Because I have called, and yee have refused, I have stretched out mine hand, and none would regard: therefore they shall cal vp upon me, but I will not answer: they shall seek me early, but they shall not finde me. Thine on this all ye that forget God, yee that suffer Christ to stand and knock, and cry at the doore of your hearts, and yet you will not let him in.

In the wilddenesse: That is, in the world a defert of goodnesse, wherein the Preacher muft fight with beasts, as Paul at Ephesus in the labes of men, crying vnto raunening wolves, censuous foxes, roaring lyons, &c. Here is the place where he must cry: for in heaven there is no crying, but all lingering, and in hell there is no crying, to take heed of woe; but howling and crying for woe; while then you are in the way, while it is called to day, give care to the voyce of the Crier.

Or in the wilddenesse: That is, Jerusalem; out of order as a defert: or in the wilddenesse: that is, among the Gentiles and defolate people, strangers from the common wealth of Israel, and aliants from the covenants of promise before Christes comming, but now the defolate hath more children then the married wife. The Gentiles heretofore were without an husband, and the synagogue of the Jews had God for her alone; but now contrariwise the Church converted to the faith, beares mee children vnto God then ever the synagogue did. The voyce of the Crier shall gather and call so many shepe
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to Christ's fold, that the wilderness shall say in her heart, o Who hath begotten me these children, seeing I am barren and desolate?

Or in the wilderness, p Literally, because that is the most fit place for the Preacher of repentance, wherein there is least tumult: and againe, to signify that the People should follow the Pastor; not the Pastor humour the people.

The Preacher is the voice of a Crier in the wilderness, not a carpet duine for table Gospellers in a corner. I will not any further examine the place, the end is all, and that is to make strait the way of the Lord.

The wicked walk either in circles, or elfe in ouerthwart ways. Impro anbutants in circuitu, faith q David, weareing themselves in the labyrinth of their vnru defires: or if they walk not circularly, they walk in wrie ways and by-ways opposite to the Lords way: for example; The vaine-glorious doe all their good works to be fene of men, and fo they crofe Gods way tending to another end; only the children of God walke in the straignt way, in a right line beginning and ending in God; as every good gift is from him, so it is by them referred unto him; as his is the power, fo his is the praffe.

The end of our preaching is not to make way for our selues and our owne preferment, but for our Master and his glory: Make straignt the way of the Lord, as faith the Prophet Esay. Wherefore leaving all other expostions, I come to the Prophets interpretation, as it is recorded in his 40. Chapter, at the 3. and 4. vers. A voice crieth in the wilderness, prepare ye the way of the Lord: make strait in the desert a path for our God. Every vally shall be exalted, and every mountain and hill shall be made low: and the crooked shall be straignt, and the rough place, plaie.

Now these things are to bee confirmed in a spirituall sense. For a kings in their solemn progresses haue their ways letelde and straightened against their comming into the country: fo the Preachers as harbingers and funners of Christ, ought to prepare the people, that he may come vnto them, as about this time hee came vnto them. Prefumption and pride make mountains and hills in Christs way; desparation holes in Christs way; vineglory makes crooked the way; courteous cares are briers and bushes in the way: noisome lusts makes foule the way: wherefore the voice of the Crier in the wilderness must digge downe the mountains, exalt the valleys, flut vp the briers, make smooth the rough, rectifie the crooked. Behold, faith God to the a Prophet, I have set thee over the nations, and over the kingdoms, to pluck vp, and to roote out, and to destroy and overthrow, to build and to plant. The which x Text is wrested by the Papists exceedingly, to prove that the Pope hath authority to depose Princes, and dispofe of their crownes at his pleasure. But God expounds himselfe in the words immediately before: I have made thee a Prophet, and put my words into thy mouth: a Preacher with words in his mouth, not a Magistrate with a sword in his hand: and therefore their owne y glossohrapher interprets it thus: I have appointed thee to roote vp; that is, to roote vp vices, to beate downe heresies, and to build vp vertues. And z Theodore: To roote vp kingdoms is nothing els eft but to denounce Gods heavy judgements against them: As Hierome: To cast them downe by the word of Almighty God. Ut facias opus prophetæ, larcino, non feptro, opus est tibi, faith a Bernard: That thou maist do the works of a Prophet, thou maist have a weeding hooke, not a scapeter: And as b Gregory notes aptly, the Prophet is willid here first to roote vp and after to plant; because the foundation of truth is never well laid, except, the frame of errore bee first subuerct: at the first wee must cast downe the mountaines by the preaching of the Law; then exalt the valleys by the preaching of the Gospel. Such a voice was the Prophet a Nathan: at the first he did cast downe the mountaine, the presumptuous hypocrite of King David, rebuking him for his sinnes, and thundring out judgements for the same: but when hee saw this huge mountaine cast downe, when David was vnder foote, defected in spirte, crying out, I have sinned against the Lord; Nathan presenty
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preently raffeth vp this valley, saying, The Lord hath taken away thy finne. This counse 4 S. Peter vsed in his first Sermon, in the beginning whereof he charged the Jews with their finnes: but so soone as they were pricked in their hearts, and said, Men and brethren what shall we doe? S. Peter presently lifteth them vp againe by preaching Christ for the remission of finnes. And we might John call himselfe suche a voyce, for all his preaching flood vpon two legs, repentance and faith, digging downe the mountaine by the one, and raising vp the valley by the other.

The great Doctor having heien for his chaire, earth for his Schoole, the whole Bible for his Text, and the whole world for his audience, began this method in the first Sermon that ever was made, Gen.3 Adam by following his new Schoole-halter the devill, waxed proud, and began to grow so big as a mountaine: God therefore doth first call him downe, drolling the greatness of his fault, and then he raffeth him vp againe, by promising that the seed of the woman should bruise the Serpents head. Seeing then we have both precept and patterne from God himfelfe, let vs bee followers of him as desire children, pulling downe the mighty from their seats, and exalting the humble and meek. To begin with the first:

There are two forts of mountaines: \begin{enumerate}
\item One assuming too much vnto themselves, out of their owne merit.
\item The other presuming too much vpon Gods mercy.
\end{enumerate}

Every man is naturally like Simon the Sorcerer, Aet.8. conceiting himselfe to be some great man: as Martin & Luther faid, All of vs have a Pope bred in vs; an opinion of our owne workes: albeit there bee in vs no real vertue, no true substance; yet, Nareifus-like, we are inamourd with our owne thadowes: and this is the Serpents head, the beginning of all cuil. Omnium immundiorum effe sola causa infraecla. Wherefore wee must labour every day to digge downe this high mountaine: we must descend that we may ascend: as we fell by ascending, so we must be raised by descendeing. Beda wrote of the Publicane: Approponquarendis ad Deum, vs approponquare ad illum. He that will not be a mountaine in Christes way, must not bee a mount-banke of his owne vertue, but leuell himselfe euin with the ground, working his salvation in feare and trembling.

The second kinde of mountaines are such as raffe themselues vpon meere presumpption of mercy, boasting of a shorter cut to heaven then either the good workes of Papists, or good words of Puritans, abuishing that sweet Text of Paul; Where sinne aboundeth, there grace super-aboundeth. Indeed where sinne is m felt and grieved for, there Gods grace is greater then our sinne, both in imputation and effect: for our sinnes are finite, whereas his goodnes is infinite, the value is greater then the faire. Non pecorantis meritis, sed supernementis anxiiis. But when we draw iniquity with cords of vanity, and into as with cart-ropes; when we speake good of cuil, and cuil of good: when without any remore wee sinne preumpunctiously; when as wee fall not forward as Abraham and Exodus, but backward as old E-li, and the Jewes whooke Christ; then affuredly the more sinne, the leffe grace. Shall wee continue still in sinne that grace may abound? God forbid. Yea God hath forbidden it, enjoyng vs to be holy as he is holy, that being deluered out of the bands of all our enemies, we might ferue him in holinesse and righteoun-nesse all the dayes of our life.

A man is detected and made a valley Great faults.
two ways: in regard of his
Little faith.

The voice of the Crier must pronounce Gods Proclamation and general pardon for the one, and apply it in particular for the strengthening of the other.

The fifth and last question of the Pharisees is: Why baptizest thou then, if thou bee
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be not the Christ, neither Elias, nor the Prophet? Unto which John answered, I baptize with water &c.

This last interrogatoric was the first in their intention: for the Pharisees had a tradition, that none might baptize but Christ, or some great Prophet, and therefore they did first ask craftily whether he were Christ, or a Prophet: and then having undermined him thorowly, with what authority doest thou baptize? being neither Christ, nor Elias, nor a Prophet? S. John answered is opposite, but opposite. For I am a Minister, but not a Messiah; I give the outward signe, but Christ is he who doth give the inward grace: I baptize you with water, but he that commeth after me shall baptize you with the Holy Ghost and fire. In which he comparis the ministry of man with the power of God; the outward baptism with the spiritual baptism: whereas the first is done by the hand of man, the other is peculiar only to Christ.

The comparison is not as the Papists imagine, between the baptism of John and Christ, but between the person of John and Christ: for the baptism of John and Christ are one, both in effect and authority: for John's baptism was not of his own devise, but of God's institution: as he sheweth his commission in the first of S. Joh. 33. Hee sent mee to baptize with water, &c. a Text which hath made Bellarmine contradict himselfe twice in one page. For whereas he first had set downe peremptorily that John instituted his owne baptism; now he confesseth honestly that God was author of the matter in general, but not for the manner in particular: and yet after long search hee cannot finde in what rite Iohn's baptism differs from Christ's.

It is an axiom delivered in their owne Schoole, that there are but two things essentiale in Baptisme, verbum & elementum, the outward element of water, and inuocation of the blest Trinity. So S. Augustinus, in S. Joh. chap. 3, text, which is a very SEE Orat. de baptism., chap. 2. to prove his point: Bellarmine out of this Text grants that John vesp the right element: for hee faith, I baptize you with water: and out of Ambrose citeth against himselfe, that Iohn inuoked the sacred Trinity, Father, Sonne and holy Ghost: Ergo, the baptism of Iohn and Christ are one for efience: so likewise one in effect, for Iohn preached the baptism of repentance for the remission of sins: Ergo, the forgiveness of sinnes is by the baptism of John, as well by the baptism of the blest Apostles: as S. Gregory Nyssen: out of that Text obserue: neither doth the Cardinal difauow their gloffe, though the Councell of Trent hath denounced anathema to such as hold baptismum Ioannis huic de cunctis vtrum baptisma Christi: let Matthew Torinus, if hee can unloose this wedge for his Mafter. I fear that ouerharte Diuine to little that I lay with Luther; Hunc sodum nequ, soluzione, nequ. solucion veniam omnes papice in unum Chritus confine. The Scripture makes no difference between John and our baptisme: but this only; that we baptize in Christum passum & refurrexitum; whereas Iohn baptizet in Christum passum & refurrexitum. See Epist. Dom. 17. post Trin.

The Epistle. Galat. 4. 1.

I say, that the heir is so long as he is a child differeth not from a servant, &c.

Ignorant people behold rather an Image well painted, than a booke well written, and so sooner perswade with plaine similitudes and familiar examples, then with subtil reasons and accurate discourses. Our Apostile therefore after hee had vesp for his purpose (namely, to prove that justification is not by the Law, but by faith in Christ.) the comparison of a mans
a mans will, of the prison, of the Schoolemaster in the former Chapter, addes also this of an heire; wherein as in every similitude two points are remarkable: the

Proposition: verse 12.

Reddition in the rest.

In which our twofold
estate must be considered, of

Thraldome, vnder Moses.

Freedome, by Christ, when the Lawes tyrannicall govtment ends: and that is,

1. By the comming of Christ in the fleth once

at the fulneste of time; verse 4.5.

2. By the comming of Christ in the spirit daily:

verse 6.7.

In his first comming note the

Verse: verse 5. to redeeme them which were bound unto the

Law, &c.

The heire as long as he is a child.] This comparision is taken out of the Roman law, by which it is ordained that a pupill, albeit he be Lord of all his fathers inheritance, should bee kept vnder tutors and governours, vntill hee come to full age: to wit, vnder tutors till o fourteene yeeres, vnder Curators vntill five and twenty. 9 Tutores duntur impuberibus, Curatores puberibus. Tutors are guardians of the pupils: person principally: so called, 

Quint. tutores aut. defensores; but: Curators are factors especiably for his goods and estate.

Now the Ward, during the time of his minoritie, suffers much bondage; differing faith Paul, nothing from a seruant; nothing in respect of any present possession, or actual administration of his own estate, but very much in respect of his right and property, being a dominus habitus: non vbi: as having a free hold in law, though as yet not free hold in deed: and so the Ward doth differ from the slave; who was in old time no person in law, but a mere chattell, and as it were of the nature of z. cattell.

It was in Pauls age then a great flauery to be a pupill. And 7 Bishop Latimer complained of late, that there was not a schoole for the Wards, so well as a Court: a schoole for their learning, so well as a Court for their lands. It should seeme Guardians in his days vfed yong Noble men not as Lords, but as seruants; as Paul here, &c.

In like manner, when we were little children in our monage we were heires having the promisse of an eternall inheritance to come, which should bee gien unto vs by the seed of Abraham: that is to say, by Christ, in whom all nations should be blessed: but because the fulneste of time was not yet come, Moses our tutor and governour held vs in bondage. The law doth threaten, accuse, condemn, so long as we be children in vnderstanding, dwarfs in faith, ignorant of Christ. Saint Paul calls the law rudiments of the world; not only because it is our first Schoolemaster, and A, B, C, to Christ, but because it leaves a man in the world, and prepares not a way for him to heaven. I kill not, I false not, I commit not adultery: This outward bond conversation is not the kingdom of Christ, but the rightouesnesse of the world.

The law when it is in his principall vfe, cannot inuflifie, but accuse, terrifie, condemn.
condemne. Now these are things of the world, which because it is the kingdom of the devil, is nothing else but a puddle of sinne, death, hell, and of all evil: and to the whole Law, especially the ceremonial, are f beggarly rudiments of the world.

I speake not this to disgrace the Law, neither doth Paul so meanee: for it is holy, righteous, spiritual, divine: but because Paul is in the matter of justification, it is, as a Luther observeth, exceeding necessary, that he should speake of the Law as of a very contemptible thing. Wherefore, when Satan assailes thee with the terrors of the Law, banish that flattering and hammering Moses faire from thee: let him vterly be suspended as an heretick, or as an excmunicate person, worse then the Pope, worse then the deuill himselfe, quoth Luther: but out of the matter of justification, and conflict of conscience, reverence Moses as a great Prophet, as a man of God, even as God.

The in civil life Moses and Christ agree: for our Saviour saith, bee came not to destroy, but to ftiffil the law; but in the spiritual life, the one cannot abide the other: for no man is justified by the law; but the just fhall live by faith. And therefore when Christ is present, the Law must depart out of the conscience, and leave the bed, which is fo ftiffified that it cannot hold two, to Christ alone. Let him openly raigce in righteousfifie, in peace, joie, life, that the foule may fleipce and repofe it elfe in the multitude of his mercies sweetly without any terror of the law, finne, death, hell. And thus you fee the law tyrannizeth over our consciences, as the cruel Tutor doth over his unfortunate Ward, till God in fulneffe of time giueneth vs freedom by Christ.

When the time was full come. Not by fallall necessitie, but by Gods appointment. For there is a time for all things, and Almighty God doth all things in his due time: he created and redeemed vs in his due time, preferveth, justifieth, fanchifieth in his due time, and he will also glorifie vs in his due time.

Now the comming of Christ in the fiele, is called the fulneffe of time for many respectes: as,

1. For the fulneffe of grace received by his comming.
2. Because Christ is the fulfilling of the promis of God, as being in him, yet and amen.
3. Because the Law and the Prophets are fulfilled in him.
4. Because the times from Christ are the ends of the world, and it was fift hee should come so late, when the time was full, for two reasons especially:

1. Because Christ is a Lord, yea the Lord, and therefore moft meet there should be great preparation, and long expectation of fo puissant a person.
2. Because Christ is the great Physician of the world, and therefore very requisite all sinners, his patients, should thorowly feel their sickness and mortality, before he came to visit and redeeme them; ut comminenter homines morbo vs quantum ad ascendit, impia in lege, et quantum ad desolutiones virtutes in lege scriptura.

His Sonne God His elect, by adoption specially.
Is Father of Christ, by nature, singularly. See before, the Creed: Art.
His only Sonne.

Made of a woman. In expounding this claue, we must take heed of sundry wicked heretiques, on the left hand, and on the right. On the left: first, of Paulus Samoletenus, and Photinus, affirming that Christ had his being and beginning from his mother Mary: whereas the Scripture reacheth plainly, that Christ was made of the seed of David according to the flesh: not according to his person, for that is eternall. In the beginning was the Word, and the Word was with God, and that Word was God. Again, we must take heed of Cerinthus holding that Christ was not conceived of the Holy Ghost, but begot...
begot of Joseph: Mary is called a woman, not a virgin. * Our answer is, that a woman in Scripture doth not always signify the married, or one that hath known a man: but sometime it doth only denote the sex, as Gen.2:23. The woman which thou gavest to be with me, she gave me of the tree, and I did eat. Eru must needs be a virgin, because I soone as she was made, she was married: and yet the Text calls her woman at that time, when there could be no time for man to corrupt her.

On the right hand we must thin the rocks of Valentinus and Neileonius: of Valentinus who taught, Christ had not his body from Mary, but that hee brought it with him from heaven, and passed thorrw the wombe of the Virgin, as water through a conduit pipe: contrary to the Text here: made of a woman. Ex.9:16. non in muliere: not in a woman, but of a woman. And the proposition a ex., notes the matter, as an houle is made of timber and stone; bread is made of wheat; wine of grapes: and therefore Christ had the materials of his body from Mary: soe copies haue it here, b notwithstanding. Yet Christ had not his formale principium of Mary, for the holy Ghost was agent in his wonderfull conception: and therefore fully said here, to be borne, or as we read, to be made; not begotten of a woman.

By this also we may thin Neileonius his rocke, who thought Mary might not be called the mother of the Sonne of God: for the Text is plaine: God sent his Sonne made of a woman: Erge, the Sonne of God was the fonne of Mary. For the confutation of this error, the famous Councill of Ephesus, was assembled, wherein it was concluded, and that in the first Canon, that Mary should bee called the mother of God. See before, the Creed; b Art. Borne of the Virgin Mary.

Bond to the Law.] Though shee were Lord of the Law, yet made hee himselfe subject to the Law, circumsificed according to the Law, and presented in the Temple; according to the law; yea, it executed vpon him all the infriddiation it had ouer vs. It doth by good right accute, commence, condemn vs. For alas, all of vs are sinners, and by nature the children of wrath: but Christ did no sinne, neither was there guile found in his mouth: yet notwithstanding the Law was no leffe cruell against this innocent and bleffed lambe, then it was against vs cursed and damnable sinners: yea much more rigorous. For it made him guiltie before God of all the sinnes of the whole world. It terrified and oppressed him with such a heaviness of spirit, that hee sweat blood; and in fine, condemned him to death, even the death of the Croffe. Thus Christ was made bond unto the law, to redeeme them which were bound unto the law: for he died for our sinnes, and endured all this for our sake; and so being vnder the law, conquered the law by a double right: first, as the Sonne of God, and Lord of the law: secondly, in our person, which is as much as if our selves had overcome the law; for his victory is ours.

And therefore remember alway this fiewet and comfortable Text in the midst of all dangers, all assaults of tyrants; all temptations of Satan, in the house of death especially, laying to the law; Thou haft no power over me; for God the Father hath sent his Sonne to redeeme me from thy bondage; thou dost accute, terrify, condemn vs in vaine: for I will crepe into the hole which bloody Longinus made with his speare in my Saviours side. There will I hide my selfe from all my foes; I will plunge my confidence in his wounds, death, victorious resurrection, glorious ascension, besides him I will see nothing, I will heare nothing. The sting of death is sinne, and the strength of sinne is the law. But thankes be unto God, which hath given vs victorie through our Lord Jesus Christ.

k The Nouelists exception against our translating natural sinnes, is idle: for our Communion books doth not call vs natural sinnes, as Christ is God's natural Sonne by eternall generation: but as it were naturalized by spirituall regeneration, adopted through election and grace: so Paul elsewhere termeth
termeth vs 1 Coheires with Christ. Neither doth this paraphrase wrong the Patriarkes before the law, nor the Prophets under the law: for as I have noted out of Martin Luther; Christ who came in the fift once, comes in the spirit daily, crying Abba Father, as it followeth in the Text: he is one yesterday, and to day, and shall be the fame for ever. Yesterday, before the time of his comming in the fift: to day, now he is revealed in fulnesse of time: Forever the same Lamb of God, a flame from the beginning of the world. The Fathers then had Christ in spirit; which holy spirit made them free from the bondage of the law: fo that they and we are fauid by one and the fame grace, by one and the fame faith in one and the fame Christ.

How the bleffed Spirit cryeth in our hearts, aftring our spirit that we are the children of God; helping our infirmities, and making request for us with fighes, which cannot be expreffed; fee before, The grace of our Lord Jesus Christ, &c. This Epiftle doth accord with the Gofpell, which intimates in particular, how Christ became the Sonne of man, that he might make vs the fonnes of God: how Christ is Jesus and Emanuel. Both fit the time, that in the midft of Chriftmas our foule might magnifie the Lord, and our spirit reioyce in God our Saviour: who was made of a woman, and made bond unto the Law: to redeeme those who were bound unto the Law: that we might be fonnes and heires of God through him.

The Gospeil, Matth. 1.1.

Liber generationis Iefu Chrifti, filij Davi, filij Abraham.

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accepit fidellissimum reddam. Y Ut Aeschyrum Poetam dicere soli us fuisset narrat Athanasium, tragediis suis esse particulas de magnis causis Homeris: sic omnino studi contento ex insufficiendis optimorum auctorum mensibus fielestiores portumcellas descerpe. Vois sibi etiam coeurn profania testu gestate, sed edentulii sere lapidum etiam te modo candidi deurara, non ore canico laceranda.

Imprimis occurrunt libri consideratio, quibus scerat ut quod sanctissimos Evangelistas ad scribendum impuleret, partim communes, partim speciales.

Communes erant duae: Prima, ut credamus Christum. Secunda, ut credamus in Christum.

1. Ut credamus Christum; et hac dictum historia fideis: ita Lucas in prologo: Vtum est mihi (praetulissentm Theophilo) omnia alii repetta ordine ad tescribere, ut cognoscas eurn verborum de quibus eruditus es historicam veritatem.


Speciales autem, quae singulius occationem Euan. Scriptura, gelium scriberi dedere, partim coligerunt e Confessura.


Reputati apud 1 Magdeburgenses etiam tertius tempore quidam animaduerterat Evangelias religios historiam magis fidei, admoneum paucis Christi conciones recitare, quibus cum absurdum cernimus.

Matthaeum autem sive moXer 1 Hebrorum causa fum contextum historiam. Cum enim illis dia predicator, & iam ad Aetopoem traditorum erat, Hebraico sermone descriptum Evangelium, ut haberent certam non modo narrationem, sed quam 1 methodum omnes er eligendi Christianae. Sic irenes lib.3. cap.1. Sic Athanasii in synope; sic Eucharis lib.3. cap.5. Sic Augustini lib.1. de confessis Evangelistarum, cap.2. Sic Theophylactus & alii quamplurimi de fortes, quas ex maius romania traditionis docuerant.

At quies Hebraic in Graecum veritatem, paeoni dicunt, & qui dicunt, contra dictum. 1 Athanasii Iacobum, 1 Theophylacti Ioannem: Sic Abulenicis ipsum Matthaeum evangelie posuerint. Augustini dicit incertissimis, cunx ego in diciscis credo certissimis: 1 Hieronymus Hebraice se vestisse testatur in bibliotheca Caflirijeni, quam Pamphilus Martyr extraxerat: bodie inter Indeces reperitor, & typismum exsequi prodit: quod ad idem illud sit quod Hieronymus tyderat, ipse non dixisse, confilare clamitant nonnulli; verum ego cum 1 Erasmo malum extrare quae confiare.


Quemadmodum per se vacante si cum Cicerone conferentur praetrea obtumescunt: ut ceteri doctores cum Hieronymo compositi vix sapere, vix loqui vix vivere videantur, ut 2. Ebraus scripsit egregius: ille profopolastra: quorum si componerunt sancti Matthaei, sancti spiritus Ammianum. separationem linguar, condimenta univeri, vel ipsi Patres veluti infans est tuae consenient, ut aliquando Lutherus, Ego non curo mille Augustinos, mille Cyprianos, mille Ecclesiis.

Imo fata per, pontificii nomini, 2. Ceronis citateque professissim as lecturam cancellarius Parisiensis, iliusfrius fumus Picus Mirandulansis, amplecti se magis opinionem hominisacli, idiothe, infantili scriptum adferentis, quam ipius summ Pontificis indicium aut univera faius coniicii deceruan, quod nulium habeat in verbo Dei fundamentum. Hec vero si sunt quam ut negari possit, notiora quam ut tradari debant. Ad reliqua perego.

Bisth. briton.] Ina vox: generatione maris dolorum exercit ingenia: quidam enim eximium hunc non esse titulum libri sed in omni tantummodo genealogia Christi: Alii putant esse titulum, sed unius libri argumentum non commovere: Alii & titulum & tum in titulum & tum in Evangelium summum insempliciti.


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seguor. Fauitius itaque, qui negabat hos Evangelium esse, quia non Evangelium, sed liber generationis interi beret, & impius erant, & imperitus, non intelligens ommem Christi vitam generationem appellari: verum ego mittam infestum hunc Manichaeum, cuin ineptas cavillationes aduersus Matthei titulum abunde satis doctissimum pater & Augustinus exactitut. Tom. 6. editionis Frobenianæ, fol. 147.

Cur autem generationem in singulari, non generationem Evangelii dixerit, a nonnullis queritur; quorum alii respondunt causam esse, quod cum alius Christi generationes habuerit, humanum & divinam, de sola humana Matthaeus ageret, ut qui de divinitate ciebat esse dictum Etai 53. generationem eius quis enarrabit? Alii cum Hieronymo dicunt Evangelistam enumerae generatione certe multas: ut in nam rem quereat Iesu Christi filii David, filii Abraham. Sic enim describitur Christus ex nomine & genere.

Ex nomine Proprio: Iesu. Iesu nomen proprium, Christi appellatum: Iesu nomen nature, Christus persone, sub nomen dignitati & officii, ut theologi loguntur. Ita Tertullianus aduersus Praxem dictavit Christum non esse nomen, sed appellacionem.

At object soler, incoincipiunt hoc dici proprium, & singularum nominum ilia de quo Propheca, Vocabum nominum, cum in veteri Testamento pluribus fuerit impostum.

Respondet Aquinas appoipit, nomen Iesu alii comenire secundum aliquid particularis & temporalem salutem: sed secundum univeralem & spiritalem hoc nomen esse proprium Christi, quid saluum facit populum ssum ad peccatis eorum, ut Matthaeus interpretatur, huius capituli vers. 21.

Iesu enim Naue, Iesu Syrach, Iesu Iosedech, Typi tantummodo suæ sunt huius noftri Iesu. In Iesu Naue celebrazier potest: in Iesu Syrach scientia: in Iesu Iosedech bonitas: Iesu ergo nomen figura Christi regis: Iesu Syrach figura Christi prophetæ: Iesu Iosedech, sancta Christi suadens: ut explicatissime doctores in tertium Zacharie, nec non Ezechielis in lib. 4. de demonstratione Evangelica, cap. 29. & Augustinus lib. 13. contra Faustum Manichaeum, cap. 36. Contendunt alii, nomen hoc etiam k materialiter acceptum, aptissimi Christi uni, soli, semper conuenire: ita radidit Petrus Galat. lib. 2. de arcanis, cap. 20. & Sanctus Pagninus in interpretatione nominum Hebraicorum: & Iannensis concordie cap. 7. Qui quidem omnes ætate sunt, accuratiusque defendent, nomen Iesu Naue, Iesu Syrach, Iesu Iosedech, non suisse consecratur iisdem omnino literis: nomen enim eorum Iochua, Christi vero leuita: lehieina autem significat, Deus suadabat; & Iesu in præsentia salutarem; etque sic vni Christo, non Christi, semper Christo congruit hoc salutificum nomen, exegiscatun à Deo, vocatun ab Angelo, iditum à Maria & Iosepho.

Verg Vult adhuc Indi; quod Messie nomen est Emmanuel, secundum illud Isaie vaticinum, Ecce virgo concipiet & pariet filium, & vocabur nomen eius Emmanuel.

Huic obiellinnus Matthaeus occurrar in præsentia capitulo, Vocabis nomen eius Iesu, & ut invocari debuisse 1 propheta, Etat locum citat: ut implectetur, inquit, quod Dominus per prophetam, vocabitis nomen eius Emmanuel, id est, nobificum Deus. Emmanuel igitur & Iesu (ut arguì Tertullianus) idem semel, utque non idem sono. Iem enim est, Deum nobificum, & esse Deum natu rope nostri, ut certe Paulus ad Romanos obiato; Si Deus nobificum, quis contra nos? Acceptum pluris bona Deo regenerante, quam mala Adamo degenerante. Maior enim dignitas Evangelica quam Angelica.

Intellecat hoc qui non vidit omnia sanctius Bernardus; Alainomina (inquit) sunt Maiestatis, ut Iesu est nomen uniforncia. Nam esse Dei verbum esse filium, est Dei Christi, ad eius præcipue gloriam pertinet. Ad nomen Iesu salutarem non est: quod quidem & illius gloria & salus nostra continuer. Ideoque metit quidem ex Ecclesiæ instituto ad hoc salutare nomen assurgimus, & genua fletimus; ut hoc non ad syllabicam compositionem, sed ad syllabicam expositionem, dimiti

1 Malalvati, in Matth. 1,21.
2 Lib. 2, contra Faustum Manichaeum, cap. 6.
3 Suarez, tom. 2, in 3, Thum., disp. 1, sqq., fol. 2.
4 Part. 3, quæst. 37, art. 2.
5 Maldonat, in Matth. 1,21.
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dissimili numinis maiestatem renucentes & pro salute nobis per sacram illud a nomen impera gratis exhibentes: Hoc licet quod nomen eft super omne nomen, ad quod omne genua sectatium, terraebrum, infernorum. Ad Philippenses 2, verf.10.

Elegantissime quoque: Quid fatis eft, si Roma parum? Ita quidem ego, Quid fatis erit illi, cia non fufficit ista?


Primum est, cur hos potiffim um duo ex a. longa parentem Chrifiis serie Evangelica nominaret? Catus (ut Aginbas explicit) eft ratio multiplex. 


—Si quid tu reiulius itis

Candidus imperti; lic non, ut vtre mecum.

Quod attinet ad secundum problema: e quadruplex eft confenga Matthus Abrahamo Damidem antependierit.

1. Quia Damid erat regno clarior: eleganter enim: Tertullianus; Imperator omnibus maior eft, dum solo Deo minor eft.

2. Astra deo nil maius habent, nil Cæfare terra.

V. Ne series genealogia turbarent: Hebreorum enim nos est, ut multa deceptent, eft ✓

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3. Quia Iesu in mundum venit, non 2 instar vocare, sed peccatores: Evangelii praecl prologo David peccator Abraham inulto prepositur. Et hoc solamen miserii & Evangelium verum: nam quamodo Iesu potest esse non Iesu peccatori, cum ipse fuerit peccatoris summi filius, adulteri, homicide, blasphemae David? Qui non adhuc natus liberatis parentes a peccatis, quamodo iam glorificatus non liberatis filios?

Aiutandoterere licet omnes serer qui petebant a Christo beneficia, solere prins eum Davidum filium appellare: ita innumer Canarani, Miferere mei Domine fili David: Ita Bartimaeus, Marci 10. Ieu fili David miferere mei. Ad hunc estiam modum vestigiumque confidentiae ad gratia thronum accedere potest & debeat: O Domine Iesu Davidi fili, miferere mei. Sum ego sacer homo peccator, ut in sio non hominis modo filius, sed hominis pecantissimi, filius David. Andacius adhuc Cuthbertus: Ignoscite quasi; Christus omnium maximum lauro, sibi, sacros, hominc, fidest reputatue coram hominibus, imputatue coram Deo: quamque eisens hujus pro peccatis totius mundi portantis in corpore suo; peccata Nce, qui fuit ebris; peccata Pauli, qui fuit blasphemae; peccata Davidi, qui fuit homicida; non miseranda cecimis, sed miferante potius voluntate, sicut optimis distinxit Augustinus ad Laurentium curtiridij cap. 49.

Portantis sicutam omnium omnium peccata, quod nullem ne minimam habitum labeculam de proprio. Mibi comparatus, mibi si sitis, mibi dolet, inquit 4 Ambrosius, ut me & pro me doluit, qui profes nihii habitus quod doleret.

Iam mihi verbum caro sallum est; verbum; quid potestius? in iustitiam in est verbum: caro sallum est, quid impotentius? omnis enim caro sallum. Attamen qui fescit hominem filius est filium hominis, imp: hominis, filius David. C Magna miseria eperus homo: sed maior misericordia humilio: Deus. Quis reprehendam ei promissionis quae tribuit mihi? Primo nihil eram, & feci me: pius eram, quia me quia querences inueni me: inueniam redemtum me: redemptionem liberantis me; de holte fecretum, de fero frater, defrate cohoredem: Ile qui non nunc peccatum, pro me filius est peccatum, & filius nequissimi peccatoris David.

4. David Abrahamo innin seorti præfessor; quia licet uirgine Missa deflata fueri promisso tenem ea que Davidi fallia, & recentior & sacerdorio, & honorificior, ideoque laudes gratior, & omnium ore magis celebrata. Nam interrogati a laudes Pharisaei: Quid vobis videtur de Christo? incunctanter respondunt, filius David; & ipse popularis turbis usque admirabilis Christi, diebat illo nuncquid hic est filius David? hicfelatus opinio tenerrit hercules omnium animus, oportere fseum esse filium David; inter laudes praepo (quorum gratia praesent hoc opus exccogitatum) adæ manifestum erat, 8 vult dolorum partitio, nulliusdolumorum turbis disentintet.

Hanc rationem affere veste, Chrysoftomi, Euthymium, Theophylactum, alioque tractatores quam plures; & hanc ego longe clarissimam, eloquioque sacro convenientissimam esse determino.

De tertia verbo quaestione: 1 Secundum gratiam filij convenientier & ad Davi dem & ad Christum referre potest: ad Davi dem, erat enim ille filius Abraham; & a dieerat Evangelii: Liber generationis Ieu Christi filii David, qui David fuit filius Abraham. Ad Christum etiam; erat enim ille verisique filius, ac si Mattheus ad hoc modum enucleatus, hic est liber generations Ieu Christi filii David & Abraham. Sed quod modo iam ultimum quiescur, & ipse brevium fortes enarabba, quutes tanta dixi debeat.

Hilas sacrorum variam Homerum ut enim appelle & Budaus) admiranda cantit sed credenda, Capitol. 9. vert. 6. Paralulis natus est nobis, filius datu est nobis: in quem locum 1 Eubebius Eunifinis appefit, Datus ex diuinitate, natus ex virgine: natus qui fentitret occultum, datus qui rectius exordium; natus qui & mater effet inuior, datus quo nec parer eft antiquior: & sic qui erat, datus eft; qui non erat, natus est; in omnium neppe venit qui mundum condidit: ad servum deseniam, & eclefiam non dereliquit; & absuit, ut inde non defuit, ut Augustinus olim Voluifano: humina natura ascestit, diuina non recessit: illa suis

L. assumpta.


d. De fide. Lib. 2. cap 3.

Augustini de natacit, mundus cap. 4. Aug. fem. 115 de temp.


a. Aug. de vera Religione.

1 Horae de natacit Christi.

k. Lib. 3. de uste.

L. Erofina & Malaonuscus

n. S. Eph. 3.
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assumpta, is ea non consumpta; vel (et n Emptissimus accussisse) vel in caro factum est, non deposita, sed ipsofacta Maiestate. O Oportet cum mediatore
inter Deum & hominem, habere aliquia simile 1.0, acceperit milo beni in, ne in
vireoque homini futurum longe est a Deo; aut in vircng Do somnia longe est ab
homme: Christus, igitur \\n\[\text{inter mortales peccatores, et immortalis insumus, apae-}\
\[\text{runt mortalibus cum hominis, 1stitus cum Deo.}

Quem tu die miseris (author Protagora) sol abhesit in calo parentem, \n\[\text{sol in terramareae: Is Christus s. de tua lege, parentem habuit in c. lae-}\
\[\text{quate; internus autem mater in patriae. } \\
\[\text{E nnon alter exparre, alter ex virgine: sed alter ex patre, alter ex virgine: de Deo Deum, de Patre Deus, filii praebuit, \n\[\text{tulgentius; alter in persona, nonnulla in natura: semper apsi patre. } \\
\[\text{super optem, tempore de patre semper in patre: filius ex siste, cum; se hoc quodvis}

 Deus est homo de homine, 4 propter hominem se civilis hominem fieri lo-
\[\text{cium, utnam id quo, levis Christus, Emmanuel semper et volens Deum: }
\[\text{eiusdem Marie filius & parum. }
\[\text{2. Paulus ad elen. quarto, M. de esse filium huma fianta mulier. A & \n\[\text{et Apocalypse. 1. 8. id est, ut exsperti } 3. \text{ prophetas, }
\[\text{haec & Deum. }
\[\text{Nam A, qui uere apertum, ut magnum donum mortalium: quod }
\[\text{superisper apertum est, immittit diuinum ipsum (quiri} & Emptissimus, }
\[\text{summo quem promit exaltat ante de figurio marte acceptus: & hoc, ut exsultat Bernardus, }
\[\text{et singulier mirabile: & mirabiliter singular. 2. Secondum conditionis natura: }
\[\text{naturis in semina: supra conditionem natura. naturae ex virgine.}

Iam vero D Ipsa, (ut in historis fuerat testamin) ex filio Davide: nec non
\[\text{ex Abrahami semine et oriundo. Christus inag, secundum statuam loquenti cum }
\[\text{justinianum Hbreeus, & filius David, & filius Abraham, non } 3. \text{ex siste-}
\[\text{pem unum generis sibeppe propugit.}

Atque eae, quae post brumatur, questionis: id omnium evocat et respondi quan-
\[\text{tum utnitrat ad controversiun suos factis, quantum ad pacatos & intelligentes plus forte }
\[\text{quantos: et ad bonam scrptionem } 5. \text{Angeli}}

Signis \\n\[\text{ipseus et vego sanctissim iuvi quam acdissim de Christi genologia, qua est ille }
\[\text{genealogiae sub-locus: qui aceram agmen, ac quo consunt ex licare, deletiur }
\[\text{anci inexorabilia: errorum labiibus solent implicare.}

Horum sunt fera genera: } 3. \text{Indaizantes sunt.}

Ibi ille veritas: s auro, & ob hoc luci u viriatis adversus. Ibi genalogiam
\[\text{Christi. 4. vel non in intelligendo reprehendam, vel reprehendam non intelligam.}
\[\text{Ambo (quod } 5. \text{Angelinus de Petilian) Multa dicendo nihil dicitum, aut poti-
\[\text{us mit dicendo multa dicitum. }
\[\text{O morabibiem veniam (inquit sanctissimus & pat}er)
\[\text{aliquis de Christo narraret: non ebe reced Mattheo, & vel ebe reced Manichaeo. O cu-
\[\text{r ex hominum! quantum si in rebus inaul! Excidium Trois post Homerum, aut }
\[\text{Diogenes, vel Lucam & Matthaeum concepere. Paulus in hiscentem Timoteum }
\[\text{abundat & se sit cum recepisse ac primam, institutioque Thracior: fed & initiates de gen-
\[\text{alogia quies, & inanitioquia, non ab auribus: modo, & d ab orbis Christianis si-
\[\text{nibus arecunda indissipis. O simper ego Nonotorius, etiam recent antiquitatem am-
\[\text{plexus fam. }
\[\text{iag, toti hoc serione quod a patribus accept, vel ista ad: quorum omni-}
\[\text{cium locus est summus Liber ex elinitione: & liber generationis elelitionem: }
\[\text{etius delinuone: Christus obedientissimus; filius David s. filius Abraham sedem. }
\[\text{In bus quid bene. quia nossum non est, agnoscite: quod male, quia nossum est, }
\[\text{agnoscite: Humanum nun (ait } 6. \text{Aristopheri) se rectum vidi Lucarchus imm }
\[\text{Christi: inquit } 7. \text{Hieronymus: il est: vossum est (orantissimi) maga a}
\[\text{liberalitare dare, para libenter accipere: Grata Domini nostrri levis Christi filii}
\[\text{Dauli, filii Abraham, sit cum omnibus voibus, num: & in ecuta feculorum}

Amen.

Ad Clerum Fabria Cantabrigiæ pro
gradi Doctoratus Anno 1605.
The Epistle. Rom. 12. 1.

I beseech you brethren by the mercifulnesse of God, that you make your bodies a quicke sacrifice, &c.

It is well observed by Chrysostome, that all the sacred Epistles of this Apostle stand upon two legs especially;

To wit, Explications: or doctrines of holy faith.

The former Chapters are spent in dogmatically conclusions appertaining to belief. The residue contain moral instructions of honest conversation and love: wherein our Apostle teacheth, how we should behave our selves to God and man; and that by a precept and patterne. By precept, in the 12. 13. 14. 15. Chapters: by patterne, in the 16. Chapter.

This Scripture shewes how we must demean our selves to God, in

I beseech you brethren. Two things induce men especially to suffer the words of exhortation: opportunity, and importunitie: The worth of the matter, and zealous affection of the speaker. Saint Paul makes his louing affection manifest in these sweet termes: I beseech you brethren by the mercifulnesse of God. He might have commanded, as he told Philemon; but for loues sake, he doth rather intreat.

God the Father appeared in a still and soft voice; God the Sonne was not a tiger, but a lamb: God the holy Ghost came downe, not in the forme of a vulture, but in the shape of a dove: signifying hereby, that Preachers ought to be gentle meanes in winning men vnto God; herein reembling the good mother which hath orbera and verbena, a teat so well as a rod: a dug to restore such as feele their sinne with the spirit of meekenesse: Gal. 6. 1. but a rod to whip the carelesse and ferenelles, left they grow too wanton. And therefore Saint Paul, who doth here beseech the Romans out of his love; doth aduise them also by the mercifulnesse of God: that is, as some construe it, I beseech you by mine Apololical authority, committed vnto me by Gods especiall mercy, 1, Cor. 7. 25. as himselfe expounds himselfe in the third verse of this Chapter: I say through the grace that is given to me: where the Greeke verbe may be translated, I command: or, By the mercifulnesse of God I hewed vnto you: for as God is more bountifull, so you must bee more dutifull. Wee may not sinne, that grace may abound; but on the contrary, because the grace of God, that bringeth salvation vnto all men, hath appeared, it teacheth vnto thee ungodlinessse and worldly lusts, and that we should live soberly and righteously and godly in this present world.

The mercies of God to me, the mercies of God to you, be many and manifest. I beseech you therefore by the riches of his abundant mercy, make your bodies a quicke sacrifice, &c.

Thus you see the zealous earnestnesse of the speaker: I come now to the worthinesse of the matter, concerning the Romans, and in them our selves, as much as the salvation of our soules. I beseech you therefore marke what the Spirit writeth, and first observe Pauls order: 1 After justification he speaks of sanctification: herein intimating that good works, as Augustine said: Non procedunt justificantum, sed sequuntur justificantum: Not goe before, but after justification. 2 As the wheele turneth round, not to the end that it may bee made round, but because it is first made round, therefore it turneth round: so men are sanctified, because first justified; not justified, because frist sanctified. As Adam Falsus when hee tooke his sonne in the

1. In 6. ad Rom.

Ambros. Thropeblat. Melancthon in loc.

Gorran. in loc.

Philemon. 9.


1. John. 1. 9.

2. Saint. 3. 22.

Bernard.

1. Aquin. in loc.

2. Frasmsus in loc.

Martyr in loc.

Lib. de Sod. &c.

Church Hist. of good workes.
conspiracie with Cataline, said: *Ego non Catalina gerui, sed patria*. So God hath not begotten vs in Christ, that we should follow that arid-traiter Sann: but ferue him in holinesse and righetousnesse all the daies of our life: making our selues a quicke sacrifice, &c.

There are two kinds of sacrifices: *Expiatorie, for sinne; which we cannot offer. See Epist.*

1. We must offer our goods of the world, *Heb 13.16 To doe good and distribute forget not; for with such sacrifices is God pleased. * See that hath mercy upon the poor, lendeth unto the Lord.*

2. Wee must offer to the Lord the goods of our minde, by devotion and contrition, *Psal 51.17. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.* When by devout meditation and devout prayer, we beat downe the proud conceits of our rebellious hearts, we kill, and offer vp as it were our sonne *Ifaac*; that which is most neere, most deere vnto vs.

3. We must offer to the Lord the goods of our body; which are done *Patientia, by dying for the Lord.*

*Martyrdom* is such a pleasing sacrifice, that as *Ambrose* saide of his sister, *Appedabo martyrem, & predicabo fatis: I will call her Martyr, and then I shall be fure to commend her enough.* See *Epist.* on *S. Stevens day.*

*S. Paul* here meanes a sacrifice by doing; *d* Give your members as weapons of righteouesnesse to God. For as Christ offered vp himselfe for vs; so wee made conformable, should offer vp our selues vnto him. *c* Interpreters obtaine a great emphasis in the word *holis*, derived, as *Osid noteth, ab hostibus.*

*Vidimaque dextra ceeditis victrix, vocatur; Hostibus ab omnis hostis nomen habet.*

And therefore seeing Christ hath delivered vs from the hands of all our enemies, it is our dutie to sacrifice perpetually to him, our selues and our soules, and to line to him who died for vs.

Left we should erre in our offering, *S. Paul* shewes all the causes:

1. Sound and quicke: *Efficient: our selues.*
2. Materiall: *our bodies.*
3. Formall: *quicke and holy.*
4. Finall: *acceptable to God.*

Or (as & other obtaine) *S. Paul* sets downe foure properties of a sacrifice:

1. Sound and quicke.
2. Sanctified and holy.
3. Pleasing.
4. Reasonable.

First, our sacrifice must be found and quicke; not blinde, not lame, not feble, *Machach.1.8. Wee must not offer to the deuill our youthfull yeeres, and lay our old bones vpon Gods altar*: his sacrifice must bee the fattest, and the fairest; he must haue both head and hinder parts: hereby signifying that we must remember our Creator in the daies of our naure, so well as in the daies of our domination; for if we deprive our offering till the last houre, when sicknefe the bailliff of deat h hath arrested vs, and paine, sicknefe attendant dulled our senes, it cannot be called a quicke, but a ficke; not aluing, but a dead offering. That our sacrifice therefore may be quicke, let vs, I beseech you, begin quickly to dedicate our selues vnto God.

Or *quicke.* That is, *willing: for those things are said to be quicke, which move of them selues; and those dead, which doe not move, but by some outward violence: wee may not then bee flockes and blockes in Gods holy service.*
The first Sunday after the Epiphany.

... service, doing no good but upon constraint of law, and penalty of statute: such oblations are not acceptable, because they be not quicke. The Lord loueth a cheerful full giver and think no giver. Nothing is done well, but that only which is done with our will, freely, ready, likely.

Or quicke.] That is, quickned through faith: for as the soule is the life of the body, so faith is the life of the soule; without which hee that liueth is dead; 

Heb. 11:11, 13. 

for the soul doth live by faith, and it is the soule which liueth; 

... (said Senea, when hee passed by the ground of that voluptuous Epicure) Vicia liueth here dead and buried: and 

2 Tim. 4:6. 

... to Paul of a widow liuing in pleasurable! She is dead euen while the doth liue. That our sacrifice therefore may be liuing, it must proceed from a faith that is liuely.

Or liuing.] That is, a continuall sacrifice. The sacrifices of the Lewes have now their end; but the sacrifices of Christians are without end. We must always give thankes, and always pray. The fire on our altar must never goe out, our sacrifice never die.

In the Law beasts appointed for sacrifice were first slaine, and then offered; and that for two causes especially: first, (as Ambrose notes) to put the sacrifice in mindes what hee dererught by sinne: namely, death: and secondly, because those bloody sacrifices were Types of Christes death on the Crosse, which is the propitiation for our sinsnes. In like manner every Christian sacrifice must be dead to the world, that he may liue to God; mortifying his earthly members, and crucifying his carnall affections, that he may become a new creature in Christ.

As death depriueth a man of natural life, so mortification destroys the body of sinne, which is the sensual life: 

Marc. 10:18. 

... moriar, quod Augusine: Wee must die for a time in this life, lest we die for ever in the next life. We must riue againe with Christ, faith 

Col. 3:3. 

... Paul. Now a man must be dead before he can riue againe: first, he was grafted with Christ to the similitude of his death, and after to the similitude of his resurreccion. He that liueth ill, and now demaneth himselfe well, is riuen againe from the death of sinne, to the life of grace; mortified, and yet a liuing sacrifice, the more mortified, the more liuing. Rom. 8:13. If ye mortifie the deeds of the body by the spirit, ye shall liue.

Men. 

... Ciuill men. 

This killing of our beaftly desires is very difficult, whether we consider our felues, or as Christian men.

As men: that we may lead our life not according to sensual, but according to reason: otherwise wee should bee rather sensual beasts, then reasonable men.

As ciuill men: that wee may not liue according to lust, but according to law; though not according to conscience, yet according to cultume, that we brake not the statutes, and disturbe not the Common-wealth wherein wee liue. The Philosophers in old time comprehended all points of mortification in these two words, jubine & abstine.

As Christian men; for he that will be Christes Disciple, must deny himselfe: 


... abegrare filios, filae. a The kingdome of heaven suffereth violence, and the violent take it by force: that is, by mortification and daily fighting against the lusts of the flesh; 

Basil, Chrysostome, Augustine, Hierome, Gregorie, Theophylact, 

... Exsuntian expound it.

Part of all, yet most of all, mortification is necessary for eminent persons, either in the Ministrerie or Magistracie. For great ones ought especially to bee good. Their sacrifice must be most quicke, that they may bee paterones unto others; as it were walking statues, and talking lawes to the people.

Holy.] The second thing required in our sacrifice: so we read, Levit. 22. that unhallowed and vncoene persons ought not to touch the things

L. 3
The first Sunday after the Epiphany.

The word *sanctum* is derived, as *Plato* notes, of the privatiue particle *s* and *ve*, signifying that holy things are not infected with the corruptions and filth of the world; when our thoughts are an open lepulcher, when our mouth is full of cursing and bitternes, when our feet are swift to find blood, when our bodies are finkes of sinne, we cannot be an holy sacrific; for the Law is plain, *Fyce* shall not offer any thing that hath a bliemish, not a beast that is scabbed, not a bullocke nor a sheepe that hath a member lacking. The drunkard then, that is *in* his head (as *Clemens Alexandrini* termed him) and the coward who wants an heart, and the rotten adulterer, whole body is neither holy nor whole, is no sacrific for the Lord.

The Latines have deducted the word *sanctum* of sancte, & quasi sanctum: hereby teaching vs that our sacrific must be constant and continual. That by-word, A young Saint, an old Deuill, is a wry-word; for we must be good in our youth, better in our manhood, best of all in our old age: we must grow from grace to grace, till we be of full growth in Christ; dedicating all that is within us, all that is without vs, all that is about vs, yea to the seruice of God.

Servius expounding the words of *h Vigin*; *Qui sedet, non sine sanctis*, affirms that *sanctum* is sancte quae consecratum: and so must our sacrific be consecrated and dipp'd in Christs blood, in whom onely God is well pleased; and therefore, as it followeth in the Text, if holy, then acceptable.

Now that it may bee well accepted of God, 2 two things are required especially 

1. That it be grounded upon his word.

2. That it be performed in faith.

Obedience is better than sacrific: no sacrific then is pleasing to God, except it be done according to his will: inocuation of Saints, adoration of the consecrated host, administration of the Sacraments under one kinde, djuine servise in an unknoune tongue: praying to the dead, rumbling of beads, worshipping of Images, and other like raths: which are the very *Diamins* of the Romish Religion, haue no foundation in holy Scripture; not built upon the Rocke Christ, but upon the sands of humane brains, and therefore not acceptable, but abominable to the Lord. A new religion is no religion: 

1. To desifephantast of God, is as bad as to say, there is no God.

Againe, courses of life not warranted by Gods owne booke, such as are rather *m* avocations from God and goodnesse, than vocations, as ordinarie cheating, brotheldrie, conjuring, and all other vnlawfull occupations or professions, are not a sweet saunter to God, but altogether stinking in his nostrils: If we will have our sacrific acceptable, they must be first holy. So djuine *Plate* Whatsoever is good and holy, that is accepted of God.

Secondly, sacrific must be performed in faith, otherwise though it bee warranted by Gods owne word, it is not acceptable: prayer, receu'ing of the Sacraments, hearing of the Scriptures, &c. are holy sacrifics, and yet not pleasing God, if done without faith. As our Apostle, *Rom. 14. 23*. *Whatsoever is not of faith, is sinne*; that is, whatsoever is against our *o* confidence: so when the Re- 
culant comes to Church against his conscience, to satisfie the law of man, not to certify his loue to God, it is not an acceptable sacrific. If a man be a Lawyer, a Phyfician, a Merchant, a Souldier, against his conscience, though his calling be neuer so good, yet his oblation is bad.

Or as 7 other expound that Text more fitly: whatsoever is not done in a good assurance, that God for Christs sake will accept of it and vs, it is sinne. Christians are *a Priests offering spirittual sacrifics acceptable to God by Iesu Christ*. All good worke without faith in him, are like the course of an horse that runneth out of the way, which taketh great labour but to no purpose. For vnbelieu'ing Gentiles and vnbelieu'ing heretikes, albeit they be neuer so wittie, neuer so vertuous, are no sweet saunter to the Lord.

Reasonable.
The first Sunday after the Epiphany.

Reasonable.] We read in the Law, that every sacrifice was seasoned with salt: now salt mystically notes discretion; as Col. 4.6. Let your speech be gracious always and powdered with salt: that is, with wisedome and sobriety. When Paul then exhorteth vs to give our bodies a reasonable sacrifice, his meaning is, that all things must bee done in order, comely, discretely. The Prouerbe is good, An owncie of discretion is worth a pound of learning: for as zeale without knowledge is blinde, quod vehementius irritat e gravior corruit: so knowledge without discretion is lame, like a sword in a mad mans hand, able to do much, apt to doe nothing: Tolle harmless, & virtus vitiwm erit. Hee that will faft, must faft with discretion, hee must do mortifie that he doe not kill his owne flesh. He that giueth alms to the poore, must doe it with discretion; omnis potenti, mm omnia potenti, quoth Augustine; to every one that doth aske, but not every thing that hee doth ask: I loikewife pray with discretion, observing place and time; place, let thou bee reputed an hypocrite; time, lett accounted an heretike; like the Psalliums and Ezechelites.

b Other expound the word reasonable as opposite to the Jews oblations. As if Paul should speake thus: In the Law dead beasts, but in the Gospel reasonable living men are to be sacrificed vnto God. Every Christian is a sacrificer, euery lay man a prist, but the pastor is a prist of priests, one that sacrificeth his people by teaching, and exhorting them to give vp their bodies, a quicke and holy sacrifice to the Lord. I am (faith Paul) the minister of Iesu Christ toward the Gentiles ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

Hitherto concerning the first general branch of S. Pauls exhortation. Now as Musitians doe not onely teach their schollers what they shall sing, but also what they shall not sing, that they may follow that which is good, and chuse that which is euill: so Paul doth not onely shew what wee must doe, but also what we must not doe: Passion not your selves like unto this world.

World vsed in the worste sense signifieth either the wicked men of the world; or else the vaine things of the world: the wicked men, as John 12. 31. the devill is termed the Prince of the world, that is, of the wicked in the world; who make themselves his vassalls, by yielding to his temptations, according to that of Paul: He is our master to whom wee submit our selues as seruants. It is not Satans power that he doth thus dominere in the Church: for he was and faithfull and faithful out of the Church; but it is the weakenesse and wickednesse of men, who loohe him and open the gate when he was shut out; admitting him as a Lord of misrule, ruling and ouerruling those who are children of disobedience: Eph. 2.2.

Secondly, the word World taken in a bad and more strict sense, signifieth the pomps and vanities of the world. As 1. Epist. Ioh. 2. 15. Looue not the world, neither the things of the world: that is, as himselfe construeth himselfe, the lust of the flesh and pride of life.

According to both acceptions it may be well expounded in this Text; as if S. Paul should say, Brethren I beseech you by the tender mercies of God, that yee fashion not your selues, either according to the wicked men, or according to the vaine things of this world.

Multitupe: for as Cyprian said: Incipit esse licitem, quod sese esse publicum. Cuiusmone is not only another nurture, but as it were another nature. And, as the Lawyers speake: Quod est convenientum preservatur esse injustum: That which is done by many, is thought at length lawfull in many.

Greatnesse: for as Paterculus writes: Imperio maximo exemplo maior: he that is highest, hath alwayes most followers. Augustin, a learned Prince, filled the Empire with. Schollers: Tiberius, with dispersers: Constantine, with Christians: Julian, with Atheists.

For the first: Two things occation fasion in the world.
The first Sunday after the Epiphany.

So that Paul understanding how prone men are to follow fashions, adviseth us here, not to conform our felves according to the world.

In complement of courteous and common civilities, it is not amiss to follow either the most or the best.

In matter of Church orders and ceremonies, it is most infolent singularity not to fashion our felves according to that which is enjoyned by the best, and vied by the meft; yet even in the maine points of holy religion; If the great bee good, and the most, best, we may follow both.

But Saint Paul meaning is, that wee may not follow wicked men in their wickedness, nor worldly men in their worldliness, nor good men but in that they are good: as he faith elsewhere, 1 Be yee followers of mee, as I am of Christ: for as in imitation oratorie, there are two forts of examples; one necessary to be followed alwayes in all things; as Demotes thenes among the Greeks, and truly among the Latines: another to bee followed in some things, and at some times, as Poets and Historiographers: Even so there are two forts of examples in Christian imitation: the one necessary, which is Christ the way, the truth, and the life: 2 Vian exemplo, veritas in promiss, veritas in promiss: The truth in his learning, the way for his lining; as the Fathers vially gloffeth that place. The other are to bee followed in some things, and at some times; as Paul, Peter, Augustine, Chryfostome, Nazianzen, and other blessed Saints of God; whose lines and lines are so farre forth to be followed, as they swarne not from our chief copy Christ. In fince we may not follow the good; much lesse the wicked of the world, be they never fo many, Neuer fo mighty: we may not bee drunken, because it is the fashion among the molt; nor line lafeminily, because commonly great ones are wantons. In this point the Scriptures are plain and peremptory. 3 The gate is wide, and may bead, that leadeth to defftruction, and many go in thereby: Ege, wee must not follow the moft. 4 Doe any of the Rulers beleeue in Christ? Ergo, wee must not fashion our felves according to the greatest.

In the old world many were drowned, onely 5 Noah and his family safed: in Sodome many wicked beasts destroyed, onely 6 Lot and his house deluered: there were two malefactors hanged, one Christ crucified; two extremes, one vertue; many thornes, one lillie; Cant. 22.2. Like a lillie amonste the thornes, so is my love among the daughters.

It is said, Apoc. 20.12. that at the last day the booke shall be opened, and another booke which is the booke of life. Where I me note, that the booke wherein Gods elect are registred, is but one; but the booke of the reprobate are many. 7 The number of ffoles is infinite; but Gods people, which are truly wife, a little flocke. Christendome is the leaft part of the world: they that profess Christ aright, are the leaft part of Christendome: and of this little part, many bee called, but few choen; 8 professing they know God in their words, but denying him in their worke: arrant heretickes, as one wisely, not disputing against religion, but liuing contrary to religion; marching vnder Christs colours, and yet fashioning themselues according to the world.

Herefore will obiect: If fashion not my felfe like the world, I shall bee plaved upon, and made a very 9 Tabret: I shall become the by-word and song of the people:

First, according to the rules of reason, hee is base that dependeth on vulgar breath.

1 Qui pendet ab errore & opinione vulgi,

Pendet, magis atq, arbore qui pendet ab altero.

Augustine, who reckoned out of Varro, 10 288. ditters opinions concerning the chiefe good, 1 affirmes notwithstanding, that no manuer was so mad, as to place his hauiennes in common fame,because that is but winde, and of winde it is said in the 1 Scripture, that no man knoweth whence it commeth, and
and whither it goeth. As the child's done, so the peoples commendation is
gotten, and forgotten in an houre. \* Socrates in Plato suspected evermore that
to be bad, which the vulgar extolled for good. And Plutie gave this rule in
the Schoole; That he declared worst, who was applauded most.

Secondly, it is an axic me in the \* Bible, that amity with the world is enmity
with God. \* Hee that is a parasite to men, is not the servant of Christ. It is an
unhappie thing to converse with vngodly wretches in the tents \* of Kedar;
d to bee brother unto the Dragons, and companions to the Ofriches. Yet
Noah must not follow the fashions of the old world: Lot must not follow the
fashions of Sodom: Job must not follow the fashions of Vz: we must not follow
the fashions of our corrupt age; but as \* Paul exhorteth, in the midst of a
crooked and naughty generation, wee must be pure and blamelesse, shining
even as lights in the world, shinning evermore to walke in the narrow path,
and enter into the fairest gate.

Againe, we may not conforme our selves according to the greatest: Ego &
rex meus, is no good plea, when God shall reckon with vs at the last and
dreadfull day. Some men are so much at other men's service, that they neglect alto-
tgether Gods service. That thou didst follow such a Lord, and humour such a
Gentleman; that there were better men in the company when thou didst this
villany; that vanity will not goe for a currant excite: when Almighty God
shall come to judgement, then scepters and sepleuchers shall be all one: Princes
and peasts shall be followes.

As in Cheefe-play, so long as the game is in playing, all the men stand in
their order, and are respectfull according to their place: firft, the King; then,
the Queene; then, the Bishops; after them, the Knights; and last of all, the
common Souldier: but when once the game is ended, and the table taken
away, then all are confusedly tumbled into a bag, and happily the King is
lowest, and the pawn vnmost. Euen so is it with vs in this life; the world is
a huge theater or stage, wherein some play the parts of Kings: other, of Bish-
ops: some, Lords: many, Knights: other, Yeomen: but when our Lord shall
come with his Angels to judge the world, all are alike. For if great men and
meane persons are in the fame finne, they shall be bound together, and caft as
a fagot into hell fire. And therefore let vs not fashion our selves according to
the wicked, whether Prince or People.

Secondly, we must not fashion our selves according to the vanities of the
world, and that for two causes especially.

1. Because they be trauatory: where note the worldes mortality.

2. Because they be not satisfactory: where note the foules immortality.

For the firft, all the things of this world are of such a fashion, as that either
they will leave us, or else we must leave them. They leave vs; All riches have
their wings, and make their flight like an Eagle. We leave them; As the Par-
tridge gathereth the yong, which shee hath not brought forth: so bee that getteth
riches, and not by right, shall leave them in the midst of his days: and at his end
shall be a foole.

The Partridge, as Ambrose writes in his 48. Epistle, makeeth a nest of eggs,
which hee laied not: but so soone as the birds are hatched, the true mother
calls them away from the reppmother. So it is, faith Jeremi, with the
concous man, incubat unus, like a brood goose, or as a hen that sits; incuba
(for so the Latines terme him) his keet and sits as it were brooding,
but when his chickens are hatched, he heares a voice from heaven; O foole,
this night will they fetch away by foule from thee: and then, whose shall these things
bee which thou hast provided? Indeed many men reputed him wife while
hee lived: but at his end, when by the finger of God, wee see that his
goods are otherwise disposed, either excheated to the King, or restored to
the true masters; or else by some small error in his will, caried away by those
whom hee nuer loved: at his end, when every Partridge shall call his yong,
then
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then those that are wise, shall account him a very fool: h Loc, this is the man that shoke not God for his strength, but trusted in the multitude of his uncertain riches, and strengthened himself in his wickedness. And therefore loue not the world, neither the things of the world; for the world passeth away, and the lust thereof, being only certaine in being uncertain.

Secondly, things of this world are not satisfactorie, they doe not fill and content the mind of man. i The eye cannot be satisfied with feeling, nor the care filled with hearing: all things have an emptinesse and extreme vanitie, purchasing vnto the poorefles nothing but anguill and vexation of spirit: and the reason hereof, as k Vinaldus observeth, is, because the heart of man is made like a triangle, and the world round as a circle. Now a circle cannot fill a triangle, but there will be some corner empty.

There is nothing can fill the mind of man, but the blessed Trinity, when God the Father, the most ancient of daies, shall fill our memory; God the Son, who is wisedome it selfe, shall fill our understanding; God the holy Ghost, who is contentation and love, shall fit in our will; then all the powers of our mind will be as, when as they shall injoy him who made them. But the things of this world afford no perfect and absolute contentment; and therefore, ne vors configure seculo sibi, fit not your selues according to the worldes figure, which is a circle; but be ye renewed in your minde, which is a triangle, representing the sacred Triunitie.

Take a view with the Wiseman of all worldly things: in briefe, doth any pleasure satisse? No: pleasure is like lightning: l Simuloritur & mortitur; it is sweet but short; like hauking, much cost and care for a little sport.

The prodigall childPrefe both goods and body, yet could not haue enough, at the last not enough m hogs meat.

— n Virgo formosa superne

Definit in turpem pistem malesuada voluptas.

Doth learning, that incomparable treasure of the mind, satisse? No: The more a man knoweth, the more hee knoweth that he doth not know: so that as o Salomon said; He that increaseth knowledge, doth increase sorow.

Doth honour content a man? No: The poore labourer would be written Yeoman: the Yeoman after a few deare yeeres is a Gentleman; the Gentleman must be a Knight; the Knight, a Lord; the Baron, an Earle; the Count, a Duke; the Duke, a King; the King would Cesar be; and what then, is the worlds Emperor content? No.

v Vins Pelleo imeni non sufficit orbis,
Æstuat infelix angusto limine mundi.

One world is not enough for Alexander, and therefore he weeps, and is 9 discontent: as if he want elbow roome.

In the state Ecclesiastical, the begginc Frier would be Prior; the Prior, an Abbat; the Lord Abbat, a Bishop; the Bishop, an Archbishop; the Metropolitan, a Cardinal; the Cardinal, Pope; the Pope, a God: nay that is not enough, above all that is called God: 2. Thel. 2. 4. This made o Bernard wonder, O ambitio ambientium crux: how doth thou paine, yet pleasure all men!

Doe riches content? No: the more men have, the more men crave; and that which is worth of all, they are the greatest beggers, when they have most of all. 8 Hee that loueth siluer, shall not bee satisfied with siluer. As the poore man crieth out, Quid faciam quanam habeo? fo to the courteous wretch as fast complainteth, Quid faciam quia habeo? Luk.12.17.

Those drinks are but that soonest extinguieth thirst; and those meates, which in least quantitie doe longestest refit hunger: but here the more a man doth drinke, the more thirste; so strange in some is this thirst, that it maketh them digge the pits, and painfully draw the water, and after, will not suffer them to drinke. This, faith o Salomon, is an evil sicknesse, and a great
great vanity, when a man shall have riches, and treasure, and honour, and name, power and grace to joy in them.

Thus you see, the world is like a butterfly with painted wings; vel aequum labiun, vel aequum labiun; either we fail in pursuing it, or else when we have caught it, it is so vaine, that it giueth no contentment. * Herein is the true difference betweene earthly things and heavenly things: the one are desired much, but being obtained, they content little: the other are desired little, but once gained, sattisfic much: and therefore, Lay not vp treasure upon earth, where the moth and caterpiller corrupt, and where thieves dig through and steal. For these things are neither veru nor stara: but lay vp treasure for yow lesus in heaven. If ye will not heare the words of Scripture, behold the workes of natur: mans heart is broad above, narrow beneath: open at the top, close below: to signifie that we should inlarge and spread our affections toward heaven and heavenly things, and draw them to as narrow a point as possiblie we can, concerning earth and earthly things: and so by the fashion of our heart, we may learne not to follow the fashion of the world.

Be ye changed by the renewing of your minde.] Wee are formed by God, deformed by Satan, transformed by grace;
1. Sacramentally, by baptism.
2. Morally, by newness of life; which our Apostle means in this place. That which followes in the Text, is expounded Epist. for the next Sunday.

The Gospell. \( \text{L} \ \text{u} \ \text{k} \ 2.42. \)

The father and mother of Iesu went to Hierusalem after the custome of the feast day &c.

This Gospell is a direction how Parents ought to carry themselves toward their children, and how children also should demean themselves toward their parents: the one, by the practive of Iosph and Mary: the other, by the patterns of our Saviour Iesus Christ.

Parents care touching their children concerns their 

- Scule.
- Bodie.

Their soule: that they be brought vp in 2 instruction and information of the Lord: that is, in godinesse and studie: by the one they shall keepe a good conscience before God: by the other they shall obtaine a good report among men: the which two, conscience and credit, must chiefly bee sought after in this life.

For the body: Parents ought to provide competent sustaine and maintenance: guarding their person, and regarding their estate: all which is performe hereby by Iosph and Mary toward Christ.

First, for the soules instruction: they did instruct him by precept and example: precept, bringing him to the Temple, that he might be taught; and that not only this once, but often, as often as God did require. So 3 Iunious expressly:

\[ \text{Ad Tempulum, laeupuerum perdurare seilitis,} \]
\[ \text{Omnibus annorum vicibus de more solentis,} \]

This should teach all Parents, how to teach their children; especially, that they send them into the publike Catechizing in the Church, and that according to 4 Canon and custome: for the common Catechisme, which Authoritie commands, is fit and full, as containing all the vertues necessary to salvation, and the means whereby those vertues are received and confirmed.

The principall vertues of a Christian are:  

- Faith.
- Hope.
- Charitie.
The Creed is necessary for faith; as teaching vs what we have to believe. The Pater noster is necessary for hope; teaching vs what we are to desire. The ten Commandments are necessary for charity, teaching vs what we have to do. The Sacraments are instruments of grace, by which those virtues are conceived unto vs, and continued in vs. As to build an house, it is requisite, first to place the foundation, then to raise the walls, and last of all to cover it with the roofe: so faith & Augustine, to make in our souls the building of eternal salvation, we need the foundation of faith, the walls of hope, the roofe of charity. The tooles as it were wherewithall these be wrought, are the sacred Word and blessed Sacraments; our Catechisme then in briefe comprehending all these matters and all these meanings; and flanding upon the same legs especially, with the Geneuian and Roman Catholicisme, cannot bee distasted either of Accusat or Recusant out of devotion and pie- tie, but out of faction and malice: well, or rather ill, each may say with the Poet.

Non amo te Sabi, nec possum dicere quare: Hoc tantum possum dicere, non amote.

The father and mother.] Ioseph was not the natural father, of Christ, but father,

1 Opinion: Luk. 3. 23. Iesu, as men supposed, was the sonne of Ioseph.
2 Care: being his nursing father appointed of God: for nurses are called

mothers, and patrons fathers.
3 Law: m being husband to Mary, and high of kin to Christ.

But Mary was the mother of Christ: not onely in opinion and care, but in truth and indeed. Mater à materia. the very matter of Christ's body was of the Virgin Mary, Gal. 4. 4. God sent his Sonne made of a woman: See epift. Sunday after Christmas.

Secondly, these Parents instruct their childe by their owne example; for they do not send, but bring him vp to Hierusalem, after the custome of the feast day. The which is the shortes out of teaching Longum iter per praecipita, breue per exempla: The parents good life prenaries more with his childe, then a good lesson.

Their devotion is seene in

Going vp to Hierusalem, after the custome of the feast.

Tarrying there, fulfilling the daies.

S. Paul exhort vs to pray at all times, and in all places: for the whole world is Gods vncertain, and as it were Cathedral Church; and every particular Christian is as it were his privite Chappell, and Temple: Daniel prayed in the Lions denne, Jonas in the Whales belly, Ieb on the dunghill, and the theefe on the Cross; yet the Lord heard their prayers, and granted their requests. It is lawfull then in private to pray when and where we shall judge most meete: but God for his publicke worship hath in all ages assigned certaine times, and certaine places. The most speciall time is his Sabbath, and the most speciall place the Temple: so we finde precept and practise. Precept, My house shall be called the house of prayer; the which is repeated by Christ in three Enguelfists.


After Christ, by reason of the great persecution, the Christians assembled not in the street, but in the safest places: in proffesse of time they did erect Oratories; not in any pompous or flately manner, which neither was possible by reason of the Churches pruence, nor plausible in regard of the worlds enuie: but at length when Almighty God firr'd vp religious Kings and Queens, as nursing fathers and nursing mothers of the Church, that
which the Christians before either could not, or durst not doe, was with all
alacrity performed; in all places Temples were built; no cost spared, nothing
too dear which that way should be spent: sacrilegious wretches are not now
more defirous to pull downe, then those devout professors were to set vp
Churches.

Now one chiefe cause why God in all ages would bee ferm'd in publike
Temples, is, that his Church might be distinguished from the Conu enients of
Hereticks and Schismatikes, that as all of vs acknowledge one God, and one
Christ, so all of vs might have one faith, and one baptism, and uniformin
doctrine, and a conformitie in outward ceremonies, for the better deliering of
this doctrine.

The parents of Christ did therefore well in ioyning themfelues unto the
congregation, andobferuing the publike ceremonies of the Church. At that
time the Temple was made a den of theenes; and yet Iofeph and Mary ioyne
with the Church in the publike worship of God: whose example doth ex-
ceedingly croffe the practicfe of Brownists and all other recuants, who refuse
to communicate with vs in our Temples; because some things, as they pre-
tend, are amiffe. Iofeph and Mary tooke part with Gods Priests and people
in that which was good, and as for the ref, they did not meddle further then
their place required. They went this long journey to satisfie the law; as alfo
by their good example to their vp other, to reuerence the publike ceremonies
and miniftries.

By the law, men only were bound to keepe the generall folemne feasts, as wee
read, Exod. 23. and Dett. 16. 16. Three times in the yeere shall all the males ap-
peare before the Lord aby God in the place where hee shall chyfe: io that Mary
went not vp to Hierufalem as compelled by the law, but only carried with pure
devotion to God, and unfained love to her husband and child.

Here then is a notable relique for women to behold; Mary free by the let-
ter of the law, by the cuftome of the countrey, dwelling at Nazareth, a great
way from Hierufalem, did notwithstanding every yeere goe with her husband
unto the feast of the Paffeover. In our time many women unlike this good
Lady, will be content euyn on the Lords day, to toyle at home about their own
busines, and gad abroad to meddle with others busines, rather then they will
accompany their good husband Iofeph, and their towardly fonne Iefus into
Gods house.

And when they had fulfilled the daies:] That is, whole 7 feuen daies, ac-
cording to the cuftome. They came with the firt, and went home with the laft.
Worldly men for their honour, will ride post to the Court, to be kyned with
the firt; for their profit at mill and market firt; for their pufhion, at the play
firt; at hunting firt; firt at any merry meeting: but as for the Church, they
think they come too foon, and stay too long. Winter daies are too fhort for
hunting, Sommer daies too fhort for hauking; yet one houre of feuen daies is
thought long that is fpent in Gods holy worhip: as one wittily: Long Sa-
montes, and fhort Sermons pleafe beft: and yet if we look not with the spec-
tacles of the world, but with the eyes of faith differencine all things aright, wee fhall
finde that there is no fuch honour, as to be Gods fervant, no fuch gaine as god-
linefe, no fuch pleafurc as a good confidence.

The congregation under the Law, was not dismissed without the Priests
benediction and c valediction; which cuftome is retaine in the Chri-
tian Church, that no man depart out of the Temple, before the diuine praiers
and sermon end: fo the 4. Council of Carthage, decreed, excommunicating
all fuch as offend in this kinde.

Thus you fee Christ was instructed by good Examples and life: fo that if Ief-
sus had not beene Iefus, to bee fanaed, and not a Saviour; hee might have faved
of his mother Mary, which d Augustines writes of his mother Monica: Ma-
ioris follicitudine me parturientibus spiritu, quam carne peperant; e parturient
M


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1 Ephes. 4. 5.
2 Melan. polli. in loc.
3 Calvin. &
4 Marlorat. in loc.
5 Beausamis barm
6 Tom. 1. fol. 76.

x Exod. 23. 15.
5 Anton. Gue-
6 num. 6. 23.
7 zepperius. con. i. in loc.
8 canon. 34. &
9 Concil. Agedan
10 cap. 47.
11 confeff. lib. 5.
12 cap. 9.
13 ldem confess.
14 lib. 9. cap. 8.
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carne, ut in hanc temporalem nascer; corde, ut in aeternam Dei plenitutem

Now for his body: when he was missing, Joseph and Mary sought him instantly with all diligence till he was found: Behold thy father and I have sought thee weeping. Where literally note Marius, humble carriage toward her husband Joseph, and the care of them both over Christ their child. The dutiful respect of Mary toward Joseph is observed ex ordine verborum: in that thee faith, thy father and I, not, I and thy father. As Cardinall Woolfe's stile, Ego & Rex meus, I and my King, is insupportable in the Politicks; so, I and my husband insufferable in the Oeconomicks. It was Addison's edict, and it is Gods law, that all women both great and small shall give their husbands honour, and that every man shall bear rule in his own house: for the man is the husband's head, and the wife is her husband's subject: Subdita eris sub potestate viri: Thou shalt be subject to thine husband, and he shall rule over thee, Gen. 3:16. So that a woman marrying her husband, is accounted by the Civill laws a paricide, by the k figures of our land a traitor.

The next remarkable point is the ioynt care of them both over Jesus: Thy father and I have sought thee weeping. As Paul said to Timothy, fove to euer fove father, forma depositum, keep that which is committed to thee. Have a tender eye over thy child, which is a pledge of Gods goodnesse, and that haply which may move the more, flesh of thy flesh, and bone of thy bone; not onely a lively picture, but a living and a walking image of thy selfe. Baruch Sara was so glad of a child, that shee called her only fome, in Jacke, that is, laughter. How wicked then is that parent, who neglecteth his owne fleshe, his owne child, which is a token from heaven, and ordinarily the best monument of himselfe after death on earth?

As this example concerns the naturall father, so like wise the civill and ecclesiasticall: for, inuicia propositi, inuicia depositi: detrimentum pecor: ignominia poenitit, &c. Paul and Prince must seek the good of such as are under them, as Joseph and Marie did Christ, with carefull hearts, &c. In a myfitle callen sense these words intimate, when, where, and how Christ is to be found of vs.

1. When? On the third day.
2. Where? In the Temple.
3. How? Defiderabiliter; with an earnest desire to finde.

First, Christ is to be found on the third day: veri. 46. It came to passe three days after, that they found him in the Temple. The first day was the time before the law, in which, as Christ told his Apostles, all the Patriarchs and holy fathers desired to see the things which they saw, and could not see them; and to heare the things which they heard and could not heare them.

The second day was the time under the law, when also the Priests and Prophets expected Christ, but they could not finde him: therefore the Prophet Esay chirch out in his 64. Chapter, Ob that thou wouldst breake the heavens and come downe.

The third day is the present time; this acceptable time of grace; wherein Christ is to be found: hora est nuue; the house is now. Therefore to day, while it is to day seeke the Lord even while he may be found; call upon him while hee is nere; for the next day, which is the fourth day, is the time after death, and then he cannot be found or sought.

Joseph and Mary could not finde Christ among their kinsfolke, &c. Non humana cognitione, nec cognitione comprehensivus: Hee that will finde Christ, must forake friends, for he is his owne people, and his fathers house. They found him in Ierusalem, that is, in the Church among the faithful; not among barbarous Heathens, or blasphemous heretikes; his dwelling is at Si- on, there you may finde him among the Doctors in the Temple: * not in the
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the market, not in the tauerne, but in the Temple; for he is to be found in his word, in his Sacraments, among the Doctors and Preachers. If this lesson often taught, were once learned, it would make you to frequent Gods house more diligently, thirst after his word more greedily, respect Christs ambassa-
dours more reverently.

The third point to be considered is, how Christ is to be found: Socialiter, in vnitie, pater tuus & ego. God is one, and his followers are the children of peace, and his Ministers the messengers of peace, his doctrine the doctrine of peace: and therefore if we will finde him, we must follow the truth in love.

God said to the serpent: *I will put enmity between thee and the woman, and between thy seed and her seed.* But if we fecke Christ in contention, all the feud is among our felues, and not betweene Satan and vs. *Odium in nos ipfos concernimus:* all our fight is against our friends, and not against our foes.

Againe, wee must fecke Christ earnestly: *Quarebamus te & nihil extrae; Deus for felus:* and lastly, we must fecke Christ, *lachrymabiliter forrowing.*

Now may we fear for three causes as interpreters so faire:
1. Left Christ should leave her, and ascend to his Father in heauen.
2. Left he should fall into the hands of perfecutors.
3. Left he should forsake the Iews, and goe to some other nation.

So we must fecke Christ with three sorts of teares:
1. Devotion; left he withdraw his gracious countenance from vs.
2. Contrition, when he doth absent himselfe for a time.
3. Compasion, when any member of his is afflicted and perfecuted.

And he went down with them, and came to Nazareth, & was obedient to them.] As the former part of this Gospele is a parente for parents how they should inflect their children; so this latter is a glasse for children, how they should obey their parents; *Omnia enim alia Christi,* instruéllo Christiannis: For every line of Christ is a copy for a Christian. In that therefore the Lord of all hath committed himselfe to the government of his supposed father, and vnderling mother, as *Hierome notably, Venerabatur mairem,* *sciuit ispe erat patri; colbat nutritium,* *quiem nutriterat;* and that for the space of thirty yeares, executing filial and economicall duties in their house; what doth he but teach obedience to superiors? especially that children should honour their father and mother, albeit they be neuer so meane; for this subjection is a vertue, not a weakenesse.

If parents inoyne things unvfull, and contrary to Scripture, then, as expostours upon this text commonly note, wee must preferre our Father in heauen before our fathers on earth, and say with Christ, *How happened that ye sought me?* *Wilt ye not that I must goe about Gods business?* Otherwise we must not offend them so much as with a wrae looke. See decalog. com. 5.

The dutifull child shall i prosper as Christ, in favour with God and men: but gracefull *Cham* shall be curfed; rebellious *Abifdon:* disobedient *m Phineas* and *Hophni* shall not live out halfe their daies. It was Gods law, that the stubborne child should be flone to death openly, that all might feare and fear. By the *common lawes,* he that murtheres his parent, is reputed a pety traitor. By the *Ciuill* lawes in old time, an offencr in that kinde was foued in a facke, with a dogge, a cocke, a viper, and an ape, and cast into some deeper water, as unworthy to reaphe the benefit of any element. For so *Thurlie* doth excellently glasse that law: *Vt quiescum necesse, unde inesse est, careret quis rebus omnibus, ex quibus omnino fesse dicimus. Etenim quid est tam commune, quam spiritus vivus? terra mortuus? mare fluidum? litus ekielii? librum vivum, dum possit, ut ducere animum de calo non possit: ita mortuum, ut corum offa terra non tangat: ita salutare fluidibus, ut muniam
d%abstemur.
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Seeing that we have diverse gifts according to the grace that is given unto us, &c.

Other is of opinion, that this Epistle should be capite brevior, & sine proxier; shorter in the beginning, longer at the end. For the beginning appertains unto the conclusion of the Epistle for Sunday before; and the end to be the beginning of the Epistle for Sunday following: yet so, that it may be both read and expounded as a text absolute in it selfe. The finall whereof is, that we must in play and improve the manifold gifts of God unto the glory of his name, and good of his people.
This exhortation is inferred upon a familiar comparison vned in the words immediately before: for as we have many members in one body, and all members have not one office: so we being many, are one body in Christ, and every man among ourselves one another's members. In which obsteve soure instructions.

First, as the members are not made by their owne vertue, but created by Gods almightie power, before they could execute any function in the body; nor members becaule working, but on the contrary; working becaule members: in like sort, Christians are not members of Christ through their owne good works, but they doe good works, becaule they be members, and infered into Christ: as the tree brings forth the fruit, and not the fruit the tree. The Papists then in their works of congiutue, run too much vpon the figure called _vocation_ , setting the cart before the horse, merit before mercie. _Potes are desicere_ (faith _Augustine_) sed teipsum recicere non potes, idcirco, qui te fecit.

Secondly, the members are well content with their seuerall offices and place; the softe is not grieved at the heads supremacye neither doth the nofe maligne the eye, nor eye count to be tongue, but every one performs his function without any faction: even so wee which are members of Christ's mytically body, must be content with our _vocation_ and calling, neither envying such as are above, nor desdising such as are vnder vs. _Although there be diversities of gifts, yet but one spirit: diversities of administrations, yet but one Lord; diversities of operations, yet but one God, who worketh all in all._

_Are all Apostles? are all teachers? are all workers of miracles? have all the gift of healing? doe all speake with tongues? doe all interpret? It is God who worketh all in all; communicating indifferentely spiritual life to all his members; in somuch as the least is a member of his body so well as the greatest. In this respect all parts are peeces._

Albeit (I say) there be diuerse gifts, and diuerse measures of gifts, and so by consequence for fashion and function an impurity; yet because they be _do_ natues, grants, and graces, as it is said here, the mighty may not beorne the mean, nor the meane emu the mighty, no part must be pert. _For what hast thou that thou hast not receiv'd? He that appointed thee mouth or eye, might have made thee foot or hand. Againe, no member ought to mutter again against head or fellow; for the myticallyall body of Christ is all faire: _Tota pulchra es amica mea_ : now beauty consists in variety of colours, and in a conicme disposition of sundry different parts. _If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But God hath in a most sweet order, disposed the members ebery one of them in the body: first, Apostles; secondly, Prophets; thirdly, teachers; then, workers of miracles; after that, the gift of healing; helpers, governors, diversities of tongues._

He then that affects in the Church an hotch potch paritie, martyrs, and marres Christ's body, which is, _sua omnem, &c._ a body fitted knight together by every ioynr: Ephesians 4.15.

Thirdly, there is a sympathy betweene the members of the natural body; _for if one suffer, all suffer with it, if one member be had in honour, all the members rejoice with it._ So Paul in this Scripture: _Be merry with them that be merry, weep with them that weep._ Paine is often leaftened by pity; passion is releaced in one by compation of many. _Minus fit quod passus vnum membro, fit compassionis alia membro, nec ipsa mals recreatio fit per communiones clades, sed per solatium amitiatis; ut quamvis alii ferendo patiuntur, alii cognosco, cendo compassionis: Communis fit tamen tribulatio, quius probatio, sestes, delectio, spiritusque commune est._ He that hath neere his fellow-feeling, may suspect worthily that he is not a litley member of Christ; for his body is coupled, and knit together throughout euery ioynr, wherewith one miniftreth to another. If then wee doe not _bear one another's burdens, and feele_
one another's misery, we are not knit together by the sinewes of true: and if not knit to the body, no part of the body.

Fourthly, there is no dead or idle member in the body, but every one helps another, and is serviceable for the good of the whole: the eye doth direct the head, and the hand guard the eye; the nose smells for all, tongue speaks for all, hand works for all. "The eye cannot say to the hand, I have no need of thee; nor the hand again to the feet, I have no need of you: but every part seekes another, and not his owne good."

In like sort, the wife Counsellor must see for all; the tall Scudier fight for all; the judicious clerke write for all: as "Occam said vnto the Emperour Lewis; If you will defend me with your Sword, I will defend you with my pen." Seeing we have divers gifts, according to the grace given vnto vs; if a man have the gift of prophecy, let him have it, &c.

The duties here mentioned, are partly

Publike; If a man have the gift of prophecy, &c.

Private; If a man show merie, let him doe it with cheerfulnesse.

The publike concernes things

Doctrine: Theoricaal; as prophecying and teaching.

Practical; as exhortation.

Discipline; Let him that ruleth doe it with diligence.

Temporall; If any man give, let him doe it with singleness.

If any man have the gift of prophecy, let him have it agreeing to the faith.] A Prophet in old time foretold things to come: but under the Gospel a Prophet is he that interprets the Prophets; he that shewes Christ is come, spoken of by the mouth of all his holy Prophets ever since the world began. A Preacher is a Prophet, as the word is vised, 1. Cor. 14. 1. and 1. Cor. 13. we know in part, we prophecy in part. A Preacher then must teach agreeing to the faith; that is, according to the Scripture, which is a rule of faith; or according to the Creed, which is an abridgement of that rule; for "other foundation can no man lay, then that which is laid, Christ Jesus."

He that will edifie Gods house, must build vpon Christ, and square all his doctrine agreeing to the rule of truth. "If any man speake, let him talke as the words of God. It is not said here, that a Prophet ought to vse no booke but the Bible; no Commentarie but the Creed; for that is too spirituall (as "Marlorat notes.") He that will preach agreeing to the Scripture, must reade the best expositors of the Scripture: for, as "Bernard said, all bookees are written for the bettering of the conscience, which is the booke of the soule: so we must examine all bookees, especialy treatises of Divinitty, for the better understanding of this one booke, which is \\n
Neither is it said here, that the Prophet in the pulpit must speake nothing besides plaine text, but only that he must exercise his gift agreeing to faiths analogie, "where the seuerall rules, teaching the wholesome words of Christ, and confentering to the doctrine which is agreeable to godinesse: for whatsoever is deuced out of Gods booke by necessarie consequence, must be received as his word; let him that hath the gift of prophesie, have it agreeing to the faith.

Or as another interpret; to beget and confirm faith in vs eternmore. For, if a Prophet rise among you, saying, Let vs goe after other Gods and serve them, &c. thus shall not harken vnto the words of the Prophet, Deut. 13. 1. The true Prophet is he, "Cuius in orae verbum viva, cuius in more verba viva.

Or, as "Melan. and "most of the most anciant fathers, according to the proportion of faith and grace given. "As if he should say, Whoeuer is called by the Church lawfully to preach the word, let him abide therein according to the measure of his gift: for God hath given to some more, to some leffe, and often blesteth him that hath leffe more then him that hath more., Let every man
man therefore exercise his talent with faith and diligence, to the best edification
of God's people committed to his charge: so likewise, let him that hath an office,
write on his office; let him that teacheth, take heed to his doctrine; let
him that exhorteth give attendance to his exhortation, according to the propor-
tion of grace. Let not any suffer his talents to rust, but employ them, and to mul-
tiply them unto the Donors glory; who gave some to bee Apostles, and some
Prophets, and some Evangelists, and some Pastors and Teachers for the gathering
together of the Saints, for the works of the ministry, and for the edification of the
body of Christ.

If any gie, let him doe it with singlenesse.] With an upright intention, not
to be fene of men, or to gaine much by gying a little; for that is not simpli-
city but duplicity.

Or because Paul speaks of Deacons, publike guardians of the poore, such
as we call Almoners and curriers; he would not have them take subsily for
their owne benefit, but simply for the common good, distributing the Chur-
ches benevolence committed unto their charge, without respect of persons,
according to the feerall necessities of the Saints.

Let him that ruleth, doe it with diligence.] The slothfull and idle person is the
devils shop; there hee workes, ever bure when men are lafe. Wherefore doe
that which is in thine hand with all thy power; especiallie, take heed that thou doe
not the worke of the Lord negligently. That which Christ said of our redemption,
every Christian must lay of his particular vocation: It is meat and drinke
for me to doe my fathers will. Unto diligence there are two maine motiues.

1. In regard of God, who bestowes his gifts for this end, that they may be
well employed in his holy seruice.

2. In respect of our felues: for unto every one that hath, it shall be given,
and he shall have abundance; and from him that hath not, even that he hath shalbe taken
away.

Generall: 

Hate that which is cruel, cleave to that which is good.

Faith: Be fervent in spirit: continue in prayer.

Hope: Rejoice in hope, be patient in tribulation.

Superiours: In giving honour goe one before another.

Equalls: Be kind one to another with brotherly love.

Inferiours: Distributing to the necessities of the Saints: harboring the dispa\ned: equalling our felues to them of the lower sort.

 Forgiving: Bless them that persecute you, &c.

All which offices are to be performed 

Farely.

Fullely.

Fitley.

Farely, with cheerfulness and compassion: Bee merry with the merry;
Weepe with such as weepe.

Fullely, without sloth or difsimulation: Let one be without dissimulation.

Fitley: Apply your felues to the time: for there is a time for all things: and
this is the time. doth m fit the place better, then See Luther.
pref. Eralm. Martyr. in loc.

His meaning is not, that wee should alter our manners and religion according
to the time; like the Polypus and Camelian: for in the beginning of this
chapter he doth aduise the contrary; Fashion not your selues according to the
world. But that we should apprehend the best thing, doe good in the Church,
evermore redeeming the time: Ephes. 5. 16. so that we be sure to serve God
in obseruing the time.
The Second Sunday after the Epiphany


There was a marriage in Cana, &c.

Marriage is honourable (faith the Father.
Honoured of God the Sonne.
Holy Ghost.

Father, instituting it at the purest time, in the best place: for it was his first ordinance in paradise, when man was innocent.

Honoured of God the Sonne by his presence and first miracle, wrought (as the text faith) at a wedding.

Honoured of God the Holy Ghost, who did overshadow the betrothed virgin Marias Christi mother.

Deede: for in the worlds vnierfall deluge, married persons and couples only were deliver-
red: Gen. 7.

Honoured of the whole blessed Triinitie, both in Word: comparing it to the kingdom of heaven;
and holinesse to a wedding garment: call-
ing it a great mystery, representing the
spiritual union betweene Christ and his
Church.

Honoured by the primitive Fathers as a fruitfull seminary, which fills earth with men, and heaven with Saints. Honoured of Jews, honoured of Gentiles; honoured of all, except heretikes and Papists: herein appearing rather like duxills, than Diuines, as Paul tells vs, 1 Tim. 4.

The Papists in making marriage a sacrament, seeme to commend it more then vs: but in affirming, that holy Priesthood is profaned by this holy sac-
rament, to honour it as the Jews honoured Christ, in clothing him with
a Purple robe.

Marriage is a sacrament, and yet a sacrilege. So Bellarmine plainly: Conuugia post secolennia voto, non cunbriia, sed sacrilegia: so the rest of that vnchrist generation generally, such as vow, first chafitic, then marry: begin in the spirit, and end in the flesh: mad men (faith Luther) not understanding what is the spirit, or what is the flesh. For in singel life to burne with lust, and when one concubine will not fure, to commit villanie with many strumpets, are manifest workes of the flesh: on the contrary, for a man to loue his owne wife to governe his familie, to bring vp his children in instruction and information of the Lord, are fruits of the spirit.

We might rather say, that in heat of youth (as Augustine speaks) inquiet et adolscencea, to vow singel life, were a sinne: for whatsoever is not of faith is sinne. Sed de talibus perpetua virginitatea voti sides nulla, nulla in sacris literis est litera.

* Saint Ambroxe writes peremptorily, that all the twelve Apostles had wiues, except Saint John: and almost all the Romish Poffills obserue, that John was the bridegrome at this wedding. If this annotation be true why do they condemne marriage in Poffills? If false, why do they infen it for currant, as well in their * accurate new writers, as in their old futile Friers.

If any desire to be further satisfied in this curiosite, let him read Maldonat upon the first of Saint Jo[...], in the preamble; and Cardinali Barronius annal. Tom. 1. fol. 94.
The second Sunday after the Epiphany

1. The occasion of the miracle; want of wine at a wedding, described by circumstances of place and time. 

In this history foure things are remarkable.

i. The miracle itselfe: verse 6. 7. 8. 9.

2. Certaine passages of speech vpon this occasion, betweene Christ and his disciples.

3. The conseqent and effect of the miracle: verse 11.

And the third day. These circumstances of time, place, persons, are set downe to confirme the truth of the miracle. The time was the third day: mystically there are three dayes of the world: the first, before the law: the second, under the law: the third, after the law. The world was instructed before the law by the Patriarches example: by the writings of the Prophets under the law: but in the third day, which is the Gospels acceptable time, by Christ and his miracles. Or literally, the third day from his being in the wilderness, as Euthymius; or, the third day after his conference with Nathaniel, as Epiphanius; or, the third day after he came into Galilee, as Iansenius. I like the conceit of Rupertus, affirming, that the Conjunction [and] doth send the reader to that which is laid before, to wit, in the first Chapter, verse 35. The next day John ftood, and two of his disciples, &c. This is the first day. The second day is mentioned in the 43. verse, The day following Jesus would goe into Galilee. Now the third day this marriage was in Cana so soone then as Christ had called his disciples, he presently begins to mannifest himselfe, both in his words, and in his workes: and because this was his first miracle, wee should give the greater attention to it.

There was a marriage. This intuinates, it was a solemn meeting, not a clandestine marriage; done not in a corner secretly, but after a publicke fashion, with consent of parents and friends openly. Such was the custome in old time: Tobit 7. Judges 14. where Samson marriage was laid to continue seven daies: and it is well retaine in our age; the Church appointing that all marriages ought to be performed with the well will of friends in the most publicke place, at the most publicke time, betweene eight and twelve in the forenoon; the which is a renewed old canon of the Councell of Athens, and of Eusebius, Bishop of Rome, writing thus vnto the Prelates of Africa: Non fieri legitima matrimonia; nisi ab his qui super ipsam dominionem habent; & a quibus custodiatur, petatur; & a rebus sanctis, & sanctis vetustatis, honoretur immortale cum precibus benedictis: alter praemium non coningit, sed adulteria, &c.

In Cana a City of Galile. There were two Canaes, one called Cane the greater, neere the coast of Tyrus and Sidon, Isaiah 19. 28. from whence the good Cananite woman came: Matthew 15. 21. This other was Cane the lesser, neere Nazareth, from whence Simon the Cananite: Matthew 10. 4.

Cana signifieth a kine; Galile, transmigration. Hereby signifying typically, that Christ delights in their company, who be fervent in devotion, and are willing to passe from things earthly, to things heavenly: or intuinating, that matrimoniall love shall only continue but in this our pilgrimage, for in heaven, we shall neither have wines, neither haue wine bestowed in marriage: Matthew 22. 10.

Some note that Galile signifieth rotation: intimating the mutable changes and chances in this estate. Concerning this, and the like, I fend the reader to Bibliothec. corn. Tom. 1. fol. 217.

If I durste venture vpon any mysticall exposition, it should be this; A marriage ought to be made in Cane of Galile: that is, in an honest desire to see
The mother of Jesus.] Not as other writers usually, the virgin: or as other Evangelists, Mary; but the mother of Jesus. Because the seeds of Apollinaris, Valentineins, and other heretics, denying Christ's humanity, were sown in S. John's age.

Was there.] Cana was near Nazareth, and it is thought probable by most interpreters as well old as new, that either the bridegroom, or the bride, was cozen to v Marie; so that upon neighbourhood and affinity she came to this wedding, as a favourer, and furtherer of the business: a wife Mary was no busy body, nor prating idle goffip, but gadding from house to house. We read only that she visited her cozen Elizabeth, and here was present at the marriage feast of another especial friend, who was deare in blood, and necere in place.

And Jesus was called also and his disciples.] This example may teach all inquirers, especially parents, to bid such guests unto their children's marriage dinner, as are modest and religious. At such meetings, usually, wild wantons are best welcome. Grace pertons are for a funeral, mad merry people for a wedding: if Christ preach, or sober Mary be present, all the sport is spilt. These are spots in your low-feasts, as S. Jude speaks: infinite such men as Christ, such women as Marie, who may be patercnes unto the new married of lowly and lonely carriage.

Secondly, the example of Christ, of the Virgin, of the Disciples, is a sufficient warrant for men to call, and for men to come unto neighbourly meetings, and friendly feasts, as occasion is offered. It is written of Philip, &c. and the like, that great Diuine, that he was exceeding courteous in this kind; often invited, often inviting. Rejoice with them that rejoice, faith Paul: We may be merry (faith Luther) at a feast, and recreate our selves, with pleasant tales; which may feede the minde, as meate doth the maw. See Luther. posil. maior. in loc.

But wee must anoyd in our merriments all drunkennesse and surfeiting: There was no little wine prepared for this feast, that the pots were empty, before the pates were full: such a necessary want, as that Christ miraculously supplied it.

Ecclesiastes hath pronounced a woe to that land whose Princes eat in the morning: that is, by surfeiting and riot devoure their estate so soone as it comes into their hands; even in the morn of their youth, and afterward lose by base courtes in their afternoone. What a woe then hangs over that country, where both Princes and people too, rule vp early to follow drunkennesse? when a man of meane quality will waste so much upon his wedding dinner, as might have fed him and his all the yeere; and so much upon his wedding garment, as happily might have clothed him all his life. Surely the deuili danceat such a marriage, Christ is not present.

Christ is invited into a Prayer.

First by prayer, as yong Tobith and Sara, who being together in the bride-chamber, and, as the holy faith, in the bride-bed, rose againe to begge a blessing of God after this fort: Blessed art thou O God of our fathers, &c, and bec saide with him, Amen.

Every regenerate man is God's house; and God's house is called the house of prayer. I know that text is expounded by Christ of the Temple material, yet it may not vnfitly be considered of the Temple mystical. If then every good man be a priest, as S. Peter calls him; a Church, as S. Paul terms him, it is meet he should vndertakeno businesse, especially such a maaine matter as mariage, without often and hearty prayer.

Secondly,
Secondly, Christ is called to our wedding by good intentions, in this enterprise, which are principally three.

If a man in the fear of God, vndertake this honourable estate, for these good ends, he calls as it were Christ and God to his wedding: but he that marris vnauditely, lightly, wantonly, like fruit beastes having no understanding, doth invite Satan and his renellers, and then no maruell if that which was ordained for his helpe, turne to his hurt. For in this the philosopher truly: (Corruptio optimiti petet:)

*And his Disciples.] Christ was invited for his mothers sake, the Disciples for Christ. They went but invited.

Here I might remember *S. Hieronem aduice to Neposion: Conmnia tibi sunt vitanda secularium; & maximè coram qui honoribus tument. Facite contemnitar clericis, qui sepe vocatos ad prandium, ire non recusat: munuam pete turas: aut accipium requiris.

*Epiphanum is of opinion that Ioseph was dead before this time, because there is no mention made of him in the Gospel, after his going vp to Hierusalem at the Paffion, Luke 2. therefore no maruell if he were not bid with Christ and his Disciples.

Divines have rendred sundry reasons, why Christ and his company being invited came to this wedding.

First (as our Church doth speake) to beautifie with his presence this holy calling: *Confrimare voluit, quod ipsa secti, nuptias: *and it was exceeding fit that Christ should worke his miracle, for the confirmation of Gods first ordinance.

Secondly, to manifest his humility, vouchsafing to visit the meanest.

Thirdly, to certifie the spiritual marriage betwene the Church and himselfe: *Seuuerus Antiochenus orat. 161. *vi citatur in Grec. cenat. & a Maldonat. in loc.

Fourthly, that he might mak this miracle at this solemn celebrite: *Mt. raccis potius quotidium erat, quam conumfus gratia profiscens.

We cannot now feaft Christ in his perion; but wee may feede him in his miniwers, in his members. Invite therefore the good man, and the poore man, as * Job faith, *If I have eaten my morsels alone, and the fatherleffe have not eaten thereof. *As *Amos complained of the rich gluttons in his time, *devouring the Lames of the flockes, and calues out of the Stall, drinking wine in bowls, and anointing themselves with the chiefest ointments, and singing to the viole: *but no man (faith the Prophet) is sorry for the affliction of Ioseph. *If thou wilt feaft Christ, invite the Disciples, invite *Mary, the fatherleffe, the widowe: *for he protels openly; *whatsoever is done unto the least of my brethren, is done unto me.

*And when the wine failed.] Want at a wedding *deth intimate the discontentment and vanitie of earthly pleasure, *that even in laughing the heart is forscomfull, and the end of mirth is heavinesse: *Proverbs 4. 13. Eccestasie 2. 1.

We need not dispute curiously whether this want was occasioned either by the pouerie of the parties inviting, or by the riotus intempert of the guests invited, or by the lauth negligence of the serturers, or by the multitude of acquaintance, who came, not called, as it is usual at such meetings: it is enough for vs to know, that it came to paffe by Gods all seeing prudence, that our Saviour might manifest his glorie. For, as it is laid of him that was borne binte, *John 9. Neither hath this man sinned, nor his parents, but that the works of God should be worked on him: *so neither the matter of the feast, nor the guests, nor the serturers offended in that the wine failed; only this happened for our good, and Christs glory.
The second Sunday after the Epiphany

They have no wine. This speech is grounded upon faith, hope and charity. Faith, in that she believed Christ was able: hope, being thoroughly persuaded Christ was willing miraculously to supply this want. Her words are but three vinum non habebus: an indistinct short narration; not an optative long oration. Hereby reaching vs, that albeit in regard of our miserie, nothing can be fayd too much; yet in respect of Christ's merie, one word is enough, as being more willing to releace then we to request.

Lately, this is a demonstration of her charitie; being solicitous for her good friends, accounting their want her woe. For if one member of Christ's mystical body suffer, all suffer with it: and therefore the good Virgin out of sympathy, perceiving the wine would faile, cried vnto her Sonne, they have no wine.

Shee could not but be full of pity, whoe carried in her wombe nine moneths the God of compassion. If a man hold an apple in his hand all the forenoon, he will finde of it all the afternoone. Mary did invovme the father of mercies: her bowelles therefore must needs be very compassionat. Nam et ante mentem repulsi quam vinctum, & cunct procefsit ex vero, non recessit ab animo. As Mary to Christ, they have no wine; so I to you, the poore have no corne. For their supply (God be thanked) as yet we need no miracle, but onely your mercie. 1 S. Peter said to the begging cripple: Siler and gold have I none but such as I have that give I thee. In the Name of Jesus Christ rise vp and walke. But our 8 lines if not our lips, vter the contrary; compassion and pitie haue wee none, but goods and corne which we haue guie we not.

h Julius Cesar gloried in nothing so much as in pardoning his enemies, and gratifying his friends. Hee did beleue as a Pagan, but workes as a Chrisitian: but hee feare many beleue like Christians, but liue like Pagans.

The fablet diuantan presflith his aduertarie with two premisles, that hee may bringe him to an aburd conclusion. Satan is the moft cunning sophister, hee both premittet duo, delicias et divinia. Now we must denye the first proposicion flatly, and distinguiishing of the second. And this distinction must be a division, and this division Christ's division: Dividere pariteribus, Give to the poore.

Master Tyndall being a diligent Preacher, and a great student, allotted two dayes in every weeke, monady, and saturday, to visitt the sick and to releace the poore, which he termed his owne dayes of paatime: a sweet recreatyon (as Ambrose speakes) in alieno remediio vulnera mori curare: To benefit our selves in helping other. In our time we want such women as Mary, such men as Tyndall, &c.

Why shall manifest how Mary came by this faith, hope, charitie? how shee beleued Christ to be God, and able to doe wonders? Answere is made, first, that shee might understand this by a diuine revelation: for Gabriel an harbinger of heauen told so much vnto her: He shall be great, and shall be called the Sonne of the most high: and he shall raigne over the house of Iacob for ever, and of his kingdom shall be no end.

Secondly, by the preaching of John the Baptist, openly proclaiming Christ to be the Lambe of God who taketh away the sinnes of the world.

Thirdly, by the diligent obseruation of Christs doctrine both abroad and at home: for the text faith in the second of S. Luke, that Mary kept al those sayings and pondered them in her heart. Where by the way note, what an excellent thing it is to marke the words of the Preacher, and falsely to lay them vp in our heart as in a treasoure houfe, that as occasion is offered at any time, they may be ready for our use.

What have I doe with thee There is some difference betweene the Protestants and Papists about this answer, which seemes exceeding hard and harsh. I will therefore follow S. Augustines exposition, as an indifferent luge betweene both: Operatur est falsa divina non agnoest viscerum hominum.
The Second Sunday after the Epiphany

What have I to do with thee? To wit, in this business. I had mine humane weaknesses from thee: but to work miracles is a divine power; and therefore why should I respect my mother in matters appertaining to the communion of my Father? as it is in this dayes Epistle. Let him that hath an office wait on his office. Hence we may learn, that respect of kindred ought not to bee the principal motion in doing our duty, but Gods glory; neglecting father and mother, wife and children, brethren and sisters, and our owne life, to doe the will of our heavenly father. Piacatam genus est impium esse pro domino.

Secondly, this doth shew that God doth correct his saints until their good hour. Thirdly, Christ answereth roughly, lest we should account his mother our mediatrix and advocate. For hee foretold the superfluition of popery, making Mary the Queene of heaven, and aligning greater dignity to the mother, then to the Sonne. For whereas Gods kingdom consists of his justice and mercie, the Papists attribute the greatest part, which is mercie, to Mary, making her High Chancellor, and Christ, as it were chief justlice: so that a poore client may well appeal from the tribunal of God, to the court of our Lady. The whole Church doth sing.

Behold their new Pater noster, answerable to Bonaventures Praelecter. It is their owne for the matter, albeit as yet they are in debt for the forme.

Mater nostra quae est in coeli: O verum materem, qua semper monstrat se esse materem: melior quam decem matres, stiagae, vos materem landunnus, vi Bonaventura in praclterio virginis ad hymnam Ambrogi.

Sanctificetur nomen tuum: Nomen tuum virtutis (inquit d. Idiesius) ut ad eorum invocacionem colorem diecit, infernæ conturbatur: inestable suo modo nomen, ut in nomine tuo stabatur omnem genew, col-simium, terræstrium, & infernorum.

Adueniatis regnum tuum: Es enim in tua coeli, & dominus mundi sicini in eo docto-rum panceritis, & indociliorum terror consensit.

Fiat voluntas tua: Nam tu potes iuber filium, qui potest omnia: sancta Bonaventura dicit, & Ecclesiae dicit: Beati, qui timent dominam nostram, & beati omnes, qui sicient faciunt voluntatem suam. (Panem nostrum quotidiam de nobis bode.) Nam ob unam mare petuntur omnia, quas filius Christus semper infans esset. Oculi nostris isserant in te dominum, mutis nobis cubam & ecam.

Demitt nobis debita nostra: Es enim mater gratie & misericordiae; regina misericordiae, &c. Bonaventura ter. 2. de Maria.

Et ne nos inducas in tentationem: Es enim in exordium salutis nostra, quapropter in omnibus presciimi reficte feliam maris: voca & clama Mariam. Ipsa enim est aurora quanam in mari firmatur, & est unius quod a hominum tentationum flutub librarum.

Sed libera nos a malo: Tus nob ob hoste protege, ac horae mortis suscepi; ut habeas ecclesiam tuam. Ad eam venire omnis qui laboratis, & tribulati estis, & refri- gerium dabim animabus vestriis. Te precor missimam virginum geneman, ut in tremendo & terribili indicia meilibere & processa a pani inferni.

Quia tua est regnum, potestia, & gloria: Laus Deo virginique mater; sicci communitur in librorum Spilogo, papiscule, virginicae.


N. O woman.
O woman.] Hence the Montanists and Valentinians absurdly gather, that Christ was not the Sonne of Mary: yet (as Augustine notes) even the same Evangelist in the same place, calls her againe and againe, the mother of Jesus. Our Sauiour happily called her woman, not mother, to signify that he was greater then her child; that his elect people might acknowledge him to bee the Sonne of God; as they knew he was the sonne of Mary: or 2 woman, because then a widow.

Mine hour is not yet come.] Some read this clause with an interrogation; Is not mine hour yet come? Am I not yet of sufficient yeeres and discretion, to manage my businesse without your direction? The hour is now come wherein you must obey my commands, as I have submitted my selfe heretofore to yours.

v Other interpret this of his passion, according to that of our evangelist, chapter 7. 30. No man layd hands on him, because his hour was not yet come. As if Christ's meaning were this: In miracles acted by the finger of God, I have nothing to doe with thee: but when my weak flesh which I tooke from thee, shall be crucified, in that hour I will acknowledge you to be my mother. And so we read, John 19. 25. Then stood by the crofe of Jesus, his mother: and when Iefus saw his mother, and the disciple standing by, whom he loved, he said unto his mother: woman, behold thy Sonne.

But it is expounded most aptly, that it was not as yet an opportune time to worke the miracle, because the want of wine was not generally perceived and manifesterd. It is Gods hour when wee most need. Cum enne carnale concilium & auxiliun cессauerint: when all men and meanes are wanting, ª God is a present helpe in trouble.

This one clause then b insinuates our Saviours,
The third Sunday after the Epiphany.


I did alway thinke of griefes, as ! Augustine of graces: Alter aliquando fructuosiss est donis paucrioribus, sed potioribus, alter inferioribus sed pluribus: One man ediseth his hearers with many, though he lesser and another with few, but fit; short, but sweet. I passe therefore from the miracle, to the consequent and effect.

The which is twofold; 1. The manifestation of Christ's glory.

2. The confirmation of his Disciples faith.

Christ in his morals instructeth vs to live well; in his miracles to beleue well. And therefore this fast increaseth the Disciples faith, and illustrating his honor, Omnem sunit punctum, quae miscevis utile dulce.

The Epistle R o m . 12. 6.

Bee not wise in your owne opinion, &c.

Saint Paul exHORTS VS in this Epistle; not to hurt, but rather helpe our enemies.

Not to Conceiving that which is good, as Wifedome: Re not wise in your owne opinion. and many: Provide things honest in the sight of all men.

Rending that which is evil: ver. 17. Recompence no man euill for euill: and ver. 19. Revenge not your selues, &c.

Peace: ver. 18. If it be possible, live peaceably with all men. ver. 20. If thine enemy hunger; feed him.

But to helpe by preferring Patience: ver. 21. Bee not overcome of euill, but recompense euill with good.

Be not wise.] Not in your fumes, nor owne fumes: not in your selues and owne conceit. If any man among you serueth to be wise, let him be a fool, that he may be wise. Seest thou a man base him in his matters and haughty? there is more hope of a fool, then of him. It is recorded as a great fault in Charles, Duke of Burgundie, that he fell done, never followed the counsell of litter. On the contrary, Moses, a man learned in all wisdom of the Egyptians, and mighty both in words and deeds, obeyed the voice of his father in law Jethro, doing according to his aduice: Exod. 18. 24. Saul harkned into the counsell of his tenant: 1. Sam. 9. Agamemnon in Homer, wished for ten Nestors. Alexander Scevors never determined any thing of moment, without the advice of twenty judicious Lawyers. It is a great part of wifedome, yea the first entrance to knowledge; seere quadruples; not to bee too wise, or in your opinion too wise, that we neglect others helpe. The Pope in this respect (as Roder iu, Bishop of Zamora well obserued) is most unfortunat. For though he hath all things at command, yet overmuch flanders in need of one thing, to wit, a faithfull counsellor.

The Romans at this time being Lords of the world, were puffed vp exceedingly with the greatness of their gifts, and largesse of their Empire: Paul therefore did often (as Chrysostome notes) inculate this exhortation, in this Chapter twice, that it might be remembred once.

The men of England, yea the women of England, abusing the great light of the Gospel, and long peace, are grown wise to wife, that many will take upon them to teach even their most learned teachers; and therefore we must againe and againe preach and pruife this one lesson: Be not wise in your owne opinion. Let no man presume to know more then is meet for him to know; but to judge
judge of himselfe that he be gentle and sober, according as God hath dealt to every man the measure of faith.

Or as "other expound it, be not wise to your selues: but as "Salomon speaks. 

Let thy fountains flow forth, and the rivers of waters in the streets: according to the measure of grace, proceeding from the fountaine of goodnesse, communicate thy wifdom to other, hid not thy talent.

To one is given by the Spirit the word of wifdome, 

tanquam luminare maius;" unto another the word of knowledge, 
tanquam luminare minus; unto another prophecy, unto another faith, unto another "dieruifitie of language, 
tanquam fettle, as farres in the firmament of the Church. Our light then must shine before men, and we must waft our selues for the good of fuch as are in Gods house. The candle must not be put under a bulfe, but on a candlefieche. 

Scire omnibus est, nil te seire hoc fiat alter. If thou wilt be onely wifhe to thy felfe, thou fhalt at laft turne fiddle. For as water standing ftil is foonie peddle: to the gifts of the minde not imployed are impaired. "Africanus fayd truly, that wifhe begat wifdome: 

Vbi me genuit, mater peperit memoria.

Let vs nor then inclufe truth and the knowledge thereof, it is common. If we make it private, we shall bee deprifed of it. As "Augustine faydly: 

Non licet habere privatam, ne priuemor ed. "When Christ ascended vp on high, hee gave gifts to men, among other the gift of wifdome, for the gathering together of the Saints, for the worke of the miniftrie, for the building vp of his myfticall body. Wifdomethen is not given only for thy felfe, but for other. among the refte even for thine enemies, that the Lord God might dwell among them.

Secondly, we may not conceale our sanctimonie. 

Provide things honest in the fight of all men. as Paul expounds Paul. 

& Gine none offence neither to the lawes nor to the Grecians, nor to the Church of God. 

For as a man muft have care of his confience before God; fo likewise of his credit before men.

Before men, but not before God, as the vaine-glorious hypocrites, 

Herod within, John without, painted tombs, as Christ aptly: 

Sepulchra quasi semipulchra, exteri\:*"iniuida, interni\:* fatisida. 

Before God, but not before men, as the malecote, & vn discrete professor, by whose euill example the name of God is often blafphemed.

Neither before God nor men: as the shamefle ruffins and Atheifts of the world, whose glory is their fame, delighting in douine euill, and boastling of iniquiteit; reputing dishoneste no dishonest, but the top of their gallantie. So Saint "Augustine writes of himfelfe before he was Saint: 

Vbi non superat quod admiffit aegarer perditis, fingebam me feciffae, quod non feceram, ne videfer abfister, quod eram innocens.

Some provide 

Both before God and men; as "Elizabeth and Zacharias, who were juft before God, and vnprereoule before men: to mutt every Christian abstaine, fo far as he can, from all appearance of euill: yet this honest care of our carriage muft not be to pleafe men, but only to please God. As S. Peter interprets S. Paul; Have your conversation honest, that which they fpeak euill of you, as of euill doers, may be by your good works, which they fhall fee, glorifie God in the day of the vi-fitation. Let your light (if Christ) shine before men; not only that they may fee your good works, but also that feeing, they may glori-fie your father which is in heaven. 

"Vbi hoc ipsi tu quod bonum per bona opera placat hominum, non sibi fini coftissimae vi hominibus placet, sed referat, hoc ad laudem Dei, & propriacem placet hominibus, vi in illo glorificetur Deus."

As we may not conceale from our enemie wifdome and knowledge which are good: so much fuche render euill. Recompence to none euill for euill."

A Magistrate may punifh a malefactor, and to promulguel, render malum pene. 

But
The third Sunday after the Epiphany.

But this is not to recom pense evil for evil, but good for evil: because the

Our owne wrath.

The which may be construed of Adversaries anger.

Gods judgement.

Of our owne wrath, as "Ambrose: resiste vre, si potes; cede si non potes. An haftie
colerick man is like one that dwellles in a thatched house, who being rich in the
morne, through sudden fire is a beggar ere night. It is extreme folly to doe any
thing in furie; but wisdom to give place and space to wrath. It was an excellent
decree of "Theodosius, enacted by the counsell of S. Ambrose, that execution after
a feneare sentence should be deferred thirty days: or ira decolla, durior emendari
possit sententia, that all heat of contention allaid, if need require, the feueritie
of the confure might be qualified and moderated.

Secondly, this may be construed of our "adversaries anger: for as a thunder
and gunnes hurt not any thing which yeelds vnto their furie, but onely that
which is hard and stiffe; so the raging and roaring of our foes are best quelled
by patience. Turne to the brailing curre, and he will be more fierce; but ride
on neglecting him, and he will foone be quiet. You may turne the proverbe:
"Vetere in urinam ferendo vices noniam."

Thirdly, this may be construed of Gods judgement, and that b most fitly:
for to God onely vengeance belongs, and he will venge our caufe. The malici-
cious man in reuiling thee, doth "creature vp wrath against the day of wrath,
and therefor give place to Gods wrath: "Cast all your care on him for bee careth
for you.

Yea, but may wee not complaine to the Magistrate for redresse of injuries?
Surely, for he is Gods lieutenant on earth, and therefore, the vulgar Latine,
\textit{vosmetipsos defendentes, is insufficient,} c as our Dinuines haue well obserued: and
the Rhetorics haue well mended it, reading as wee doe, \textit{revenge, or, avenge not}
your felves. For wee may be to wise as serpents in defendinge our felves, howfo-
cuer so innocent as doves in offendinge other. f He that committs his caufe to the
Magistrate, giues place to divine judgement: for all superiour poweres are Gods
ordinance: but whofocuer auengeth his owne quarrell, steps into the Princes
Chair of estate, yea Gods owne feate, dethroning both, and so disturbs hea-
uchen and earth.

Here then is no place for duell; a fault (as it is vfed in \textit{England, the Low-
Countries, especially France, for every punctilio of honour fallly so called})
against not onely the rules of reason and religion (as "Bernard notably:Quis hic
tam sipendius error, quis fabor hic tam nonserendus, nullus sipendus militare nisi
aut mortis aut crimini? Namcecefor lethaliiter pecctat, & occisum aternaliter pericit)
but euen against the principles of that art.

As a Christian may warre in k loue, so a Christian must iarry in loue; so con-
tend with his adversarie before the lawfull Judge, that the partie caft in the suit
may be bettered, if not in his money, yet in their manners, and Satan only conque-
red: \textit{Or qui vincitur, simul vincit: & non te tuncumodo vincitur Diabolus.}

m Otherwize when we sue for our right out of rancor and malice, wee commit
not our cafe to God and his deputie the Prince, but make them both our deputi-
ues, our instruments of resuenge; the which is such an horrible crime, that \textit{Paul}
calls it a \textit{mysterie of iniquitie} s. \textit{Theef. 2. 7. I say, this secret exalting of our
felles aboue all that is called God, vning Soreagneis as seruants in our private
quarrelis, is to play the Denill and the Pope.}

Wee may not then difemblingly, but simplicitie give place to wrath. An hard
saying, and therefore \textit{Paul doth} t sweeten it with a yning tearme, \textit{as it were}, dearly
beloved: as if he shoold speake thus, \textit{It is my loue, that I write so much against}
malice:

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\textit{Aquin. in loc.}
1. Cor. 5. 5.

\textit{Offic. I. 1 c. 21}
\textit{Bonavent. dicta salutis, ca 5.}

\textit{Remser, in symbola, & Til-
man, in loc.}
\textit{Ant fugendo, act permittendo, Hieron. in loc.}
\textit{Mart, in loc.}

\textit{Theophylla. Aquin. Luther}
in loc.
\textit{Rom. 2. 5.}
\textit{1 Pet. 5. 7.}

\textit{Whitaker against Reynolds
the papit.}
\textit{Aquin. &
Tilman in loc.}
\textit{Rom. 15. 1.}

\textit{Where with-
in tene peeces
five thousand
gentlemen
have beene
flaine: as it ap-
peares by the
Kinge pards
viules ombres
des defuntia si-
curis de Ville-
mount et de Fon-
taines pag 46.}
1. Excerpt. ad
Militis Templi
\textit{cap. 2. fol. 401.}
\textit{Aquin.}
\textit{sup. 5.}
1. Barn. annal.
\textit{Tom. 9. fol. 5.}
1. Stiflo, ex
\textit{Calvin in loc.}
\textit{Erasmus &
Martyr in loc.}
malice; not for your hurt, but for your eternall good. If you will not beleue me, beleue God himselfe, who faith in his holy  word, Vengeance is mine I will repay faith the Lord.

God doth renue the quarrell of his children vpon the wicked in this, and in the world to come. In this life, the children who mocked his Prophet Elias, were rent in peeces with beares. 2. King. 2. So when Hierusalem had killed the Prophets, and floned such as preached vnto her, Almighty God was wroth, and sent for his warriers, and destroyed thofe murthurers, and burnt vp their city: Matth. 22. 7.

3 Three flamelefe ruffins accused Nercus, a reuerend and holy Bishop, of a most hainous crime, confirming their acculation with imprecation: the first wished if it were not to, that he were burnt: the second, that he might die of the iaudiife: the third, that he might lose his eyes. And afterward in processe of time, the firft had his house fet on fire in the night, and he with all his family was burnt: the second had the iaudiife from the crowne of his head, to the fole of his foote, whereas he died vncomfortably: the third, seeing what was befallen thefe twaine, repented, and confefed the conspiracy; yet for all that hee lost his eyes.

9 Earle Godwin swearing at table before the King, that hee did not murber Alfred, after many words in excusing himfelfe, faid: So mought I safely flawlow this morfelle of bread, as I am guiltlefe of the deed. But fo foone as he had receiued the bread, forthwith he was choaked.

What need we looke fo farre? The confounding of the Spanish Armada, the defeating of fo many cruell treatens against our late Queene of blesed memorie: the frustrating of that hellifh Gunpowder treason, are plaine demonstrations that vengeance is Gods, and he will repay; that he doth pleade the caufe of his fervants, against fuch as flaine with them, and fight againft fuch as fight againft them.

Againe, God rewards the wicked in the world to come; Depart from me ye cursed into everlasting fire, prepared for the deceitfull and his Angels. For I was an hungry, and yee gave me no meate; I thirsted, and yee gave me no drinke, &c. If they shall be punished who did no good, how shall they be tormented who render euill to the members of Christ? If negligent Dines be tortured in hell, for omitting only the worke of mercie, what shall become of violent Dines, for committing the worke of crueltie?

Some sinners are punished only in this life, as poore Lazarus, and that incessuous Corinthian. Other onely in the life to come, As the rich Glutton, who while he lived, had the world at will. Other are both tortured in this life and tormented in the next; as the filthy Sodomites, who for their burning luft, had here sulphureum ignem, and shall haue there, gehennalem ignem. Or as Saulus, lib. 1 de gubernat. Dei, God sent vpon them in this life, Gehennam e calo.

Wherefore seeing Almighty God doth renue our quarrell, either immediately by himselfe, or mediately by his ministers and warriers, euen all his creatures in heauen and earth; it is both faithlefe and fruitlefe for our felues to right our felues. It is faithlefe not to beleue that the Lord will deal with vs according to his word, who promisified by the mouth of his holy  Prophet: With thine eyes shalt thou behold and see the reward of the ungodly. Fruitlefe, for as much as it is a yearefull thing to fall into the hands of the liuing God, whole little finger is heauier then our whole hand.

If it be possible, so much as in you, I fine peaceably with all men. We must seeke peace, yet under these conditions: If it be possible, and as much as in vs is. For wee cannot have peace with some men; and wee may not have peace in fome matters. See fer. on the firft lection for the next Sunday, joyned to the Gospell and Epiftle.

If thine enemy hunger, feed him. There are degrees of love; 2. Doc good to all men, especially to them which are of the household of faith. Among the faithfull, the
neerest ought to be dearest unto vs; a wife, father, child, allie, neighbour, friend, is to be respected more (excess paribus) then a stranger or an enemy: yet in case of necessitie, thou must feedeth thy foe, blesting him that did curse thee. By the ciuill lawes, he that becometh a man nourishment, intendes he should have bed and board, apparel and dwelling. a Alimentis legatis, eibaria et vestitis & habitatio debentur. b In like fort, God inoying vs in his Testament and last will to feed our enemies, includes also, that we must harbour them, and cloath them, and according to their several necessities, ever way releue them.

In so doing thou shalt happe coales of fire upon his head. I finde two constructions of these words; one bad, another good. It is a sententious sente, to say by well doing, thine enim not delurings it, thou shalt hape coales of fire upon his head; envoice Gods heavie judgements against him. Our Apostles intent is to mooue men vnto charitable workes euentoward their enemies; hereby to doe them good and to purpose the fame. But if that were the meaning, Paul should teach vs how to be renenged; and in shew of doing kindnesse, to worke misen, pretending good, intending euill.

The better construction is; In so doing thou shalt either confound, or conuerst thine adversary. d Confound him in his confidence, making him acknowledge, that thou art more religious, and more nobly minded than himselfe. So when Saut under stood of Davids honest and honourable carriage toward him, instantly brake forth into this ingenuous confession; e thou art more righteous then I, for thou hast rendred meke, and I haue rendred thee euill. Or else thou shalt convert him to thy felthe. For a love is strong as death, the coales thereof are fiery coales and a vehement flame. There is no greater pronoucement to love, then pretention in love.

Be not overcome of euill 1 Wee must haue patience, when wee cannot have peace; so we shall be more then conquerours, overcomning without resistance, which is the moost noble kind of victory: or overcome euill with goodnesse; that is make the wicked good by thy good example. 1 Proburn ex improbo rede. For as Augustine from Senea, aliendi sunt malis, ut non sunt mali. We must manifeat our love to the wicked, in winning them to God, not in fowtering or flattering them in their folly.


When he was come downe from the Mountaine, &c.

D

Ornne from the Mountaine 1 a From the mount of heaven, into this valley of earth; as a Phisitian to cure our leprosies. b Or from the mount of the law, to the plaine of the Gospell. c Or from the mount of contemplation, into the field of action. d Or he came downe from the mountaine, first instructing his discipiles, and after, desending to the capacities of the people. e Teaching all teachers hereby, to delier high points vnto the learned, and plaine principles to the simple. d Dolores ascendantum in montem, ubi perfectiur excellencia praestant; descendunt autem, cium inferioribus leniter demonstrat. e

Behold a leper. f In Christ, preaching and practice meet together. So soome as he had said well, he proceedes for the confirmatiion of his doctrine to do well; acting good worke and great worke; good worke of mercy, great worke of miracle; of mercy in helping, of mercy in healing a leprous man present, and a palsey man absent. Intimating hereby, that it is not enough to talke of Gods wayes, except we walke in his paths, and manifesting himselfe to the world, that hee was the Messiah of the world. If he should vogue thus; If you beleue not my words, yet credit me for my wonders. g I make the blind to see, the daewe

a Lege, quos nos habes 224 de verb. signif. b Matt. in loc. c Theophilus, Aquin. & Tileman in loc.

d Colins in loc.
e 1 Sam. 14, 18.

f Hieron. in loc.
g Camb. 8, 6.

h Aquin. ex Augusi. in loc.

i Rom 8, 37.

k Marys in loc.

l Thomas. in loc.

m Epist. 54.
The third Sunday after the Epiphany.

Deaf to hear, the lame to goe. I cure all kinde of diseases, even with the leaft touch of my finger, and leaft breath of my mouth. I heale the Leper, I heare the Centurion.

The leper was a Jew, the Centurion a Gentile; the leper poore, the Centurion rich; the leper a man of peace, the Centurion a man of war. Insinuating hereby, that God is no accepter of persons; but that his benefits indifferently belong to men of all nations and all fashions.

In [Christ there is neither Jew nor Grecian, neither bond nor free.] Yet Christ did first cure the lew, then the Gentile. For salvation was offered, first, to the Jews; he touched the lew, but cured the Gentile with his word. Hee visited Jerusalem in his owne person, but healed other nations by the Preachers of his Gospell.

In the leper; Weaknesse of his body: sick, and sick of a leprofe.

Vertues of his minde; Faith, Adoration, Wisdom, Patience, Confeffion.

In Christ also two things, Mercy; that would so readily are to bee considered: his Might, that could so easily cure this distressed

A leper.] All weaknesse originally proceeds from wickednesse; either from some defect in our conception, or disorder in our conperation; as MephiboFath had his lameness by falling from his nurse; so every man his sicknesse by falling from the Lord. Christ, who was free from sinne, was also free from sicknesse; but vnto men, carrying about them bodies of sinne, diseases are as it were a sermon from heaven, wherein Almighty God accuseth of sinnes, and shewes his wrath against sinners.

But the condition of leper, as we read in the 8 law, was of all other sick, most insupportable. First he must line alone, seperated from the fellowship of Gods people, as unworthy to come into clean company. Secondly, he did wear eoure marke to be knowne by; his garments torne, his head bare, his mouth covered, and he must cry; I am vnclene, I am vnclene. For grief whereof, affurledly some pined away; being forborne in their forrow, defitute of all good comfort and company. Yet this leper induced with an holy faith, is not hopiplesse, howsoever haplesse. For he comes, and faith vnto the great Philifitan of the world; Lord, if thou wilt, thou canft make me cleane: though he knew that his sicknesse in the worlds eye was incurable, yet he did beleive that vnto God nothing is impossible. He felt his owne miserie to be great, yet hoped Christs mercy was more great: and therefore cometh vnto him (as [Ludolphus aptly] Non tam passibus corporis quam fade cordis: If thou wilt, thou canst. A strong faith in a weak body.

Faith cometh by hearing; and the reason why this leper extraordinarily defined to hear Chrift, and heare of Chrift, was his vnclene diuice: so that the weaknesse of his body, brought him vnto the Phyfitian of his soule. Note then here with [Paul, that all things happen for the good of them that are good. It was good for David that he was in trouble; good for [Naaman] that he was a leper; for his vncleneesse brought him vnto the Prophet, and the Prophet brought him vnto the fauing knowledge of the true God. It was good for Paul that hee was buffeted by Satan, for otherwise peraduenture through abundance of revelations he would have buffeted God.

Of all herbes in the garden (as one wittily) Rew is the herbe of grace. Many times our woe doth occasion our weale: for as pride doth breed foses of fules, so faith on the contrary doth often make fules of foses, altogether renouncing her owne merit, and wholly relying upon Christs mercy. Tanto desiderantius ad Christum contendit, quod semis dignitatem & immunissam probis sententiae.
The third Sunday after the Epiphany.

‡niterate: as *Luther and *Ferri accord in this; and that so truly, that as a Papist said, if *Bonaventura had not beene a Romish Saint, hee would have bene reputed an ascet: so the Protestant, if *Ferri had not beene a Romish ascet, hee might have proued in the Church a renowned Saint.

The second vertue to bee considered as a fruit of his faith, is adoration; *a spirittual fee for a spirittual phyitian: as the bodily Doctor must be payed, so the ghoftly prayed. He therefore worships Christ, and that with all hum-

blessinge of ∞ Word.

He comes to Christ as a vassall to his Lord: Domine non tanguam ad dominum tuum, sed tanguam ad dominum simularem: If thou wilt thou canst. Out of the abundance of the heart the mouth speaketh: and therefore beleeuing in his heart that Christ was the Lord, willing and able to helpe, confesseth it also with his mouth: If it be for my good, I am sure thou wilt: and I beleeue thou canst: attributing all to Christ's might and mericie, nothing to his owne either worth or woe.

Vttering this also with humble gesture. For, as S. *Mark reports, hee kneeled, and as Sain: *Luke, he fell on his face: teaching vs in prayer to fall downe and kneele before the Lord our maker. Hee that worships God irre-

Thirdly, note the lepers' expecting him in the valley.

Person: speaking in a suuccinct stile.

Lord if thou wilt thou canst make me cleane. Giuing vs to understand, that in fuing vnto men which are wife, and in praying God who is wifedome, we need not vfe many, but pithy words. See Go Spell, Dom. 2 quadrages.

The fourth vertue is his patience, who was content notwithstanding his ex-

in the first place giuing God glory, Lord if thou wilt, thou canst. In the se-

The laft vertue to be regarded in this leper, is confession. He knew the Pharisees hated and persected all such as confessed Christ: yet hee callls him Lord, and worships him as a Lord, and proclaims him in the presence of much people to be the Lord. It is well observed, that Gods omnipotent power and infinite mercies are the two wings of our devotion, whereby faith in the midst of all trouble make a me to heauen. Here the leper acknowledgeth openly Christ's omnipotency: *a for he faith not, intrest God to make me cleane, but, if thou wilt, thou art the very Christ: neither doth hee a doubt of his mercie, *b for he faith not make me cleane, but, if thou wilt, make me cleane. *c It is enough to shew my need, I commit the rest to thy cure, to thy care. Thou canst doe whatsoever thou wilt, and thou wilt doe that which shall be most for my good and thy glory.

This may teach vs how to confesse our wickednesse to God, as also to pro-

Our wickednesse vnto God: for as Seneca truly, Prima sanitatis partes est velle sanare: The first step vnto health is to bee desirous of helpe. *d Ipsi siti denegat curam, qui sum sensui medicinam non publicam confitemur Our sins are a spirittual vncleaneffe and leprofe, defliling the whole body, making our eies to luf: our mouth to curse, our tongue to lie, our throat an open sepul-

four, our hands nimble to steale, our feet twifte to thed bloud. It is therefore necessary
necessary we should manifest vnto Christ our foes, that he may see them, and search them, and take them.

Again, by this example we may learne to professe the faith of Christ openly, though the Kings of the earth stand vp, and the rulers take counsell against the Lord, and against his anointed. Other happily thinke so, but dare not say so. Some peraduenture say fo, though they thinke not so: but I beleue as I speake, and speake as I beleue: Lord if thou wilt, thou canst make me cleane.

Hitherto concerning the Patient: I come now to the Phisitian, in whom two things are observable:

1. His mercy, who would so readily.
2. His might, who could so easily cure such an incurable leprosie.

And if we put forth his hand.] He granted that cheerfully, which the leper desired earnestly. The leper said, If thou wilt, and Christ answered, I will, and as I will, I say, be thou cleane; and as I say, I do: his leprosie was immediately cleansed: he spake the word, and it was done: he commanded and it was effected, even with little mouning of his lips, and touch of his finger.

Here then is comfort for the distressed soule: The leper calls, and Christ heals him; the Centurion comes and Christ helps him. Other Phisitians are deceived of themselves, and often deceit others; and therefore we venture much, when we trust them a little. The best physick (as one said) is to take no physick: but if we commit our cause to this heavenly Doctor, our venture is without all peradvertisment: for he cleareth all that calleth upon him, and easeth all that come vnto him.

It was unlawful to touch a leper, as we finde, Levit. 14. In that therefore Christ touched here this leper, he shews himselfe to be greater than Moses, aboute the law. When Eliezer cured Naaman, he did not put his hand on the place because he was subiect unto the law; but Christ touched this leper as being Sovereigne of the law. So Christsome, Ambrose, I hophylalia Ludolphus, and almost all other vpon the place.

Secondly, note with i Melanthon, that morall duties are to be preferred before ceremonial offices; and therefore Christ neglects a ceremonial to saue his brother, and that according to Gods owne commandement, 

I will loose mercy not sacrifice. The best goulf upon the Gospel is faith, & the best exspition of the law is leue. 

Christ therefore did offend the sound of the law, but not the fence.

Thirdly, this intimates that Christ was homo vir, and yet not homonoerus; a very man in touching, but more then a mere man in healing with a touch.

Ambrose pithily: Volo dicis propter Platinum imperat propter Aristum, ransiger propter Alaschemum. He did touch the leper to confute Alaschemus, denying him to be the very man; he did vs the imperative mode, be thou cleane, to confound Arist, denying him to be very God.

Fourthly, obserue with a Cyrilus of Alexandria, the precious effe of Christs humanity, the which united to the Godhead, is the sole faile of all our fores; his clags are our robes, his crying our reioicing, his death our life, his incarnation our salvation.

Fifthly, with o Aquine, to demonstrate that himselfe and none other cured him, because him eie and none other touched him.

Sixthly, with Calvin and Marlot, Chrifts humilitie, who did vouchsafe not only to talk with the leper, but also to touch the leper. According to this example, wee must learne, not to loath any Lazarus, as the rich Glutton in the Golpell, but rather (as it is reported of Elizabeth, the Kings daughter of Hungary) to make medicines for his maladies, and plaiters for his wounds: in humanity to reconcile the distresed, in humilitie to kisse the very feet of the poore.

As
The third Sunday after the Epiphany.

As Christ stretched out his hand to the leper, "So we should put forth our hand to the needy. Let not thine hand (faith the wife man) be stretched out to receive and give when thou shouldst give."

Lastly, with Tertullian and other, how Christ in this action respected not the letter but the meaning, which is the soule of the law. The Scriptures are not: in superficies, sed in medullas; non in verborum foliis, sed in radicis causis. Now the reason of the law forbidding the touch to the vniclce, was, left thereby they should be polluited. But Christ could not be thus infected; he therefore touched the leper, not to receive hurt, but to give helpe: so the text of Paul is to be construed; hoc definit.

The Nouse may not be familiar with an old subtill fox; but a judicious Divine may confer with an heretike, not to pervert himself, but to convert his adversary: Christ may touch a leper, if it be to heale him; and the Minister of Christ may teach an heretike, if it be to win him, and not to wound the truth. I will be thine cleanse. I will. (If God will) is the stile of man: our will being subordnate to Gods eternall decrees, in whom we live, and move, and haue our being. But, I will, is the stile of God onely, who doth whatsoever pleaseth him, in heaven, in earth, in sea: Psal. 135. 6. The commanding terme then, I will, and imperative modo, be thine cleanse, (except we read the text with the spectacles of Arius) evidently proue, that Christ is God Almighty.

And immediately his leprosye was cleansed. This amplisitely exceedingly Christis greatest & goodnesse: first, in that he cured this vniclce perion thorowly, then in that he cured him quickly; for in all our faits unto men, wee desire two things especiallly, that they deale soundly and roundly. Christ deale soundly with this leper, as that he did expos his cure to the censure even of his adversaries the Priests, of all, most ready to cavill at his cariage, and mocke his miracle: so soundly, so speedily, that whereas ordinary physickes must haue time for operation, his extraordinary medicine wrought, as the text faith, immediatly, instantly.

[Levat said unto him, tell no man.] S. Mark reports, that this leper instandy publisht the matter; & that in such sorte, that Iesus could not openly enter into the citie, but was without in desert places, and yet people came to him from every quarter. Here then a question is made, whether it was a fault in the leper or no, thereby to divulge the miracle? For Esay would have men declare Gods works among the people. David with much often, O that men would therefore praise the Lord for his goodnesse. And Christ him selfe said vnto another, whom he cured in the 5. of S. Markes; Go up thy way home to thy friends, and shew them what great things the Lord hath done to thee. S. Ludolphus anwers by distincion, affirming that

there is tripus præceptum, Probatioinis. Obedientia. Obligationis. Tentationis. Infractionis.

Or, as h other, Canste. All the positive lawes of God are obligatory; the commandements affirmative bindem semper, and the negative semper, & ad semper. The probatory precepts are to trie vs only. So God commands Abram to kill IEsau, intending hereby not to destroy the sonne, but to trie the father. Admonitory precepts, as here Christ commanded the leper to tell no man: hereby teaching us in him to shun vaine-glory; for so most Interpreters expound it.

This distincion is insufficient; having no firme ground in the Bible. For when Almighty God intynes a particular command, for the triall of his people, contrary to the general scope of his law, he doth at that infant k dispense with the generall, and the particular only binds: as in the sacrificing of IEsau, Offer thy Sonne, was an exemption at that time from the law, Thou shalt not kill. And as for admonitory precepts, how did this leper infallibly know, that Christs
The third Sunday after the Epiphany.

Christ's command, *tell no man*, was rather an instruction for other, then a prohibition vnto him selfe? Wherefore seeing all Christs inunations binde, I subscribe vnto their opinion; who think this leper offended in publishing abroad Christs benefit, notwithstanding he did it affectionally, and zealously. For we must give thanke vnto God, not as wee will, but as hee will: Deuteronomie 4. 1. John 2. 5.

Hence wee may learne to temper our zeale with knowledge and obedience: for *obedience is better then sacrifices.*

If any demand, why Christ would have this miracle concealed: I answere with a Paul: O man, who art thou which disputes against God? If thou dispute with him, thou canst not answere one thing of a thousand: but he can render a thousand answeres vnto this frivolous objection. As first, that there is a time for all things; a time wherein, Christ would be thorowly knowne, and a time where in he would not be knowne, because his hour was not yet come.

Secondly, *Non erat necesse, ut vermonum iliaceret, quod corpore preferret.* It was needfull to publish the miracle, seeing his whole body made cleane, was as it were tuned all tongue to tell it.

Thirdly, it was abstird, that the leper should boast he was cleane, before hee was judged to bee cleane. Therefore Christ faith in the next clause, *God and show thy selfe vnto the Priest:* and then being adjudged cleane, tell whom thou wilt.

*Show thy self unto the Priest.* Interpretors observe diuerse reasons of this command. 

First, to confirm the truth of the miracle, when as the leper according to law shall be judged cleane.

Secondly, that the leper might enjoy the benefit of his cure: for he might not enter into the Citie, before the Priest had pronounced him cleane.

Thirdly, to condemn the Priests, who taught, that Christ was not an observer, but rather an aggressor of the Law.

Fourthly, that the law doth witness of Christ, and all the sacrifices are types of Christ: *inlike vnto the Priests, expounders of the law.* But also witness, that Christ is the true Messiah of the world; that seeing this miracle, they might believe; or in not believing, hee left incutable.

Fifthly, to magnifie the calling and office of the Priests, hows nons ther were wicked wretches. Hereby teaching vs, not to vilifie that holy profession for the faults and inirmities of some Judas crept in among the twelve.

Lastly, by this example, instructing vs to doe the greatest right vnto those who doe vs the most wrong. Go to the Priests, albeit they bee my mortall enemies, and doe that respect, which is incident to their places and persons.

Here the Gospel and Epistle meet. Christ did not render cuill for cuill, but ouercome cuill with goodnesse: pro iding things honest, not onely before God, but also in the fight of all men; avenging not him selfe, but givine place to wrath, having peace so farre as might be with all men.

The 7 Papists vpon this clause build auricular particular confession vnto the Priest. The leper ought vnto shew himselfe vnto the Priest of the old Testament: *Ergo,* the finer infected with spiritual leprosie must confess himselfe vnto the Priest of the new Testament.

Answere is made, that an argument drawnne from allegories and similitudes is of little or no force, except it be seconded by some other euident text, whoe natural and proper sense is agreeable thereunto: but there is no such place, which either expresseth or implieth auricular popish confession, and therefore *quod non l: go, non credo.*

*M. Harding faith, that auricular confession is Gods ordinance: but when he comes vnto the point, his owne confirmation is his owne bare affirmation:* We tell them that confession is an institution of God, and not of man: as if his tale should stand for Golpell, in whom are found so many legends, and legions of lies.
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Panormitan confesseth honestly, that it is not a divine constitution, but an humane tradition: and Madonate writes plainly, that many Catholickes are of the same opinion, as namely Scoto among the Schoolemen, and the expounders of Græcism among the Canonists.

If then a tradition, of what antiquity? Beatus Rhenumus a popish Doctor anoweth in his notes vpon Terrullianus booke de Pansientiæ, that this kind of confessing was unknowne in the daires of Terrullianus, who lived about three hundred yeares after Christ: and it is noted in the gloss vpon the 4 Decrees, and by Peter Lombard, that it was not vsed in Saint Ambrose time, whiliste foure hundred yeares after Christ. Erasmus an indifferent man, affirmes peremptorily, that this manner of confessing to the Priest secretly, was not as yet ordained in Hieromes age. The Grecce Church, as Theodoreus writes, hath no such custome. M. Harding himselfe is constrained against his will, to confess that the termes of auricular and secret confessioun are selde mentioned in the Fathers. A greater clerke then he, faith newer in old time.

Wee may then inflifie Calvins challenge, lib. 3. institt. cap. 4. sect. 7. that auricular Popish confessioun was not practised in the Church vntill twelve hundred yeares after Christ, instituted first in the Lateran Councell, vnder Innocen- tinus the third.

Wee read that there was in the Primitieve Church, a godly discipline, that such persons as were notorious sinners, were put to open penance, and that by the direction of the Bishop or Painter: and such as voluntarily deferred to make publike satisfaction for their offences, vshed to open vnto the Bishops and Priests, as vnto the mouth of the congregation. But this confessioun was not constrained, but voluntary; not private, but publike: yet hence the Priests abusing the peoples weaknesse, tooke their hint, to bring in auricular confessioun vpon perill of damnation. A cunning inclination to discover the mysteries of all states, and all men, and to enrich that courteous and ambitious sea: for confessiouns euemore make worke for Indulgences, and Indulgences are a great supporter of the triple crown.

The Papists in this case sale from the Scriptures vnto the Councells, from the Councells vnto the Fathers, and from the Fathers vnto their iuft farrage hole, m racle. Auricular Confession is Gods ordinance (faith in Bellarmin) because God hath wrought many miracles at auricular Confession. It is answerted aptly, that David faith not, thy wonder, but thy word is a lantern. Scripture without miracles are a good warrant; but miracles without text, are insufficient: for they were wrought by false Prophets in old time, by false Teachers in our dayes.

It is observed by Tully, that bad Orators in stead of reason vse exclamations: and fo Bellarmin, for want of arguments, is faigne to tell a tale or two related by Bonaventura, Antoninus, and our good Countriman Alarius Copus; all which is no more, but aske my fellow whether I be thefe.

That private confessioun, as it is vshed among the Papists, is neither necessary nor possible: see Calvin. Institt. lib. 3. cap. 4. Jewell defence Apolog. part. 2. cap. 7. division 2. D. Morton, Apolog catholic. part. 1. cap. 64. Master White, way to the true Church, pag. 157. 226. 228.

Offer the gift. For the labourer is worthy of his hire. This is a witness to the Priests, that is, their right and due by law. Yea though the Priest doe not labour, yet we must give unto Ceifar the things which belong vnto Ceifar, and vnto God the things which appertaine to God: the publike Miniftre must bee maintained, although the Minifters be neuer fo weake, neuer fo wicked.

And when Iesus was enred into Capernaum, there came vnto him a Centurion.

This miracle doth secound the first.
The fourth Sunday after the Epiphania.

**The Epistle. Rom. 13. 1.**

*Let every soule submit himselfe, &c.*

His Epistle consists of three parts; a Proposition: *Let every soule submit himselfe to the authority of the higher powers.*

A Reason: *For there is no power but of God, &c.*

The Conclusion: *Wherefore ye must needs obey, giving to every man his dutie; tribute to whom tribute, &c.*

The proposition is peremptory, delivered not narratively, reporting what other hold meet; but positively, importing what God would have done, not aduised only by Paul, but deuised euery where Chrifh, as a command, in imperatrine terms expressly: *Let every soule be subject.* In which, observe the quality of this belonging indifferentely to all; *Let every soule, &c.*

First of the last, according to the words order in the text.

*Let every soule.* That is, euery man: putting the principal part for the whole. So Gen. 46. 27. All the soules of the house of Jacob, which came into Egypt, are seueny: that is, as Moses expounds himselfe, Deut. 10. 22. sevene persons. If any demand, why Paul laied not; Let euery body, but euery soule; *Diuines anfwer fity.*
fitly, to signifie, that we must obey, not in outward shewes onely, but in truth and in deed: *Omnis anima quoniam ex animo:* a Not with eye seruice, but in sin-
glens of heart.

This vniverfal note confutes as well the seditious Papift, as the tumultuous Anabaptift. The Papift exempting Clergie men from this obedience to cu-
In powers: d a doctrine not heard in the Church a b thousand yeres after

*Bernard out of this place reasoneth thus with an Archbishop of France.*

"Let every foe be subie: if every, then yours: I pray, who doth except you Bishops? Sicut Deus eum, comac decipere. So Chriftifome, Theodore, Oecumenius, I hopenhaft, upon this Text expressly: Clergie men are not excepted; Ergo, not exempted.

*Gregorie the Great,* one of the most learned Popes, allengeith this glosse; Power (faith hee) over all men is given to my Lord Mauritius the Emperor, from heaven: and left any should imagine Priests exempted, hee faith in the fame place, to the fame Prince; *Sacerdotes meos tamen commisit:* and *Epis.

lib. 2, epif. 103. Christ hath appointed Mauritius to be ruler, not over souliers onely, but over Priests also.

*Institution,* who favoured the Church, and of all other Emperors Islamabad most the privileges of Churchmen, inacted this law: *Let no Bishop be brought, or presented against his will, before the Captain or ciuill Judge,* vn-
let the Prince shall to command.

Our Saviour Chrift, the best Interpreter of Gods law, doth shew both by pre-
cept and practice, that Clergie men owe subiection and loyalty to the ci-
uit Magistrat: io f Bernard writes; Howsoever you Bishops hold your felues free, yet Chrift alter in fefte, alter in pret. He taught otherwise, Luke 20. 25. spea-
kynge vnto Priests; *Give to Cefar the things which are Cefars. He wronged other-
wise: for being a Priest and a Prophet, he submitteth himself to the Roman Magistrat,* confeding the Presidents power to be from heaven.

His Apostles did tread in their Masters steps: Act. 25. Paul appealed vnto
Cefar, and appeared before Cefar, as his lawfull governor. Saint Jude derrfed them for faltie Prophets, who defpiited government, and make all of those that are in
authoritie. b Saint Peter exhorted all men to submit themselves vnto Gods ordi-

nance, whether it be to the King, as to the superiour, or unto the governors, as vnto
them that areuent of him for the punishment of euill doers, and for the praise of
them that doe well.

I will not write Iliads after Homer, nor dispute this point after those reverend
Fathers of incomparable judgement and industry, Jewell, Bilfon, Andrews; in dis-
 falsely generoper laus. Each of them have fought the battle of the Lord valiantly:
the first with a sword; the two latter have stabbed the Pupes supremacy with a
danger, even to death.

Secondly, Libertines and Anabaptifts are confounded by this vninerfalitie,
who thinke themselfes free from all laws. In Germany they would have framed a Politike body, like the body of Pelipheus, without his eye; or like the confuited Chaos in old time, when height and depth light and darkness were mingled together. Our Apostle teacheth here, that one must bee subiekt, other ouercrown; some law, some high; some rule: some obey popular
equality is the greatest inequality, voyed of all name, naturr, and nature, of a common weale.

The ground on b which Anabaptifts have framed their anarchie, is lam. 2.1.
My brethern, have not the faith of our Lord Jesus in respect of persons. If no re-
spect of persons, no distinction; if no distinction, why should there bee dif-

ference between bond and free, Prince and people? Answre is made, that
S. James faith not; have no respect of persons; but, have not the faith of Christ
in respect of person as he doth interpret himselfe in the verse following, he speakes
of grace, not of place. All men are fellowes in regard of the common faith, and

spiritual

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The fourth Sunday after the Epiphane,

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O 2

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*Coloff. 3.22.*

*Epif. lib. 2, Epif. 103.*

*Cod. li. 1, ti. 3.*

*Vulgius, &c in authent. def. Epis. &c. Sext. 2, popula-

*Phil. 19. 11.*

*Bullinger ad. versus anabap-

*Rom. 15. 12.*

*Heimans.*
spiritual grace: but all men are not fellowes in respect of authority and place; for some be parents, other children; some masters, other servants; some commoners, other commanders.

Beasts and Deuils obtiue order. 1 Rex nonus est spibus, & dux unius in gregibus. Among Bees there is one master; among flocks of shepe, one Bellwether. The Cranes have their Captaine; m Quem ordine littero sequitur Albeit the Grathopper hath no king, 9 yet goe they forth all by bands. In hell, which is the kingdom of confusion, there is a distinction of persons and order; otherwise o Belzebub could not be chief of deuils.

The Libertines have wrested all that text of Paul, 1. Tim. 1. 9. The law is not given unto the just or righteous man: Ergo, good men are exempted from obedience to lawes: It is answered aptly, that the just man doth well not for fear of punishment, as compelled by law, but of grace and meere loue toward God and goodnesse; virtutis amore. Just ex lex non eff posita, necque ad condemnationem necque ad coalitionem: Albeit there were no King, nor law to command him, he would be a King and a law to himselfe, obeying higher powers of his owne accord, with all his heart and soule. Thus every person, as well Christian as Heathen, Ecclesiasticall as Laicke, must submit himselfe to superior powers. Submit himselfe. To be subject is to suffer the Princes will to be done, aut a nobis, aut de nobis, either of us, or on us: of vs, when he commands for truth; on vs, when he commands against the truth: either we must be patients, or agents: agents, when he is good and Godly; patients, when he is tyrannous and wicked. Wee must vs not a word, but a buckler against a bad Prince. Saint Paul here doth not say; let every soule be subject to Christian and vertuous governours, but i indefinitely to Potentates, in that they bee Potentates: as Saint Peter expressly: not only to the good and vertuous, but also to the forward.

If Peter and Paul enioyed all men in their time, to submit themselves vnto governours, albeit they were worshippers of deuils, and cruel percutors of Christians; how much more should we now respect and honor religious Kings, which are defenders of the faith, and nurturing Fathers vnto the Church? as Caesar Baronius hath well obserued against the bloody practises of turbulent flattering Jesuits.

I have read and heard, that the Jesuits are defirous to purge Saint Pauls Epistles, especially this to the Romans, as being herein more Lutheran then Catholicke. This text of all other, Omn a anima potestatibus sublimioribus subdatur, is much against their humor and honor. How Pope Boniface the eight, and x other Papists have wronged this Scripture, both in their precepts and practises, is scene of all Christian people, felt of all Protestant Princes. Higher powers: 1 not highlest onely, for wee must obey the subordinate Magistrate to well as the supreme. So that that this proposition hath three large extensions; euy soule, in euery thing, must submit himselfe to euery superior. Be vs now therefore o see Kings, understand yee that are Judges of the earth, how the Church of Rome doth lefien all this extent.

Clergie men are exempted; Ergo, not euery soule. Caufes ecclesiasticall are excepted; Ergo, not euery thing. The Pope may depone what higher powers he liift; Ergo, not to euery superior, but only to those whom his holines doth not curie. Thus some Princes only may command some men onely, in some matters onely: whereas Paul here; Let euery soule submit himselfe to the authority of the higher powers, &c.

For there is no power. The reason is threefold, drawne from the threefold good:
The fourth Sunday after the Epiphanea.

Chap. 20. which Paul ordinant: there is no power but of God.

They have set up Kings, but not by me; they have made Princes, and I knew it not, and the manner of getting kingdoms is not alwayes of God.

They have set up Kings, but not by me; they have made Princes, and I knew it not. And the manner of getting kingdoms is not alwayes of God.

Richard 3. came to the Crowne of England by burning his Nephews, and other of the blood Royall; yet the power it selfe is ever from God: By mee Kings raigne. Thou could'st have no power (faith Christ to Pilate) except it were given thee from above.

The powers that be, are ordained of God. Infirmitating that the Magistrate is not from God, after any more especial manner as all things are, but after a more special fashion ordained. The Lord is the God of order, and order is the good of every creature, with whom it is better not to be, then to be out of order.

Whosoever therefore resisteth, if there be no power but of God, and nothing done by God but in order; he that resisteth authority, resisteth Gods ordinance. So the Lord himselfe sayd to Samuel: They have not cast thee away, but they have cast me away, that I should not raigne over them. And hee might have sayd of Princes as hee doth of Preachers, bee that despiseth you, despiseth me. For he sayd of both; Ego dixi, dy sicis. As God is a great King, so a King is as it were a little God. He therefore that resisteth the Prince, resisteth him that sent him, almighty God the King of Kings, and Lord of Lords: 1. Tim. 6. 15.

There are two binders of the conscience. 1. Proper, Gods law. 2. Improper, mans law.

Gods holy word hath absolute and severall power to binde the conscience, For Gods is Lord of conscience, creating it, and governing it, and only knowing it.

The lawes of men improperly binde conscience, not by their owne virtue, but by the power of Gods law which here and elsewhere commands obedience to Princes. He therefore that willingly with a dillayd minde breaks any wholsome lawes of men, is guilty of sinne before God: Non enim habens sen pro traditionibus humanis, quoniam fundata sunt in generalibus mandato & liquidum habent approbacionem, quas exor Christi. So Saint Augustine notably: Hic inimici Imperatores, quod inbet & Christus, quasi cum bonum inbet, per illos non inbet, nisi Christi.

They that resist shall receive to themselves damnation. It may be confirmd either of temporall punishment, or cernall judgement, of temporall. for the wrath of a King is like the roaring of a Lion: he that provoketh him unto anger suffereth against his owne soule.

By the lawes of England a traitor connccted and attainted, hath his judgement to be drawne from his prifon to the place of execution, as being unworthy to tread any more upon mother earth; and that backward with his head
head downward, for that he hath been retrograde to natural courses; after hanged up by the neck between heaven and earth, as deemed unworthy of both: his priue parts are cut off, as being unprofitably begotten, and visit to leave any generation after him; his bowels and entrails burned, which inwardly had conceived and concealed such horrible treason; then his head cut off, which imagined the mischiefe: left of all, his whole body quartered, and made a prey for the birds of the aire, as one layd of a Romish treacherous Jefuite:

Sic beno pasci aves, quin male palnntes.

How Rebels have runnated vterly themselves, and their families, all Histories are full of tragical examples: *acquirunt fibi damnationem, as it is in the vppur; they do not only receive, but pull vpon them selues heavy judgments.

Againe this may be confirmed of eternal damnation, as is manifest in *Chore Dathan, and the rest of that conspiracy, who went downe quicke to hell. If another be fitly termed a crying sin, then treason may well be called a roaring sinne.

For as he that robs a Scholler is sayd to rob many; fo the traitor that murders a Prince, kills in vpp, sometimetime the whole State; the which affuredly cries alound to the Lord, in uffchort, that it awaketh him, and often calls him to speecde judgement.

*He is the Minifter of God for thy wealth*] *If he be a good Prince, saies he, he is the cause of thy good, temporall and eertainall; if an euill Prince, he is an occasion of thine eternall good, by thy temporall euill.* *Si bonus, minifters tui sunt; s[ae malus, tentator tui est:* If a good King, he is thy nurfe, receive thy nourishment with obedience; if euill, he is thy tempter, receive thy tyrall with patience. For there is no restitute, either thou must obey good Governors, willingly, or endure bad tyrants patiently.

Magistrates are Gods Minifters: *ergo, subordinate to God. If then higher Powers enjoyne things against him, 2 who is higher than the highest, *It is better to obey God than men.* *Hic (faith Augutine) conterne potentatem, tumendo potentatem:* In that thou fearest Gods power, feare not mans power: as Iulians fouldiers would not worship Idolos at his command, yet when he led them against an ememc, they obeyed most readily: *Distinguебatur Dominum temporalem et dominum aeternalem, et tenen subditum erat proper dominum aeternum.* As all power is from God, so for God: and therefore when the Prince commands against truth, it is our duty to be patient, and not agent.

*For this cause pay ye tribute.*] Subsidies are the Kings flipend or pay; for he is the miniftier of God, and great fennent of the State. So *S. Paul expressly, Serving for the same purpose; not to take his owne cafe, but to wake when other sleepe; taking such care, that all men elfe may luke without care. Magna s[emina est magnifacta.* *Nam ipsi Cesari cui omnia licent, proper locipsum multa novit cent.* *Erausius wittily: Malos esse Principes, si intelligent suas malas, misereores si non intelligent.* A Prince muft be like Job, *eyes to the blind, ears to the lame.* *Be ye wise therefore, ye Kings, Intelligere Reges. Intelligere est inuere legere; they muft not altogether hang vpon the almes-basket of their Council, but understand of themselues in some measure those things which concern their places: Erudimini qui, quis indicaris.*

*Wherefore ye must needs obey*] Because all powers are of God; because they bring with them the good of order; because it is a sin to defobey; because judgment temporall and eternall accompany this sinne: because government is the mean of our weale, because Kings are hired by tribute to ferue their fennent, and care for their subiects. It is necessary we should obey, both *ex necessitate finis & precepti;* for hereby we shall doe that which is acceptable to God, and profitable to our selues: acceptable to God, enjoying obedience; profitable to our selues: enjoying the good of government, *that we may lead a quiet and peaceable life in all Godlines & holinesse.*

Not only for feare of vengeance, but also because of conscience: Thus all must obey, bad men for feare, good men for love. The Kings Bench compels the
one, for he beareth not the sword in vaine; but the Chancery move the other: and therefore the Papists and Schismatikes are not good men, in pretending confidence for their disobedience to the Ciull magistrat. For as a learned Father of our Church observest excellently: 

*Tutæ confessiæ proferari possint, quæ propter consequiæ praefuerunt:* A man may doe that with a safe confidence, which he must doe for confidence.

Tribute to whom tribute] Soueraigne Sublimities on earth are Gods among men, in respect of their attributes and tributes. Almighty God himselle expects and receives at our hands his immediate rents, as prayer and thanksgiving; the rest as riches and tributes he doth accept, being faithfully payed into his Stewards and Vice-gerents. It is very remarkable that our Saisur never did any miracle about honour or money, except that one for giving tribute to Cesar.

For, when first gave to Cesar, the things which appertaine to Cesar, honor to whom honor, tribute to whom tribute: but how much, is not defined by Christ or Paul. They leave that (as in Bishop Latimer obserues) to Cesars Councell for to determine. Wherefore let all such as are in comission for the subside, remember that excellent speech of "Salutianus: Illud indignes & penitus, quod omnium omnium omnium susciat, imò quod pauperum homines tributam dimitatur premum, & infirmiores servat facinus fortiorum, res differens dissimilatissimae, patiuntur inutiliam & aegestiam; inutilia est enim in solutione; aegesta in facultate."


And when hee entred into a ship, his disciples followed him, &c.

Saint Matthew reports in this Scripture two miracles, one wrought by Christ in the water, another on the land.

The first is both an Historie.

The word of God is a two edged sword; having one edge, saith a Terullian in the sense of the matter; and another in the found of the words; or (as Luttorius Vines obserueth) being sharpe in a literal expression, and sharpe in an allegorical sense. Most Interpreters therefore note that the ship here mentioned, is a type of the Church militant, tossed in the world, which is more like the sea, with storms of persecution, until Christ the Master of the ship, (who seemes to sleepe for a time) doth awake by the prayers of passengers, and makes a calme.

In the story two things are to be considered especially: the falling of Christ.

In his shippping two points observuue: 1. That he entred himself. 2. That his disciples followed him.

In falling two principal occurrencies are to be noted also: the filling of a tempest.

The tempest is sudden; Behold there arose:

1. Christ awaketh: his disciples come, and awake him, saying, Mutter sanavt, &c.

2. The Disciples are rebuked: Why are ye fearful, O see ye of little faith?

3. The tempest calmed: He rebuked the winde and the sea.

4. The beholders of this miracle wondered, saying, what manner of man this, &c.

Iesus entred into a ship.] As the superstitious Papists in latter days affignt several Saints for several fertuces; as Apollonia for the rooth-ach; for hogs, Saint Anthonius; for horses, Saint Loy; for Souldiers, Saint Maurice; for Seamen, Saint
Saint Nicholas, &c. So the grosse idolatrous Heathen in old time, marshall'd their Gods into severall ranks, allotting Heauen for Jupiter, Hell for Pluto, the Sea for Neptune.

Christ therefore to shew their vanity, and to manifest himselfe to be the sole Commander of the world, so soone as he had wrought miracles on the land in healing the leper, verf. 3, in curing the Centurions servant, verf. 13. in calling out Deuils, verf.16. in helping all that were sicke; verf. 17. he comes now (faith Origen) to shew wonders on the Sea.

We need not then exhibit supplications either unto the Gods of the Gentiles, or mee Gods of the Papists, importuning the Virgin Mary for every thing, as if her fonne Jesus were still a babe, not able to helpe. For if we be Schollar, he is our Saint Gregory, the God of his dome; if Souldiers, he is our Mary, the God of his Hoffe; if we desire to live in quiuetne, he is the God of peace; if Mariners, he is our Nicholas & Neptune that enters into the ship, & calmes the throte.

If we ascend up into heauen, he is there; if we descend downe into hell he is there also; if we take the wings of the morning, and dwell in the uttermost part of the Sea yet hisere shall his hand lead us, and his right hand hold us: having all power over all things in all places, & doing whatsoever he will in heauen, earth, sea. Pl. 135. 6.

S. Matthew verf. 18. of this chapter, and S. Mark, chap. 4. verf. 36. intimate another reason why Christ entred into the ship: namely, to shun the multitude of people: for as the Sun, though a most glorious creature, is called sunne, the worldes eye, is regarded little, because it shineth every day; so Ministers, the light of the world, are eclipsed much by the grosse interposition of earth. It is true that familiaritie breeds contempt, and as true, eius persona despectus, eius predicatio contemptuum; and therefore, Clergie-men, as Christ here, must vpon occasions often withdraw themselues a turbam turbulenta.

Bartholomaeus Anglicus mentionth a Lake in Ireland, in which if a flaffe be pight, and tarryth any longe time therein, the part that is in the earth, is turned to iron, and the part in the water (one, only the part above the water remains in his owne kinde. So it is with Aaron rod, and with the Crozier staffe; if it stick long in the common puddle, it will not diuide the waters ait, but become so rusty as iron, so lony, as flint; only that rod is like it selfe, which is about the waters, above the fireme, above the people. The vulgar is like Ta- peirie, the further, the fairer, but the nearer you come, the worse they are. He that is pinned as a cognizance to the towne-coat, and depends vpon the common fleue, pendet magis arbores quam qui pendet ab alta, is as base as a signe that hangs on a painted may-pole. Paul then had a good cause to deplore that he might be delivered from unreasonable men; and Christ here, to decline troublesome troopes, entering into a ship with his Disciples.

Our Saviour Christ could have walked on the water, as he did, Matth. 14. or elsedrie vp the water, as he did for the children of Israel, Exod. 14. but he did neither; for if he should have vfed his omnipotent power in every thing as God, no body would have beleu'd him to be man; he did therefore take this courfe in the whole courfe of his life, to manifest both. If he were not God, whom did he Gabriel call Lord? If not man, whom did Mary beare in her wombe? If not God, whom did the swemen worship? If a man, whom did Joseph circumcise? If not God, who promis't Paradise to the heath? If not man, who hanged on the Cross? If not God who rebuked the windes and the Seas? If not man, who slept in the ship? If not God, who rais'd the tempest? If not man, who went into this barke.

His Disciples followed him. A ship, as Hilarie notes, doth fitly resemble the Church of Christ: for as a ship is small in the foredecke, broad in the middle, little in the sterne: so the Church in her beginning and infancy, was very little; in her middle age flourishing, but in her old age, her company shall be so small and her toilete so weake, that when the Sonne of God shall come to judge the sonsnes of men, he shall scarce finde any faith on earth, Luk. 18. 8.
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It is observable, that Christ and his Disciples sailed all in one ship: he did enter in first, and his Disciples followed: "Vtus mundus docet vnum esse Deum: the world being but one, teacheth vs that there is but one God; one God, that there is but one Church; one Church, one truth: and therefore as the Church is called by Paul, Columna veritatis, so by Solomon, Columba veritatis, Cant. 6. 8. My Dose is alone.

Naabs Ark represents the Church: all in the Arke were faued, all out of the Arke perished. All that continue with Christ, in his ship are secur, though the Sea make a noise, and the stormes arise: but he that vsuerly forsakes the ship, and swims either in the cockboat of Heretickes, or upon the windy bladders of his owne conceits, shall never touch the land of the living. As in Salomons Temple there were three roome, the porch, the body, the sanctum sanctorum; so likewise in Christianity, we cannot enter into the holiest of holy, but by the Church, nor into the Church, but by the porch of Baptisme. First there must be shipping; then, failling; at last, arriuing. First, we must be shippt with Christ in Baptisme; after, faile with him in the Pinnacle of the Church, or else we shall never anchor in the haven of happinesse.

S. Matthew doth the words follow, signifying, that all Christs Disciples ought to follow him, as himselfe faith: "If any will be my Disciple let him forsake himselfe, and take up his cross, and follow me."

Some in their high-towering thoughts and immoderate zeal, runne before Christ, as James and John, other goe checkes by Joel with him, as Pelagians, and all such as mingle their merit with Christ: mercy, making him but half a Mediator, mediator, medium intermedium mediocriter. Other follow Christ, but a far off, as Peter, Mat. 26. 58. Other follow Christ here, but not for Christ, not for love but for leaues, as the people, Ioh. 6. 26. Few follow him in a troublesome sea, as the Disciples here.

* The people followed him in the plaine, not up to the mountaine, nor into, the Sea: but Christ leuing the multitude, would have his company toold in the wanes of affliction, left they should be puffed up with prelumption and pride. Apollonius writes of certaine people that could see nothing in the day, but all in the night. In like manner many men are so blinded with the un-shine of prosperity, that they see nothing belonging unto their good, but in the winter night of miserie, sedolas cruescet sedola luxet: no such lecule-heuce as the cross-houfe. The Palistian lying in his bed, desired to be brought vnto Christ. Prolemas Philadephus, being so fickle, that he could not follow worldly delights, that he was wont, gave himselfe to reading, and builded that his renowned Library. The Disciples here seeing the wunders of the deep, and dangers of the sea, were humbled in fear, and raised vp in faith.

And beheld there arose a great tempest:] Untill Christ was in the ship, there was noe storme. While men haue pillowes fowred under their elbows, all is peace; but so soone as Christ rebukes the world of sinne, the wicked are like the raging Sea, that cannot rest, whose waters cast vp dirt and mire. John Baptist raised such a storme by preaching against Herod, that it cost him his head. When Paul preached at Athens, Corinth, Ephesus, &e there followed alway tumults and uprores among the people. When Luther first preached the Gospell, infantly there was great thundering from Rome, a great tempest in Germany, France, England, Scotland, and in the whole Christian world, which all the Popes Bulls and Caines too, could not appease.

This storme was not by chance, but raised by Gods providence, who brings the windes out of his treasuries, Ptl. 135. 7. and the tempest was great, that the miracle might be great: the greater the tempest, the greater was the tryal of the Disciples faith.

In so much the ship was covered with waves: The Church is often in danger, 1 but it cannot be drowned; 2 hell gates cannot overcome it. 3 Rebus sibi conscius, non excussius. Albeit Satan goe about daily like a roaring Lion seeking...
(seeking whom he may deuoure, yet there shall be some ill, whom he shall not deuoure.

He was asleepe.] Hee that keepeth Israel doth neither slumber nor sleepe. Hee did sleepe as a man, but watch as God. I sleepe, but mine heart waketh. Hee sleeueth only to sleepe, that wee might wake: nobis dormire fuit, nobis surgit a somno. Christus videtur non attendere, patientiem bonorum, patientiam impium expectantes. Hee doth as it were negligence vs for a time, for the greater manifestation of his power, and our patience.

His disciples came to him and awoke him. Almighty God likes in our necessitie this importunitie: Psal. 50. 15. Call vpon me in the time of trouble. Psal. 91. 15. He shall call vpon me, and I will heare him. And therefore learne by this example, to come to Christ, to cry to Christ in all extremity, revolving your feules, and relying vpon him only: Master save us, or else we perish.

He sayd vnto them why are ye so fearfull, O yee of little faith? It was great faith in that they followed Christ into the ship; but little faith in that they feared.

He faith not, O yee of faith, but O yee of little faith. It was impossible to come vnto God, and call vpon Christ without faith; in saying, wee perish, they shewed infidelitie: but in praying, save vs, they manifested faith.

Againe, hee doth not lay: yee of little courage, or yee of little charity; but yee of little faith: because faith is the ground of all other vertues, and in adversity most viefull. If we beleue that Christ is our Captaine in the ship vs, who can against vs? And therefore Paul, Ephes. 6. 16. Above all, put on the shield of faith, wherein ye my quench all the fiery darts of the Devil.

Then hee arose and rebuked the winds and the Sea. Christ reprocheth the disciples a little, but instantely grants the r requestes: his reprehensions had not so much sting as hone, for a great calme followed a little chiding: at his word the stormie winde arithel, which lifted vp the waues of the see: They are carriued vp to heaven, and downe againe to the depe: their soule melteth away because of the trouble. They reele to and fro, and stagger like a drunken man, and are at their wits end. But when they cry to the Lord in their trouble, he denieth them out of their diffire: for he maketh the storme to cease, so that the waues thereof are still.

A great calme followed a great tempest: Decet enim magnum magnum facere Christ spake but one word to the violent windes and unruly seas, and they both obeyed his command. He doth at sundry times and in divers manners speake to vs, and yet wee will not heare vs. The speacators of this act might therefore wonder to see the fettlesse water and weather obey more then man, induced with reason and religion.

The men marueld.] 8 Idea prematur inui, vs press clamant, clamantes exadiantur, expandite gloriosum Deum; A great storme caulfe in the disciples a great feare: great feare, great denouement: great denouement occasioned Christ to worke this great miracle, this great miracle moved this great admiration: what is this man that commands as a God.

And when he came to the other side. Two points are to be considered in this miracle principally: the

Gratiounes of Christ, in curing two pesselled of deuills.

Vgratiounes of the Gergeites, preferring a piece of bacon before the GoSpell, hoggs before Christ. Such as respect their tithe pigge, more then their Pastor, are Gergeites and defere that Christ should depart out of their coasts.

I will not in particular examine thes, but in stead thereof, insert a few notes vpon the laft verse of the first Chapter, appointed to be read at mornig prayer this Sunday: preached at Poul's Croffe. Jan. 29, 1658.
Essay. 57. 21.

There is no peace to the wicked, faith my God.

This text is a proclamation of warre against the wicked, enemies to God and his Gospell, wherein obserue

Thing proclaimed: No peace to the wicked. An heavy doome, whether we consider the time, the matter, or the men: for there is no time, no peace, no wicked (if impenitent) excepted.

the

Persön proclai-
ming: the

Prophet, as Herald.

Lord, as chief. Willing to maintain this warre, because

my God.

This sentence would not be so grievous, if it were not so general, if any wicked man at any time could enioy any kind of peace: but the proposition is a most uncertain negative: Non est pacis ipsius.

Our other translations have it not in the time past, non erat, there was no peace; nor in the future, non eritis, there shall be no peace; but in the present, there is no peace. Or as it is in the original indefinitely without a verb, naming no time, that we might feare this judgment at all times: Cognatim, sumo in immatum omnis felicis, felicis supplexium. In the words of S. Paul, the wages of sinne is death; as the worke is ready, so the pay present, nec ausferior, nec deferior; if impietie, nor impunitie: When sinne is finished, it hath his hire: fcelus aquis tutum, nemo securum tuti.

If we consider a wicked man out of Christ, he hath neither here peace of grace, nor hereafter peace of glory; but as he paffeth from sinne to sinne, hee goeth as it were from deuill to deuill, even from hell to hell, from the flames to the flame, from hell internall, to hell external.

As this includes all time, so likewise excludes all peace. For albeit Harding found a great difference betweene no bread, and no bread; yet Interpreters here make no difference betweene not peace, and no peace. For the wicked have no peace with man, no peace with God, no peace with themselves. None with man: for it is sayd in the verse before my text, The wicked are like the raging sea, whose waters cast up dust and mire. They are of their owne nature turbulent; but if wee flire them a little, then they burne and smoke like the sea, both active (faith o Multiculat) and passive, being neither peace-makers nor peace-takers.

For nature and Scripture tell vs plainly, that righteounesse is elder sister to peace. So sayd Aristotle. Nature his chief Secretarie, that agreement in euill is not loue, but conspiracy. So David, a man after God owne heart, and a penner of Gods owne will, * injustitia & pax spectare sunt; righteounesse and peace have kissed each other. As Augustine upon the place, Sit injustitas & habebis pacem, if thou wilt have peace, work righteounesse; first eschew euill, and doe good, then seeke peace, and influe : Psal. 34. 13. Nay, you need not seeke it, for it will finde you; peace will come of it selfe to kiss righteounesse. On the contrary, no truth no mercy; where there is no loue of good, there can bee no good of loue; no true friendship; except it be a Christi glutinoscopula, glewed together in Christ; a man can hardly be a true friend to any, that is not first truly friend to truth it selfe.

It was an excellent speech of Constansius. How can they bee faithfull vnto their Prince, who are perfidious and unfaithfull vnto their God? I tell thee faith Augustine to Marinas, albeit you were mine old acquaintance, yet never my friend vntill you were my lord in Christ.

And therefore when Iebovan sayd vnto Iohn. It is peace, Iohn replied: what peace, while the whoredomes of thy mother Iezabel, and herwitchcrafts, are yet in great number? What fellowship hath righteounesse with vnrighteounesse; what
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what communion hath light with darkness? what concord hath Christ with Belial? as Ishmael that was borne after the flesh, percutened Isaac that was borne after the spirit, even so it is now, faith Paul, Galat. 4. 19. The Dragon and his Harmin, will fight against Michael and his Angels.

It is then an idle phantasy to dreame of an unity with the Papists, of an uniformity with the Schismatickes: for so long as the one is an enemy to truth, and the other an enemy to peace; so long as both are set on mischief, combined in faction, howsoever different in faith, I must tell you from Esay, and Esay from the Lord, There is no peace to the wicked.

Pax nostrae bellum contra Satanum (faith Tertullian) our peace is a continual warfare against Satan and his complices. As Christ, so the Church must suffer and overcome in medio inimicorum, in the midst of all our enemies. Psal. 110. 2. The builder of Gods house must have a trowell in one hand, and a sword in another, Nehem. 4. 17.

And here let not the carnall Gospeller hold himselfe exempted, in being of no side: for Pax, (as the Schoole speaks) is tranquillitas ordinata: Goodnesse is wretched wickednesse: and where there is no order, there can be no peace, but a Babel of confusion: howsoever worldlings account the drunkard a good fellow, the fornicator a Kinde man, the flaterer a louing soule; yet the truth is, there is no peace in things that are wicked, and therefore no peace with men that are wicked. And as they can have no peace with the godly, so but little agreement among themselves: Ephraim is against Manasses, and Manasses against Ephraim; and both against Juda. The Pharisees against the Sadduces, and the Sadduces against the Pharisees; both against Christ. The Pelagians against the Maniches, and the Maniches against the Pelagians; both against the Catholikes. The Pope against the Turke, the Turke against the Pope, and both against the truth.

All the vices are raying in extremity, couetousnesse fighting against prodigality, basenesse against pride, rafnesse against daftiarty; nay, many times, Egyptians are set against Egyptians; and birds of a feather doe not alwaye fly together: for the transgrefor is against the transgrefor, and the destroyer against the destroyer: a drunkard will stab a drunkard, a theefe rob a theefe, trairor proue false to a trairor, proditoris proditor, one wicked wretch is executioner of another.

They be so far from the peace betwene man and man, as that they want the lue which is betwene beast and beast: for if one thefe be faint, the rest will stand betwene it and the Sunne, till it be comforted: if one hog hunted, the whole herd will musted together to revenge it: of Bees it is reported, ego solus vnd, lamentantur amnes, if one bee sick, al forry: yea some beasts are more kinde to man, than mankinde. In humane story we read of gratefull Lions, of kinde Eagles, of truly Dogs, qui muti pro dominis, & communis cum dominio parasit; faith Ambrose, in his Hexameron.

In holy Bible, wee finde that Elijah was fed by Rauens; and Daniel not hurt among hungry Lyons. Of detestandum humana maleficia credulissimae, nesc pacium; fere pacium; hominum saevit. O hatefull cruelty! the birds feed, the beasts favour: but one man is a Wolfe, yea a duell to another. In this the wicked refemble God, that they neither slumber nor sleepe, but like the deuill, in that they watch as the theefe to fpoyle and destroy, seeking whom they may devoure, 1 Pet. 5. 8. For to render good for cuill is the part of a Saint: to render good for good, the part of a man: to render cuill for cuill, the part of a beast: but to render cuill for good, only the part of a deuill. And yet such is the fashion of the wicked, imaginings mitchief in their hearts, and stirring up strife all the day long: Their throat is an open sepulchre: the poison of Aipes to render their lips: Their mouth is full of cursing and bitterness, their fesse are swift to blood, their teeth are speares and arrows, and their tongue a sharpe sword. More sharpe (quoth Bern) than the speare which pierced our Saviours sweet side. For this doth not only
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only wound Christ's mystickal body, but also dencmber it, in the Common-weale making to many fations, as they are functions, in the Church, so many Creeds, as heads: as the same Father sweetly; Non iam exanimis sodit, sed facit exanimo sodiendo: Longinus thrust thorow a body that was dead, but the wicked a body that is quicke. Destruction and unhappinesse is in all their ways, and the way of peace have they not knowne: in their bed appointed for rest, they plot how to be turbulense (as the Prophet speaks) they travel with mischief, and bring forth vomitnesse. In a word, these are the troublesters of Israel, thornes in our eyes, pricks in our sides, bellowes and brands of sedition, hating the good, not louing the bad; crossing themselves, at warre with all: There is no peace to the wicked, faith my God.

The second kinde of peace is betwenee God and man, our reconciliation to God by the mediation of Christ, who is our peace. So the Glosser interlineall, and other Explicitors generally, there is no peace, that is, no Christ to the wicked. The Scripture tels vs, how that we were the fomnes of wrath, enemies of God, fire-brands of hell, alienates from the Common-wealth of Israel, and strangers from the covenantes of promiss. But Christ God and man, and therefore most fit to be the Mediator betwenee the mortall sinner and immortall Judge, dying for our sinnes, and rising againe for our justification, is peace to them that are farre off, and peace to them that are neere, faith the Lord in this Chapter. That is, as the Fathers expound it, peace to the Gentiles afarre off, and peace to the Jewes that are neere.

This one blessed Peace-maker hath made attoneiment for both, and appeareth in the sight of God daily, to plead our pardon as a faithfull Intercessour and Advocate, in whom only God is well pleased, and without whom God is no hearing God, no helping God, no saving God, no louing God to vs at all.

And without faith, the Gospell is no Gospell, the Sacraments are no Sacraments, Christ is no Christ. Faith is John the Baptiste, thewinc the Lambe of God, which taketh away the sinnes of the world: yea Saint Thomas, first handling, then applying the wounds of Christ, even the spiritual hand that putteth on Christ's robe of righteousness.

The wicked then havinc no true faith, have no true Christ; and having no true Christ, they can have no true peace with God: the grace of our Lord in redeeming, the love of God in electing, the fellowship of the holy Ghost in comforting, is faire from them: so long as they continue in their sinnes and unbeliefe, so long they be traitours, enemies, rebels unto the King of all Kings: he proclaims warre, and they can have no peace.

Thinke on this, yee that forget God. Yee that joine house to house, and lay field to field, till there be no place for other in the land: yee that rise up early to follow drunkenesse, and are mighty to powere in strong drinke. Yee that speake good of cuill, and cuill of good: which put light for drunkenesse, and drunkenesse for light, &c. Agree with your aduertarie quickly, while you are in the way: yeke the Lord while he may be found, and call upon him while he is nigh. O Jerusalem, Jerusalem, thou that killst the Prophets, and stonest them that are sent from thee. Suffer the words of exhortation: harden not your heart, but eueth in this day heare the voice of the Crier; confeffe thy rebellion, and come in to the Lord thy God; for he is gentle, patient, and of much mercie: desire of him to create in thee a new heart, and to give thee one drop of a lively faith, on dram of holy donation, a desire to hunger and thirst after righteousness. Suffer not thine eyes to sleepe, nor thine eye lids to take any rest, until thine ear righteoueness is forgotten, and finne covered, until thy peace be made with God, and thy pardon sealed. O pray, pray, that thou maist have this peace: O pray, pray, that thou maist feele this peace: for it is the third kinde, the peace of confidence betwenee man and himselfe.
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There are foure kindes of conscience, as Bernard hath well observed:

1. A good, but not a quiet.
2. A quiet, but not a good.
3. Both good and quiet.
4. Neither good nor quiet.

The two good belong properly to the godly; the two bad vnto the wicked, whose conscience is either too quiet, or else too much vnquiet; in neither peace: *Non est gaudium impius*, as the Translators of the Septuagints read, *Non est i gandere impis*. There is no joy to the wicked. Sometime their conscience is too quiet, as Paul speakes, euell feared with a hot iron, when habit of sinne takes away the sense of sinne, when as men are past feeling, in a reprobate sense, given over to worke all vndeannifie euell with greedinesse: Ephes. 4. 19.

This is no peace, but nummefse of yea a dummefse of conscience. For at the first every mans conscience speakes vnto him, as Peter to Christ; Matter looke to thy selfe: Her prick-arrows, as the shafts of Jonathan, forwarne David of the great Kings displeasure: but if we negleget her call, and will not lend our cares, while the dooth Ispend her tongue, this good Caffana will crye no more.

Now it faret with the maladies of the minde, as it is with the sicknesse of the body. When the pulfe doth not beat, the body is in a most dangerous estate: so if conscience never prick vs for sinne, it is a manifest signe our soules are luelled in a deadly sleepe. That Schoole will soone decay, where the moniter doth not complaine; that armie must necessarly be subject to surprife, where watches and alarums are not exactly kept; that towne is dissolute, where no clocks are vfed: so likewise our little citie is in great peril, when our conscience is still and sleepe, quiet, but not good; *tunc maxima oppressus, fines oppugneris: faith in mea misericordia non funt.*

Hierome to Helidore: None so depeprately sicke, as they who feele not their disease. Saint Augustine notably: *Quid miserius natus non miserant semper fusum?* and Bernard; *Idea dulet charitas mea, quod eum sit dolenda, non dolens; & in- de magis misericord, quod ammisit suis, miserabilis tamen novus;* and Hierome to Sabinion; *Hoc plango, quod te non plangis.*

*When the strong man armed keeps his bold, the things that are possessed are in peace.* Where Duines obserne, that vngodly men already possessd with Satan, are not a whit disquieted with his temptations. As God is at open war, the devil is at secret peace with the wicked: but yet, faith Hierome, *tranquilitas ista tempesfas est:* This calmse of conscience will one day prone a florme. For as God saith vnto *Cam; if thou dost still, sinne lieth at the door.* Where wickednesse is compared to a wild beast, which dogs a man wherewoe he goeth in this wilderneffe. And albeit for a time it may seeme harmless, for that it lieth asleep, yet at length, except men vnfainedly repent, it will rife vp and rent out the very throat of their soules. A guilty conscience being once routed and awaked thorrowly, will make them like those who lye on a bed that is too faire, and the covering too short, who would with all their heart sleepe, but cannot; they seek for peace of mind, but there is no peace to the wicked, faith my God.

As the conscience was heretofore too too quiet, so now too to much vnquiet. As godly men have the first fruits of the Spirit, and certaine tasts of heavenly joyes in this life; so the wicked on the contrary feel certaine flashings of hell flames on earth. As there is heauen on earth, and heauen in heauen; so hell on earth, and hell in hell: an outward hell, and an inward; outward, in outward darknesse mentioned in holy Scripture, where there shall be weeping and gnashing of teeth; at this falt (as Bishop Latimer witty) there can be no mirth where weeping is serued in for the first course, gnashing of teeth for the second.

Inward hell is an infernal tormenting of the soule, void of hope, faith and love: this hell the devills have alwayes in them, and reprobate forlorne people carry about them, incomuch that they can neither disport themselves abroad,
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nor please themselves at home; neither comforted in company, nor quieted alone, but in all places and times, Erymnis consecratis, (so Athanasius calls it) hellish hags and infernal furies affright them.

a Augsburg in his narration of the 45. Pfal. thus lively describes the wofull effate of a despairing sinner: Fugiet ab auro ad cibitatem, a publico ad domum, a domo in cubiculum: He runs as a mad-man out of the field into the city, out of the city into his house; from the common rooms in his house to his chamber, from his chamber into his studie, from his studie to the secret closet of his owne heart: & cecina homem ssum inuenit, quo confugerat, seipsum quo fugitum est; and then last of all, he is content least of all, himselfe being greatest enemie to himselfe.

The blinde man in the b G ospell newly recovering his sight, imagined trees to be men; and the Burgundians (as c Comines reports) expecting a battell, suppos'd long thilstes to be launces: so the wicked in the darke, conceit every thistle to be a tree, every tree a man, every man a devil, afraid of every thing they see; yea, many times of that they doe not see.

d Polydore Virgil writes that Richard the 3. had a most terrible dreame, the night before Bolivorth field, in which he was slaine: he thought all the devills in hell halled and pulled him in hideous and ugly shapes. I credo non sustomium, sed conscientia seculorum: I suppose (saith Polydore) that was not a fained dreame, but a true torture of his conscience, preasing a bloody day both to himselfe, and all his followers.

The penner of the Latine Chronicle, de vitis Archiepiscoporum Cantuarien- sum, in the life of Archbishop Hubert, records a will of a couetous oppressor in this forme: Leges omnia bona mea domino Regi, corpus & sputura, animam & diabol. The godly man will alway runnes in this tyle: 

Terram terrareget, demon pecatarum resumat,
Mundus res habeat, Spiritus astra petit.

I bequeath my body that is earthly to the earth, my sinnes which are deceitful vnto the devil, my goods that are worldly, to the world, my soule that is heavenly to heaven: but this vnhappy wretch in great dispaire yeded vp his coine to the King, whom he had deicid and his soule to the deuill whom he had ferued.

It is written by e Procopius, that Theodoricus, as he was at supper, imaginated he saw in a vision the visage of Ssymmachus a Noble man, whom he had vnkindly slaine; with which imagination he conceived such terror, as that he never after enjoyed one good houre, but pinning away ende his unfortunate daies.

Cardinall f Crescentius, the Popes Vicegerent in the Chapter of Trent, on a time writing long letters vnto Rome, full of mischiefe against the Protestants and cause of Religion, had a sudden conceit that the deuill in the likenesse of a huge dogge, walked in his chamber, and couched vnder his table, the which affrighted him so much, as that notwithstanding the counsell and comfort both of friends and Physitians, he died a disconfortable death.

To conclude this argument, the deuill Judas out of the hell of his conscience, was Bailiffe, Tailor, Witnesse, Jurie, Judge, Sheriff, Deatman in his owne execution.

Thus as you see, the wicked have no peace with man, no peace with God, no peace with themselfes. The very name of peace betweene man and man is sweeet, it feale more sweeet, like the precious ointment vpon the head of Aaron, that ranne downe vnto his beard, and from his beard to the skirts of his clothing. Yet the peace of conscience is farr sweeter, a continuall fealt, a daily Christmas vnto the good man, as the rich Epicure, Luke 16. 16. to the godly fareth deliciously every day. The man that trusteth in the Lord is farr, faith k Salomon, he feeds himselfe on the mercies of God, and merits of Christ. And so the peace of God paffeth all these: for it paffeth all understanding, without which one gift all other are rather cursed than blessings vnto vs. As l Cyril excellently, 

P 2. 

b Mark 2. 24. 
 c Comines, cap. 11.
 d Anglian, hi. 
 e Lanquet. 
 f Sleidan, com. 
 g Cit. 
 h Pfal. 128. 
 i Prou. 15. 15. 
 k Prou. 2 2. 25. 
 l Cyril. 
 m Alex. 
 n Isot.
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Domino priuatus suo gaudio, quod esse potest gaudium? It is the conflation of Israel and the Church: a Reioice greatly o daughter Sion, shout for joy o daughter Hierusalem, for behold thy King commeth vnto thee. That God is our God, that Christ is our Christ; that the King of all Kings is our King, that he is reconciled vnto us, and we to him, is a joy surpassing all joyes, a jubilation as the Scripture terms it, which can neither be suprised, nor yet expressed sufficiently.

How wretchen then are the wicked in being debarred of all this sweetness of all this exaltation, of all these inuries of joy? for if they can have no peace abroad, no peace at home, no peace with themselves, no peace with other, no peace with man, no peace with God; assuredly the proposition is most true, There is no peace to the wicked.

Yea but you will say, there is none good except God; all of us are gone alyay: if we say we have no sinne, the truth of God is not in us. Of what kind of wicked is this then vnderstood? Anfwer is made, that this only concerns incorrigible, malicious, impenitent, senselie sinners. For when once men feele their sinnes, and repent for their sinnes, growing much because they can greeue noe more; then in such as sinne aboundeth, grace suoperaboundeth, & all things works for their good; even sinne which is damnable to other, is profitable to them, occasioning repentance, neuer to be repeated. Remember the speech of God to Rebecca; The greater shall feare the lefse. Albeit our spiritual enemies are stronger, and our sins greater then we, yet they shall ferue for our good, the greater shall ferue the lefse. God who can bring sweet out of soure, and light out of darkness, shall likewise bring good out of evil.

Such offenders have peace with men, so far as is possible with all men, endeouoring to keepe the vniting of the spiritt in the bond of peace.

Secondly, being justified by faith, they haue peace toward God in Christ. Rom. 5. 1.

Lastly, Christ dwelling in their heart, they want not peace of conscience, but abound with joy in the holy Ghoft: Rom. 14. 17.

When sinners are rather paflue then afluine in sinne, when it is rather done on them, then of them, albeit their conscience accuseth them of the fact, yet it doth not condemn them of the fault: and so there is all kind of peace to the penitent, no kind of peace to the wicked impenitent, faith my God.

Hitherto concerning the thing proclaimed: I come now to the person proclaiming in these words, saith my God. The subordinate proclaimer is Efaie; the principall God himselfe.

As heerfore the Prophet, so now the Preacher is not only the mouth of God as Luther calms him; but as John Baptist saide of himselfe, He saith my God. The very voice of God. For albeit we speake, yet it is Christ who by vs and in vs calleth vnto you: 2. Cor. 5. 20. See Epift. Dom. 3. and Gospell, Dom. 1. and 4. in advent.

If then the Lord hath saide it, yet let no man doubt of it: Heauen and earth shall passe, but not a jot of his word shall passe: he is not like man, that he should lie, or like the Sonne of man, that he should deceiue. Yea, that we might the better obferue it, Almighty God hath spoken once and twise, as it is in the 62. Psalme. For the Lord hath made this proclamation once before in the 48. chapter, at the last verfe. So that as Augustine in the like case, Verba tae tae inculcata, vera sunt, visu sunt, saha sunt, plana sunt. One text repeated twice, presse against and againe, much needs be plaine and peremptorie: And affuredly (beloed) if we further examine him able to make this warre, becaufe God; and willing to maintaine this warre because my God. Hee is filled elswhere the Lord of hostes, and therefore all, creatures as his warriours, are ready presse to revenge his quarrels, and to fight his battells. His fouldiers against the wicked, are either celestiall, or terrestriall, all the creatures in heauen and on earth. In the beginning God created the heauen and the earth, Gen. 1. and all that therein is, Exod. 23. And in this acceptation, according to the Bible, which is a lanterne vnto our feete, and a guide vnto our
our paths, I finde three heavens, as Paul faith, he was taken vp into the third heaven:

1. Airie.
The 2. Starrie.

Airie heaven is all the space from vs ynto the firmament: so the birds which fly betweene vs and the stars are called in holy writ, the fowles of heaven. In this heaven are meteors, halie, winde, raine, snow, thunder, lightning, all which are at Gods absolute command, to serue such as serue him, and to fight against them that fight against him. As when the wicked old world was filled with crueltie, The windows of heaven were opened, and the raine was upon the earth fortie daies and fortie nights; insomuch, that this one souldier of the Lord destroyed all his enemies, every thing that was vp on the earth from man to beast: onely Noah, Gods holy seruant, remained, and they that were with him in the Arke, whom the raine did not hurt, but rather helpe: for the deeper the flood, the safer the ship: the water had peace with Noah and his company, but open warre with all the rest of that old world.

So likewise the Lord out of heaven rained fire and brimstone vpon the So- domestes; and halietones out of heaven vpon the cursed Amoristes at Bethoron, and they were moe, faith the text, that died with the halie, then they whom the children of Israel flew with the sword.

But what need we looke fo farre? The great winde this yere, the great frost the laft yere, sensibly demonstrate this point. What a wracke on the sea, what a worke on the earth occasioned by the one? What a deahte, and so by consequence, what a death enuied upon the other? if God cut forth his ice like morstels, who is able to abide his frost? Psal. 147. 17.

To stepp higher, the second heaven is the firmament, calum quasi calatum, because it is ingrauen, and as it were enamelled with glorious lights, as Moses in the firft of Genesis, God made two great lights, the greater to rule the day, the lesser to govern the night: he made also the stars, and placed them in the firmament of heaven.

Now this heaven declares the glory of God, and the firmament shews his handy worke: though they want vnderstanding and are dumbe, yet they trumpet forth his worship proudes in such sort, that there is neither speech nor language, but their voice is heard among them. And as they speake for God as schollers, so they fight also for God as Souldiers; for the stars in their course fought against Sifera: Judges 5. 20. and when Duke Iofua fought against the wicked Amoristes, he said in the sight of Israel: Sunne, stay thou in Gibeon and thou Moone in the valley of Aialon; and the Sunne abode, and the Moone stood still, vntill the people of God avenged themselves vpon their enemies; the Sun abode, and halted not to goe downe for a whole day: Iofua 10. 13.

1. O Lord our gouernour, how excellent is thy name in all the world! When I consider the heavens, euens the worke of thy hands, the Sunne and the Moone which thou hast ordeined, what is man, that thou art so mindful of him? or the fone of man that thou shouldst thus regard and guard him? The third heaven is called by Philosophers, empyreum: by Diunes, the glorious heaven: by Scriptures, heaven of heavens, or heaven above the visible heavens. In this heaven Almighty God hath two sorts of tall warriours: 5. Angels. 2. Saints.

Angels are heavenly souldiers, ministring spirits of God, instruments of his mercie toward the good: executioners of his judgements vpon the bad. When Iofua was about to facke Jerecho, an Angell appeared vnto him as a Captaine with a drawn sword to fight for his people. When Zenechabrit and his innumerable host came against Israel, the Angell of the Lord one night flew one hundred, eighty and five thousand: 2. Kings 19. The first borne of Egypt, slaine by an Angell: Exod. 12. blasphemous Herod smitten with an Angell:

Acts 12. 23.
Acts 12. 23. To conclude this argument, Angels at the last and dreadful day shall bind the tares, that is, make faggotts of the wicked, and cast them into hell-fire. As they pitch their tents about God's elect; being the Saints guard and nursey, as it were, to carry them in their arms, left at any time they hurt their foot against a stone: so contrarywise, speedy messengers and ministers of God's anger to the reprobate.

Now for Saints, albeit they be militias emerisit (as the Romans speake) fouldiers discharged the field, past fighting, past fighting, for all tares are wiped from their eyes; cuen so faith the Spirit, they rest from their labours, and their good works follow them: Apocalyp. 14. 13. They be past warfare, and now live in eternal welfare, crowned as conquerors in heaven, where there is neither militia nor militia.

Though, I say, their fight be ended, and they rewarded with an immortal crown of glory, yet for as much as there is a communion of Saints, a fellowship between the triumphant Saints in heaven, and the militant Saints on earth, the blessed souls departed and delivered out of the miseries of this sinful world, howsoever they be secure for themselves, yet are they careful for vs: as our Churches in their Harmonic speake, de felicitate sua securit, de nostra felicitate securit: they with well went to vs, and pray full for vs in general, albeit they know not our wants in particular. Howsoever they fight not any longer against Gods enemies with pen or pike, with paper or powder, yet they continually fight against them with pulf of prayer, as Saint John expressly: The foules of them that were killed for the word, cried with a loud voice, saying; How long Lord holy and true? doth not thou judge and avenge our blood on them that dwell on the earth? Albeit they contend not with earthly weapons, yet they maintain Gods quarrell with heavenly wishes in general against Satan and his kingdom, out of zele and heat to Gods cause, not out of any spleene or hate to any of the wicked in particular; I dare not say fo: for where the spirit hath not a pen to write, the Psalmist must not have a tongue to speake, nor the people an ear to heare; but that the blessed soules in heaven pray for vs, against our enemies in general, is an article of faith, and an evident truth of the Bible.

I come from Gods selected band in heaven, to the common band, the hoff of his creatures on earth, which contains both sea and land, and all that is therein, evermore willing to fight in this quarrell.

The red sea did overwhelme proud Pharoao, and all his host, euernall his horses, his chariots, and horsemen. Anno 1588. the sea and fith in the sea fought against the superstitions Spaniard, enemies to God and his true religion: a wonderful worke, which ought to be had in perpetual remembrance. I lay wind and water overcame that inuincible armie, prepared for our deftruction: in such sort, that the popish Relator herofe confesst ingeniously, that God in that sea-fight, shewed himselfe a very Lutheran, and meere Protestant.

The floods and inundations which happened in divers parts of this kingdom within these few yeeres, here should not be past over with druely. If the Lord had not according to his infinite greatnefe and goodness, fettered the waters of our seas, as Nereus did the waters of Helleponus. If God had not gathered the waters together on an heap, and layd them vp in the deepes, as in a treaure house: Psalm 53. 7. If he had not spoked to the flood, 2 If the flood should goe, but no further, and here shall thy proud waves, affuredly there had followed a great doome to stay to this Island. The waters saw thee, O Lord the waters saw thee and were afraid; 2 Blest be the Lord God, even the God of Israel, which only doth wondrous things; and blessed be the name of his Majesty for ever, and let all the people say, Amen, Amen.

I passe to the shore to drie land, which opened and swallowed vp quicke, Corith, Darban and Abram.

In this one Province are sundry rakes of fighting fouldiers, armies of fell dragons, of hissing serpents, of roaring lions, of devouring wolves, of other Wilde...
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wilde beasts in the forest, and cattle upon a thousand hills; all which named, and all other not named, are ready with force and furie to crush the wicked, and at Gods alarum to breake them in pieces like a Potters vessell.

Even the least of these creatures is strong enough, if God let them to fight; an host of frogs, an armye of grasshoppers, a waarme of flies, able to dismuy Pharaoh and all his people; a few rats troubled all the citizens of 6 Hame; a few worms denoued 6 Hero; a little gnat choked a great man, yea the greatest Monarch in his owne conceit, Adrian the Pope.

The very senflese creatures have sense and feeling of the wrong done to God. In Siloam (as we read in the 4th Gospell) a Tower fell upon eighteene persons and fled them. In 6 Rome fifty thouand men were hurt and flame with the fall of a Theaere, as they were beholding the games of the Sword-players. Anno 25, Reg. Elizabeth, the scaffold about Parigarden upon a Sunday in the afternoone fell downe, which instantly killed eight persons, and hurt many more. A faire warning to such as prophanse the Sabboth, and delight more in the cruelty of beasts, than in the works of mercy, which are exercisef of the Lords day. The time will not suffer me to name, much lesse to mutter all the rest of Gods warriours on earth I will only remember one, whom I think you feare most, namely, the plague, fitly called by the Canonists, Bellum Dei contra homines, the warre of God against men, and by the Scripture, the sword 5 of God, and 6 arrow of his anger.

In the yeere 1506, there was such an vniversall plague throughout the whole world, that the living were not able to bury the dead, as Sigibertus, and 7 other report. Anno 1342, there was in k Venice such a pestilence, that the hundredth person was fearly left alive, inmuch the State made a law, that whosoever would come and dwell at Venice two yeere, he should innoyntly be made free.

About the yeere 1522, there died of the plague in l Millanie fiftie thousand within the space of four monethes. In m Norwich from the first of January to the first of July, 57104. In n Yarmouth within the space of one yeere, 7052. In London and the Liberties thereof, from the 23. of December 1602, unto the 22. of December 1603, there died of all diseases, as was accounted weekly, 38244, whereof the plague, 30578, and from that time to this day, the Citye not yet free. This laft yeere past, as appeares in your own bills, there died 2263. Lay this heavy judgment to your hart, heare this proclamation againe and againe, There is no peace to the wicked.

As the stones of the field are in league with the righteous, and the beasts at peace with the godly, they may dwell safe in the wilderness, and sleepe in the woods, Ezek. 34. 25. to contrariwise, the stone shall cry out of the wall, and the beam out of the timber against the wicked, Habacuc. 2. 11.

Their sines beget their sorrow, their faults increase their foes, even their tables are made snares, and their ivyoy beds accusers, and their sealed houses witnesses against them; all things which were given for blessings are become curses vnto them: and that which is most strange, besides these two great bands of fouldiers, one common in earth, another select in heaven; there is yet a third of rebels, even of the very devils in hell; for albeit they be reserved in everlasting chains vntil the judgement of the great day; yet God in his infinite power and wisdom, who brings light out of darkness, both make good vfe of these bad instrumets.

It is said in the first of Sam. chap. 16. that the euill spirit of the Lord vexed Saul; it was Gods spirit which came vpon David, but it was a malignant spirit which was on Saul; and yet this spirit is called spiritus Domini the spirit of the Lord, because the Lord sent that euill spirit, and sufferd it to torment Saul, as Augustine and Lombard have well expounded the place. So likewhile we read in the Gospell, that the foule spirits made some deafe, some dumb, calling one into the water, another into the fire; all which actions, as they were actions, proceeded from God, for the Scripture tells vs plainly, theris no power but of God. Happily some will say, the devills assail not the good so well as the bad. We wrestle

\[\text{\textsuperscript{1}Munster.}\]
\[\text{\textsuperscript{2}Acts 12. 33.}\]
\[\text{\textsuperscript{3}Luke 13. 4.}\]
\[\text{\textsuperscript{4}Tangent, chro. fol. 95.}\]
\[\text{\textsuperscript{5}Sew.}\]
\[\text{\textsuperscript{6}Chro 21. 30.}\]
\[\text{\textsuperscript{7}Psal. 1. 5.}\]
\[\text{\textsuperscript{8}Zwing. in}\]
\[\text{\textsuperscript{9}Theaere, volvm.}\]
\[\text{\textsuperscript{10}ib. 7. pa. 544}\]
\[\text{\textsuperscript{11}Sobelius bb.}\]
\[\text{\textsuperscript{12}A. Encaec. v.}\]
\[\text{\textsuperscript{13}Languet. chro.}\]
\[\text{\textsuperscript{14}fol. 280}\]
\[\text{\textsuperscript{15}Stow. a.}\]
\[\text{\textsuperscript{16}bridgement.}\]
\[\text{\textsuperscript{17}idem.}\]
\[\text{\textsuperscript{18}Iob. 5. 23.}\]
\[\text{\textsuperscript{19}Inde epiv. 6}\]
\[\text{\textsuperscript{20}1 mmmifus sae\textsuperscript{1} permifius a Domi}\]
\[\text{\textsuperscript{21}n. S. notin loc.}\]
\[\text{\textsuperscript{22}Ad Simplician lib. 2. qu. i.}\]
\[\text{\textsuperscript{23}Sent. diff 44}\]
\[\text{\textsuperscript{24}Rom. 13. 1.}\]
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wrestle (faith Paul) against principalities, against powers, against the prince of darkness: for Satan goes about like a roaring Lyon, seeking whom he may devour. Anfwes is made, that God fuf'ers Satan to tempt his children only to try them, but fuf'ers him to tempt the reprobate, to far, as to destroy them: the temptations of the good are instruction of the bad, destruction, vitter ruine of body and soule. In what a miserable cafe then is euery wretch irrepuuent? * drawing iniqnite with cords of vanitie, and fumes as it were with cart-rope, beaping up wrath against the day of wrath. For the number of his enemies is without number: the number of the bleffed Saints is innumerable: Apocal. 7. 9. After these things, I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, feated before the throne, and before the Lamb, clothed with long white robes, and palme in their hands. The number of Angels is infinite: Thinefth then, said Christ to Peter, in the 26. of S. Matthew, that I cannot now appoy to my Father, and he will give mee more than twelve Legions of Angels?

A Legion is * 3000. footmen, and 300 horfemen; or as Caluin upon the place, 5000 foot, 500 horfemen; as 2. Vegetius, 6000 in all; and euery particular Angell able in one night, to kill, as is recorded in the ferie of Sennachib, one hundred, eithery and five thoufand. The number of ftarres in the skie, offowles in the ayre, of fih in the fea, of beafts in the field, of defauils in hell, are without number: How infinitely infinite then is the number of all his enemies? in what a fearefull effate doth he f tand, when as God man, Angels and Demifles, Saints and finners, heaven and earth, fih and fowle, beafts and birds, other and himfelfe; in a word, all that is within him, all that is without him, all that is about him, combine themfelves together to maintaine Gods holy warre againft him?

I know there are degrees of finners, as there are degrees in fime; fome be fanfores, fome alcloys, a third fort anbore. Of the fift, Senecawittily, Nibib inreffe faneas ne fefeleri an illud fiacis: It is in a manner all one to committ and commend a villain. Non cares fcrupulo occulti societati, qui manifesto defirmito non occursis, faith Gregorie: He is fpiefed to be an abetter of evil, who doth not endevour to better the evil. A commoner then that flattereth, a Commander that fanooreth vngodly wretches in a Citie, lets in fo many frong foes, to cut your throates, and ruine your effate.

Yet actors on the stage be worse then idle fpeclators: for how fooner finne be commendable, becaufe common, as a Sabathian complained in his time; In hoc fcelus ven defalunt, ut nifi quis malex fuerit, fualens efe non posset: In plaine English, excepta mane be first bad, he cannot be reputed a good fellow: Yet horrible blafphemers, incorrigible drunken, fhameffe whoremongers, makebate pettifoggers, malecontent accufants on the one fide, recufants on the other, are the very mean and meanes, which bring and keupe the dearlth and plague for long among you.

But authors of cuill and plotters of mischief are worse of all; as it appeares euery by Gods owne censure giuen of the first finne in Paradife, where the Serpent had three punishments inflicted uppon him, as the original contriver: the woman two, being the mediater procurer; and Adam but one, as the party fuceded. Apply, for I can no further amplifie.

When Phecas had built a mighty wall about his Palace, for his securitie, in the night he heard a voice: O King, though thou build as high as the clouds, yet the Citie might eafily be taken, the finne within will marre all: as Ambrof notably; Graniore fue iniimi, more pravii, qui inno bofes infelis: Wicked manners are stronger than armed men. If God be with vs, who can be againft vs? if we ftrand againft God, who can withfand him?

And as God is able, becaufe God, fo willing to maintaine this warre, becaufe my God; that is, the God of his people, whom the wicked perfecute; for his Grant is faire in Letters Patent to Abram and his fuccefpuer: I will bleffe thee, and cuill be that curfe thee. Or, my God, that is, the God by whom I speake, who dealeth alway with his fervants according to his word. The
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The Gods of the Gentiles are lying gods; but my God is the truth, and the life, who can never deceive nor be deceived. Or, my God, because we must not only believe the Major of the Gospell, but the Minor also, saying with Thomas, my Lord; with Mary, my Saviour; with Esai, my God. If we can gain this assumption, it will bring vs to the most happy conclusion; enjoying peace of confidence, which is an heaven on earth, and peace of glory, which is heaven in heaven. Vnto which, he bring vs that hath made peace for vs, even Christ Jesus the righteous: to whom with the Father, and the Holy Ghost, as we are bound, so let vs heartily yeeld all honour, &c. Amen.

The Epistle, Colossians 3:12.

Put upon you as the elett of God, tender mercie &c.

1. Concerns our theory; Let the word of Christ dwell in you plentifull, &c. The 2. our practice; whatsoever yee doe in word or deed, doe all in the name of the Lord, &c.

Put upon you] Christ had two sorts of garments, as we read in the 8 Gospell: one without shame, not divided at his death; and that was a figure of faith, which, though many of the heretics and schismatikes in the Church, is but one.

Another with shame, parted among the fouldiers, and that was a type of love, which seeketh not her owne, but communicateth to many.

So the Christian must have two coats; one of faith infinuable, by which he putteth on Christ; another of love, parted among many, by which one Christian putteth on another; rejoicing with them that rejoice, and weeping with them that weep.

Upon the point, these two coats are but one; faith being inside, and love outside; faith in respect of God, and love toward the world: This Epistle speakes of the outside, put on tender mercie; whereunto affection; kindness; grace; tenderness; meekenesse, benevolence, faithfulness; long-suffering; benevolence; etc. &c.

These virtues are both ornaments, and muniments, clothes and conflicts. Ephef. 6:11. Put on the whole armour of God, that ye may be able to stand against the snares of the devil. Seeing we must everyday fight, and everyday be seene, let vs as well for armour as honour, put on tender mercie, kindness, &c. that we may walke vprightley and confidently. See epif. Dom. 21. post Trinit. How loye is said to be the bond of perfecion, and chesuer vnto; See Epif. Dom. Quinquages.

As the elett of God] S. Paul builds all these good exhortations upon an argument, drawn from benevolence: you are the elett of God, holy and beloved: chosen and beloved of God before the world, by foreknowledge, foreordained to be holy and beloved; chosen of God; before the world, and therefore being thus, electis electi, beloved, &c. God owne workmanship created in Christ Jesus unto good works; it is most meete, new men should vs new manners; in stead of the works of darkness, put on tender mercy, kindness, meekness, and patience of minde, which are weapons of light. It is due debt that you should be followers of God, forbearing one another, and forgiving one another, as Christ forgave you. See epif. Dom. 3. Quadrages.

The Nonelists except against our Service Bookes, for omitting here two titles; holy and beloved. Our answer is, that the word, electis, implies the rest; for if electis, then beloved and holy. The Church omitts not the former, and inferres the latter, as the Churches of Scotland and middleburgh, call Gods heavy judgements upon the wicked, a little cap. Psalm. 74. 12. and bread of affliction, brown bread.
The fifth Sunday after the Epiphany.

Psalm 117:2, contrary not only to the Geneva Bible, but even Calvin's exposition of the place. If these frivolous objections be their "quae alescit", to keep life in their fainting cause, we may toll the passing bell, and long ring out to the funeral!

Let the word of Christ be in your heart, meditating, with all attention exactly, with all intention devoutly, with all diligence thoroughly. 1 John 5:39. Search the Scriptures, and keep the word of this prophetic: not only read, nor only heare, nor only meditate; but all: sometime read to rectifie meditation, and sometim meditate to profit by reading. Let him meditate seriously, meditatio serius.

Dwell on the word of Christ, dwelling among his people, dwelling in the temple, dwelling in the Bible, dwelling in the mind of Christ. Deut. 11:28. These shall be written in your heart and in your soul: so the word that now doth plenteously dwell among you, may dwell plenteously in you.

Plenteously read, heare, meditate, with all attention exactly, with all intention devoutly, with all diligence thoroughly. 1 John 5:39. Search the Scriptures, and keep the word of this prophetic: not only read, nor only heare, nor only meditate; but all: sometime read to rectifie meditation, and sometim meditate to profit by reading. Let him meditate seriously, meditatio serius.

It is reported of Alphonso, King of Spaine, that he read over all the Bible with Plenteousness, fourteen times. And Augustine writes of Ambrose an Egyptian Monk, that having no learning, he did by hearing the Scriptures often read, get them without booke, and after by serious and godly meditation understand them.

This one word, plenteously, confutes plenteously, first ignorant people, who cannot: secondly, negligent people, who will not read and heare: thirdly, deliberate people, who loath the Scriptures as unpleasent, preferring the Poets before the Prophets, admitting into their house the writings of men before the word of God: fourthly, perfidious studens in the Bible, turning over not the whole, but some part, and that so coldly, that as it is said of the Delphic Oracle, & quoties legistur, oties neglegistur, a lesson is no sooner got, but it is forgot: fifthly, couterous people, who will not give to their pastor plenteously, that the word may dwell in them plenteously. 2 Neh. 8:10. Nehemiah complained in his time, that the Leuites, for want of maintenance, were faine to leave the Temple and follow the plow. And S. Augustine made the like complaint in his age: whereupon in process of time, Clergie-men inuedent such points of superstition, as were most advantageous unto them. Hence they raked hell, and found out Purgororie, to make the Popes kitchen-smoke: an invention not knowne unto the Greek Church for the space of k 1500 yeeres after Christ; and but of late knowne to the Latine. Hereby prayer for the dead, indulgences, and other new tricks of poperie, which are more for the Priests belly, than the peoples benefit.
God of his infinite goodness forgive Britaine's ingratitude in this kinde, and grant that the burning lamps in our Temples, may be supplied with sufficient oile, that the light of Israel goe not out. Sixtly, this condemnes Enthusiasts, despising the word and ministry. Sevently, the Marcionites and Manichees, rejecting Moses and the prophets. Last of all, and most of all, the Papists, in denying the vulgar translations of Scripture to the common people. Let the word of God dwell in you: a that is, in all you, Priest and people; Non in nobis modo, fed in nobis: as a S. Hierome peremptorily; Hic est licerum verbum Christi, non sufficienter, fed abundanter. 

The word must dwell in us: Ergo, the Bible must be in our house. It must dwell plentifully: Ergo, we must read daily; but, as it follows in the Text, it must be applied. With all wisdom] The Papists as well in the Church as in the street, chant Scripture plentifully; but because their hymnnes are not in a knowne tongue, it is without understanding. The Brownists in their Bookes and Sermons often cite Scripture plentifully, but it is not in wisedome. Learned r Origen notes well, (and where he doth well, none better) that Heretikes are Scripturarum suares, great hurchers of holy writte: but they so write it, that (as a Hierome speaks) Evangelium Christi, fit euangelium hominum, act quad potius est diaboli. 

Table Gospellers are full of Text. It is ordinarie to discourse diuinitie problems even at Ordinaries; a custom very common, but by the censure of our Church, no way commendable. For the 77 Injunction forbids all men to reason of diuine Scripture rashly; and the greatest part of Archbishop Cranmer's Preface before the Church Bible, is spent against idle bragging and brailing in matters of Theologie. And a grace Diuine, much extempore in our days, held it better for venturous discoverers of predestination, and time against the Holy Ghost, that they had neither tongues in their heads, nor hearts in their breasts, then that they should continue in that irreuerent vsage. 

a Maulus reports, how two meeting at a Tauerne, contention much to little purpose about their faith: One said he was of Doctor Martin's religion; and the other swore he was of Doctor Luther's opinion; whereas Martin, and Luther, were but one. So many men move many doubts in many matters, haue neither will to hear, nor skill to conceive the state of a controversy, and then, as a Augustine said of Petition: Petition done, Petition liberalis, nihil dicendum, nihil dicat. 

The word of Christ must dwell in us plentifully, but in wisedome, we must hear it in all wise, read it in all wise, meditate on it in all wise, speake of it in all wise, preache it in all wise,preach it in all wise;not only in some, but in all wise, for all is little enough, considering the Lord will not hold him guiltleffe, who taketh his name in vaine. 

Teaching and exhorting] This clause may be referred either to that which went before, or to that which follows after: to that which went before; Let the word of Christ dwell in you so plentifully with all wisedome, that you may both instruct and exhort your felues unto every good worke, for doctrine and exhortation are two principall fves of the Scripture, 2. Tim. 3. 16. For doctrine, the Law shewes every man in his vocation, what actions are acceptable to God, and the Gospel teacheth how they be acceptable, namely, by faith in Christ. Let the word of Christ therefore dwell in you so plentifully withall wisedome, that it may be a lantern to your feet, and a light to your paths; a direction how to serve God in holinesse and righteousness in all the daies of your life. 

For exhortation; the word must so dwell in vs, as that we may stirr vp one another to godlinesse: Ely 2.3. Heb. 3. 13. a ede me in your minde: io to put it, and print it in our minde, that it may not only be profitable to our felues, but viefull also to other; b in publicke, which is the Pastors office: in private, which is every Christians duty.

This also may be referred vnto the words following, as according to most Expositors our Church here; Teach and exhort your owne felues in Psalms,
Psalms, &c. Where Saint Paul describes the Christians musicke, both for
the matter; Psalms, hymnes, spirituall songs.

Psalms and hymnes] Some distinguiish these by their object, affirming that
hymnes are laudatorie: for the glorious Angels in heaven sing not Psalms,
but hymnes: Hominum est psaltery, Deum hymnes effervre Angelorum. Spirituall
odes are peculiar songs accurately framed by the Church, according to her se-
verall exigence: Psalms are of fundry matters and arguments, exhortatory,
consolatory, precatory, deprecatory. But I follow that other distinction of "Hierome and Luther," understanding by the first, the Dauidicall Psalms; by the
second, the songs of Moses, Debra, Zacharias, Marie, Simon, mentioned in
the Bible; by the third, godly hymnes invented by the Christians of that age,
called spirituall, respectau Terminii ad quom, as proceeding from God's spirit.

Luther, Zanchius, Marlorai construe this of singing in the Church, as well as
in private: for Gods holy people have vied in all ages, even from the
primitive times, untill this day, to sing in the publicke congregation the psalms
of David; hymnes of Zacharias, Simon, Marie, spiritual songs composed by
decour Doctors, according to the seuerall occasions of the Church: and there-
fore Cons holy Ghost, sing at the confecration of our Bishops: Te Deum of Saint
Ambrose, the Creed of Athanasius, vied in our Liturgie, are warranted both by
Gods precept, and his peoples practice.

With grace] I finde three constructions of this one clause:

1. For grace.
2. By grace.
3. With grace.

Sing to the Lord for grace receiued; as Paul Ephes. 5. Speake to your selves in
Psalms and hymnes, and spirituall songs, making melodie to the Lord, giving
thanks alway for all things. And in the next verie following here: Whatsoever
doe in word or deed doe all in the name of the Lord left, giving thanks to God the
Father by him. Every good and perfect gift is from above, comming downe from
the father of lighters. Ipsam minum munus est; the least gift is a grace; the meanes
to get and preferre grace, proceeds altogether from grace: for if God withdraws
his mercie, we presently fall. As ittaine, which if a man take and sere vpright vp
on the ground, io long as he holds it with his hand, it stands vpright; but if he
soone as he withdravvs his helpe, though he never push it downe, it will fall ofit
selfe. Aescendat ergo gratis, ut ascendat gratia: Let your thanks ascend vp into
God, that his grace may descend downe to vs.

By grace] man is not only the Temple of God, as Paul speaks; but as Cle-
menes Alexandrinum, the timbrell of God. Now the timbrell cannot found, except
it be touched. It is then the spirit of God that makes our pipes to go. God, faith
Athenagoras, is the bellowes, and we the organs. A man may sing to the
devill, to the world, to the fleth, without this grace; but he cannot sing to the
Lord, but by the Lord. Our musique may be songs, but not spiritual songs, ex-
cept they be guidd by the spirit. This should teach vs in our Psalms and
hymnes to praise God for his grace when we feel it, and often to pray God for it,
when we feel it not.

With grace] That is, with a gratious dexterity, with delight and profit,
both unto our selves and other. Vnto our selves: for as it is a joy to the luft to
doe iutice, Proverbs 21. 15. for a grace to the godly to be joyfull in the Lord:
to leere the Lord with gladness, and to come before his presence with a song;
to fing the Psalms of David with the spirit of David: the song of Mary
with
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with the spirit of Mary, Terentian of S. Ambrose, with the spirit of S. Ambrose.

Again, with grace to other: Ephes. 4:29. Let no corrupt communication proceed out of your mouth, but that which may minister grace, that is, instruction and consolation to the hearer, uttered in such manner and method, that it may be well accepted even of the most vintoward. We must not sing our own crotchets out of tune, without rule, wilds and senseless songs. All that we sing, all that we say, must be gracefull:

Et prodeat volumen, et deleatare poetae.

And if Poets, how much more Prophets? He that doth preach and pray without a grace, doeth the worke of the Lord negligently, though he preach every day, and pray every houre.

In your hearts] As your mouth must shew forth his praise, so your soule must magnifie the Lord, and our spirit must rejoice in God our Saviour. It is not enough that wee come neere to God with our lips, in chanting hymnes and psalmes, except wee make melody to the Lord with the member that wee have. *Plus valet confonantia voluntatum quam vocum. How we neglect this precept in singing, when our hearts are on our harneft, and our minde on our meat, I need not say; your domestical Chaplaine doth daily tell you.

To the Lord] That as of him, and through him, and for him are all things, so unto him may be glory for evermore.

Whatsoever ye do in word or deed] A general rule extended to all men, and all actions, in all places, at all times, *vno cumulo cumula complectitur, as Luther upon the place.

* Doe all ] Not say ye, but doe. * Celsus and Antiphon writing against the truth, intituled their treatise, the booke of truth: and the Papists under the name of the Church, overthrow the Church, * Ecclesia nomine armamini, * contra ecclesiam dimicati: Anabaptists are most carnall, and yet they boast of the spirit. Unconcionable men in our time; game to be all for conscience: Justice and conscience are the greatest martyrs in the world. For a great man in doing mischief pretends justice, and a mean man alway conscience: so that as it is in the Proverbs, * In nominem Domini incipit omne malum. So soone as the malitious man had sown his tares, he went his way. See the Gospel for this day.

In the Name of the Lord Jesu] Not in our owne name, for there is no good in vs: of our selues we cannot thinke so much as a good thought, much leffe speak a good word, or doe a good deed: nor in * Angels name, nor in any Saints name, for that is to mingle the blood of Thomas with Chrits bloud, as * Pilate did the blood of the Galileans with their owne sacrifise. Chrit is our onely Saviour, and Redeemer, our only Mediator and Advocate. This (faith the Wife-man) is the summe of all, that he is all; yea * all in all; and therefore good reacon all should be faid, all should be done in his name: that is, as our Church in the Collect, begun, continued and ended in him: he is Alpha, therefore we must beginne euery worke, * by calling upon his name, and squaring it according to his word: he is Omega, therefore all must bee referred vnto him, and end in him: 1.C0r.10.31.

To God the Father] * Because God, and because a father: God for his greatneffe, Father for his goodnese.

By him] Otherwise, our spirituall sacrifises are not acceptable to God, 1.Pet. 2.5


The kingdom of heaven is like vnto a man which sowed good seed in his field, &c.
The fifth Sunday after the Epiphany.

For application then understand, that it makes
against four principal enemies of the Church:

- Carnall Gospellers.
- Brownists.
- Papists.
- Atheists.

Against carnall Gospellers, in that they neither watch over the Church, nor pray for the Church as they should. Satan is here called our enemy, both ab aeffectu, & effectu: for his malice going about daily like a roaring lion, seeking whom he may devour. For his successe, overcomming many; for this cause called a man in 28. verfe. & as Scipio was called Africane, for that he conquered Africa: or as f other obfere, there is such affinity betweene Satan and the wicked, as that mutually they be called one by anotheres name. The wicked man is called a deuill: & Hana not I choose you twelve, and one of you is a deuill? and the deuill is here termed a wicked man.

This envious aduerfary soweth alway tares among the wheat; where God hath his Church, he hath his chappell. The deuill hath not any ground of his owne, but he soweth in Gods field, vpon Gods feed; and so the corruption of the good is the generation of the bad: hereof being nothing else but an over-fowing, an after teaching, or another teaching.

Almighty God hath four principal fields:

- Heaven.
- Paradise.
- The Church.
- Mans heart.

In heaven Lucifer over-fowed pride, by which himselfe and his angels fell; in Paradise Satan over-fowed disobedience, by which hee deceived Adam and Eve: God sitteth in the day that thou eateft of the tree of knowledge, thou shalt die the death: 1. Eve being corrupted by the Serpent, said, left ye die, Satan himselfe, ye shall not die: fo Gods good feed, moriemiini, was turned first to non moriemiini; then vnto non moriemiini; 2. Deus affirmat, mulier dubitat, dabis eum negar.

In the Church (as it is here swewed) he doth overfow feittimes and hereof in such fort that the tares overtop the wheat, at least they be so mingled together, as that the one cannot be rooted vp without hurt to the other.

In mans heart (which is Gods special encomiose) when the good feed is sown, Satan enters, and endeavours to catch it away, planting in stead therof vnlawfull lust, pride of life, crouetous defires. He doth labour to blast our good works, either in the act, or else in the end: and all this is done, faith the text, while men sleepe. The which I finde confirmed of P Priefts especially, called in holy Bible, the 3 Watchmen of Israel: but not onely; for the Prince being a Pastor of his people, must watch also the flocke: yea the th shepheard, overfearing the Seers, and watching the Watchmen that they doe not sleepe.

This also concerns the people: every matter hath charge of his house, every man of his soule. The r matter doth sleepe when hee doeth not governe well his familie; i every man doth sleepe, when he neglects Gods feed sowne in his heart. That therefore which our Saviour saide vnto his Disciples, he said vnto all, 3 Watch: and so the Church expounds it of all idle perions, incontinat, that it is the best time for the deuill to worke his deceit, when men are negligent in their calling.

It is not Gods fault then that tares are mingled among wheat: for he sowed none but good feed: x All that he made was good, yea very good. Neither can we justly condemne the deuill, for he doth but his part, being a murderer from the beginning; all the blame belongs vnto our selues, in that we sleepe when we shoule watch.

Here the Gospell and Epifile parallel: If the Word of God dwell in vs plentifully with all wisedome, then Satan cannot few tares in our fowle. If Ministers, Magistrates, and Mafters, as Gods elec, put on tender mercy, kindnesse, humbleneffe of minde, love toward their charge, their compasionate bowels, affuredly will pitie the dangerous estate of such as are tares under their government, endeavouring
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enduring to make them wheat against the great harvest. For the servants here teach vs by their example to be a licentious for the good of the corn, to come to Christ, and to pray that b faithfull labourers may bee sent into Gods harvest.

Paul was grieved because some cockle grew in e Philippi: d David was grieved because the Heathen had broken into Gods inheritance: Christ was grieved because Gods house was made a den of thieves: and to Christians in our time should be grieved, because Satan hath sowed such offences and scandals among the professors of the Gospell.

Secondly, this parable makes c critical doctrine.

against the Brownists in their d hypercritical concurrence.

It condemns their doctrine; for there was, e, s, and ever shall be damnell in Gods field, tares among wheat, bad among good in the visible Church. 1 con-

fesse, the Church militant may be called the f suburbs of heauen: our Saviour here termes it the kingdom of heauen, because the King of heauen doth heavenly geneer it with his holy Word, and blessed Spirit: but it is not heauen in heauen, it is but heauen on earth: and therefore in this heauen are many fire-brands of hell, the children of the e wicked, whose b end is damnation, and utter con-

fusion in vnquenchable fire.

We may not therefore leave Gods flowre, because there is some chaffe, neither break Gods net, because there are some baggage fifth; neither depart out of his house, because there be some vessels of wrath; neither runne out of his field, because there growes some cockle: but, as a Augustine determined against the Donatists accurately: Non proper malos boni deferendi, sed proper bonos mali tolerandi: We must not for the good for the bad, but rather tolerate the bad for the good. Almighty God would have spared a whole Citie for ten e good mens false; let vs not then condemn a whole Church for ten wicked mens company.

1 Eccl. vii. 16. Seu opulentam tristique & paleam, emendo quos possum, tolero quos remoneo, ne hoc sit, ne non arcam, ne nibil sit.

b Matt. 13. 31. God's House there are not only vessels of gold, and vessels of silver, but also of wood, and of earth, and some to honour, and some to dishonour. It is our dutie to strive that we may be golden vessels, and as for carthen, we must leave them to God, in whose hand is a rod of iron, to c breake them in peeces like a porters vessell.

I will say to the Brownist, as a Augustine to the Donatist: Accusant, quantis viribus potes! s iunrescentes, nihil eiuis tantum frumentis obierit vestitas tus; sii nocentes, non debent propter eissentia frumenta deferi: accusas quantos potes vinco, si non probas vinco, si probas si non probas, vincite indeciso: si probas, teste Cypriano, qui docuit horreum non esse desiderandum ob palas. He might have said, teste Christo, commanding here, Let both come together until the harvest. We may not d judge before the time, calling (out of our immoderate zeal) for fire from heaven to consume the tares, but expect hell to burn them up, and that for two reasons especially, that the bad may be converted, and the good exercized.

1 Epis. 48.

b Gen. 18. 23. a 1 Cor. 12. 28. August. lib. 3. contra Creton. cap. 35. c 2 Tim. 2. 20. d 1 Cor. epist. lib. 3. e Phil. 3. 5. f Lib. 2. contra Creton. cap. 36. 2 Tim. 7. (carm. contra partem Donat. lib. contraepist.) g Parm. cont. a littera Pelic. c Cyprian. h 1 Cor. 4. 5. i 1 Cor. 12. 28. g Philon. 54. j Thomas ex Hieron. k 1 Cor. g Augustin in loc.

k 1 Cor. 12. 28. g Philon. 54. j Thomas ex Hieron. k 1 Cor. 12. 28. g Augustin in loc.

Saint Peter was an Apostle, S. Matthew a Publican, Zachaeus an oppreessor, Paul a Soul: Iesus Martyr was a Gentile, S. Augustine a Manichee, Martin Luther a Monk, Tremebulius a Jew, Leo Africanus a Mahometan: if all cockle had then beene rooted vp at the first, Gods field would have wanted much good wheat, the Church many good men, yea e all men: for Adam in Paradise was a rare, when he disobeyed. Here the Gospell and Epistle meet againe. For if we may not root up the tares, it is very requisite that see put on tender mercy, kindesse,
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kindness, humility, meekness, long-suffering, forbearing one another, and forgiving one another, &c.

Again, the cockle must grow for the corns exercise: There must be heresies among you, that they which are approved among you might be known. If Arians had not been born, 

If Anabaptists and Brownists had not contended against the Church, it would have gone worse with the Church; as Augustine said of Rome: Magis necit Romanus Carthago tam cujus evertis, quam prius nocuerat tam dis adversus. The counsel is good: Sic vice taqnam inimici temper te videant: for the Church, as Christ, must suffer and overcome, in medio inimicorum, in the midst among all her enemies: Psal. 110.2.

Secondly, this makes against the Brownists in their hypocritical conversation. It is said here, that so some of the malicious men had sown tares among the wheat, he went her way. Note, that he departs from hypocrites and heretics, but he puttheth on another face: when he doth a work of darkness, he transformes himself into an angel of light. He is no more blacke, nor brownè: but a white devil, faith Luther. And therefore when it is objected against the confomnable Clergie, that Heretikes and Schismatics are grave men, and good men: our answer may be, that the devil is now gone: daun Ing Wolues are in fleapes cloppes. Tares are so like good cornes, that they cannot be discerned until the blade spring up and bring forth fruit. Tiches have many fetches: hypocrites are like Goodwin lands, in dubiis pellagi terris, neither of both, and either of both, as occasion shall serue: Gentiles agnoscit vitam sub nomine Christianis: They play the Turks under the names of Christians, one v/ife, v/olere altius: there is no more devil appearing, but all is now the Spirit of God, and secret revelations even from heaven.

Thirdly, this parable makes against their religious antiquity. Putting to death of Heretikes.

We protest, and that unblamely, that no Church ought further to depart from the Church of Rome; then she is departed from her felie in her flourishing estate. Shew then, say the Papites, in what age the tares were sown among the wheat: When and where purgatory prayer for the dead, indulgences, auricular confession, and other new tricks of Popery crept into the Church. Antifer is made for us here by Christ; While men slept, the malicious enemies sowed tares among the wheat. And it was not discerned vntill the blade was spring up, and had brought forth fruit.

When I see the finger of the diall removed from one or two, shall I be so mad as to think it standeth still where it was, because I could not perceive the turning of it? In the forehead of the whore of Babylon, is written a mysterie: fo Paul calls the working of Antichrist, a mysterie of iniquity; because the man of sinne doth courtely and cunningly winde his abominations into the Church of Christ.

Politiains obferue, that corruptions are bred in ciuill bodies, as diseases in natural bodies: at the first they be not discerned eaily, but in their growth: infensibly they proceed often, till it come to pass, which & l.Iunia said of the Roman State; Nec vitia nostra, nec remedia serre postesmus: We can neither endure them aday, nor the medicine. Was it so in the Empire of Rome, and might it not be so in the Church of Rome?
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The "Rhemists acknowledge many barbarisms and incongruities in the vulgar Latin Text. Cardinall Caietan, Sanctus Pagnius, Franciscus Foreinius, Hieronymus Oleafrinus, "Sixtus Semenini, all learned Papists, ingenuously confess, that beside foecilities in the vulgar translation of Rome, there are many grosse faults, additions, transpositions, omissions. o Ildoforus Clarinus a Spanish Monke, professed that he found in it 8000. errors. It is plain they were so manifest and so manifold, as that the Counsell of 1 Trurt, and after it Pope Sixtus Quintus, and Clement 8, took order for the correcting of it. I would know then of a Papist, how this cockle was sown among Gods seed? in what yere this and that absurditie first crept into their Text? as Luke 15. 8. dornam erravit, for dominam erravit: and Exod 34. 29. Mofes in sted of aAbrit fatctua, is said to haue cornuam faciem, a face of horse, whereupon the common Painters among the Papists, usually paint Mofes with two horses, as a cuckold, to the great scandal of Christian Religion, as 9 Augustinus Steuchus, and Sixtus Semenini observe.

The whole Rhemist Colledge cannot tell in what age confusus est, in stead of confusus est entered in, Marke 8. 33. Pope Sixtus Quintus hath sundry confections, in the preface prefixed to his Bible, velx unius temporum, velx librum unius in uicuo, velx impressum imperius, vel ex tempore emandationis licentia, vel ex rectoriorum interpretum audacia, vel ex hereticorum sollicitud ad marginem. If the Pope cannot tell, whose head and hands is all the Churches treasure, both for wit and wealth; it is enough for the Difciiple to be his Master is, and the servant as his Lord.

The late Pope Clement 8. corrected the correction of his predecessor Sextus Quintus, fetting forth another Bible, which one called unhappily, The new Transgrefion. In these reformed editions of Rome, there is such a difference, that we may say the 6 Prophet; Egyptians are set against Egyptians, and the destroyer against the destroyer, one against another, and all against the truth.

In the 6 Roman Missals and Breuaries, there were so many damnable blaphemies, and fperitious errors, that the late Popes even for shame reformed them; and yet they cannot tell in what yere these corruptions first grew: and therefore what need we tell them at what time this and that Papist novelty was first lown? Is it not enough that we now discern the tares among the wheat, and prune to the profeed of their side, that there was no such darnell in Gods field for the space of 7 fix hundred yeres after Chrift? I say, no such flinking weeds, as the single commision of the Priest, halfe commision of the people, worshipping of the bread, creeping to the Croffe, the supremacy of the Pope, which are the most effentiall points of all the Romish religion.

Secondly, this parable makes against the "Papists in the question of putting Heretikes to death. I confess the words, finit e vaque simul erescere; teach not the Magistrates duty, but rather shew Gods bounty towards Heretikes. It is the a Princes office to banish, imprison, mutil, and by all means possible, to suppress them, and in no sort to suffer them, as being fo pestilens as the plague. For as the plague doth inftantly flrike the heart, and by pooyoning one infects many; 6 seis heresit corpsum animae petit, & cucursum interficit, centum alios infect, Heretis strikes at faith, and doth away the life of the Christian; for the inft doth line by faith, and then it flreteth as a c canker or gangren, corrupting all other members of Christs mysticall body; we may cry mors in illa; as the children of the Prophets, d mors inollis; such cockle then ought to be cut and tope, but not utterly rooted vp and burnt vntill the great harvest, a murtherer and a traytor induced with faith and repentance, may passe from the croffe to the crowne; as the blessed thefe in the Golspell was instantly translated from his paine to Paradife; but an Heretike dying in his heresie, cannot be saued. He therefore that puts an Heretike to death, is a double murtherer, as e Luther thinks, in destroying his body with death temporall, in slaying his soule with death eternall. Excommunication, exile, losse of goods, imprisomment, deportation, hue

Q. 3

Sec. 22.
A. Bibliothec. lib. 8 fol. ubi.
Net. A. 1557.
Sec. D. Fulke defence Eng. Trans. pag 60.
2. Sel. 4.

1. Ann. in Exod.
2. Bibliothec. lib. 5 annos 116.
5. Ezech. 21. 9.
7. Clemen.

1. Ezekiah 4.
2. Ezech. 4.
3. Insa. 33. 8.
4. Contra Luther.
5. Contra Luther.
6. Contra Luther.
7. Tim. 2. 17.
8. Tim. 7. 8.
beene reputed euermore fit punishments for heretikes: but fire and fagot is not Gods law, but cannon shot; enacted first by Pope Lucius the third, Anno 1184, and confirmed afterward by Innocentius the third, and Gregorie the ninth, as it appears in the Decretals: and it was executed against the Waldenues, and in latter times against the Protestant especially, martyring the dead with the living, the wife with the husband, the new borne, yea not borne infant with the mother, (whom they should have cherished by all lawes, and christified by their owne lawes) and that not for the denying of any artticle of the Creed, but only for not beleeuing Transubstantiation, and other new quirkes of the Schoole, which the most judicious among them, as yet cannot explicate: for as one wittily, Corpre de Christi liest, de fangeine liest, Deo, modo liest, non habituro modum.

1 Scotor, k Cameracens, and other Papists of great note, confesse plainly, that Transubstantiation cannot be infirfed by the Gospel, nor by any testimonies of the ancient Church. And a Bellarme, Romes oracle, doth acknowledge, that it may be well doubted whether there be any place of Scripture clearly to prove Transubstantiation, otherwise then that the Church hath declared it to be, because many learned and acute men hold the contrary. What hellish cruelty then was it in the Bonners of Queen Martie, to make bon-fires of oldly women, for not understanding this their ineffable mystery, wherein are nine miracles at the least, as a Joannes de Combi affirmes? If these gun-powder Priests, and fagot Dívines are Saints, I wonder who are Scythians? if these Catholikes, who are Canals?

In this question, as in all other, I submit my selfe to the judgement of our Church, and praficie of our Country. Which, as a Dívines, and f Stateffmen auow, never put any to death mcerely for the cause of Religion. I conclude with the glosse of a Luther; Hoc verbum, Simie, non effi confirmationes, ant approbations hæreticorum, sed confutationes & exhortationes nostri ad patientiam: a Aperi fuit per Jecuor paganus, ut leu; hæreticis invidiae, ut draco; ille cogit negare Christians, ille docet: aduersus illum opus patientia, aduersus hunc opus vigilantia. Constilas ex Auguflinum epift. 48. 50. 61. 127. 158. 159. 160. Diligentis homines, intersecit eor redes, sine superbia de veritate premiment, sine sanatis pro veritate certate, contra literas Persian.lib. 1. cap. 19. All which, I desire you, to confirme not of blamemous wretches, obstinately denying the great mysteries of holy faith, as namely, Christis incarnation, and the blessed Trinity; but of such Hereticks asserre in other Articles of our Creed, concerning the Catholike Church, the Communion of Saints, the forgiveness of sines, in which howsoever the Papists in our judgement offend, yet none of them are put to death in our State, religions caufis mere feds mixte, mixta cum malamente & fide in principio, as that learned Father, in Torzina Tertip. pag. 123.

Thirdly, this makes against popish Purgatory, prouing it to be superfious and idle: for whatlocuer is in the Lords field, is either come or cockle: a bane is provided for the one, and vnquenchable fire for the other. A third place for a third sort of persons, is that which neither God made, nor Christ mentioned, nor the Aposfles belewed, nor the Primitive Church imbraced. It is an hethrenfull fantasy founde by the Peers, and not by the Prophets, by a Plato and a Virgil, not by Peter and Paul, and that upon tike ground, that the moft learned Papists can neither tell vs, where it is, nor what it is.

a Bellarme reports eight sundry different opinions about the place, confessing honeflye, that the Church as yet hath not defined, vbi fit purgatorium; it is in so many places, as that it can be in no place, quod ubi, multibi. Sir y Thomas More faid, that in all Purgatorio there is no water, and that he would prove by the words of Zach. 9.11. I have loued by prisoners out of the pit, wherein is no water. On the contrary a Roffenfis affirmed, that there is great store of water, and this he proued by Damid, 9. 66. 11. We went through fire and water. a Albertin and Roffenfis are of opinion, that purgatories executioners are good Angels. Other, as b Dionysius Carthensus, and Sir Thomas More make no doubt, but that
that they be deuids. Cardinal Bellarminis of both sides, and no side concluding this point; *Maneat hoc inter secreta, qui sto tempore nos is aperitur. Happily this uncertainty is a great certainty to the Pope, being Lord of Purgatory; for he can *when he pleases make goale deliverie, and avoid all the foules in Purgatory, being his peculiar; the Pope may *command Gods Angels to fetch away from thence whom he lift: and therefore this imaginarie fire may make his kitchen smoke, but it is altogether needless for the people; because Christ (faith *Paul) hath purged our sinnes: all our sinnes, faith S. *John: as S. Augustine sweetly, Gods pitie is mans purgatorie.

Lastly, this makes against Atheists, imagining that either eternall judgement shall have an end: or else that the world shall have no end: we Saviour confutes both in his exposition of this parable: verle 39. The haruest is the end of the world, and the reapers be the Angels, who shall gather the tares, &c. but the wheat shall be gathered into Gods barnes.

The glorious Angels at the great harvest, shall first gather the tares, b separating them from the wheat, which is pana damni, privation of God, and all that is good; Angels, Saints, friends; and then they shall bind them in sheaves to be burnt, which is pana fensia, a possession of hell and all that is evil; they shall not be bound all in one, but in many sheares; an adulterer with an adulteresse shall make one sheaf, a drunkard with a drunkard another sheaf, a traytor with a traytor another sheaf: as there be feuerall sheaves, so feuerall sheaves; all shall not be punished in the same degree; though in the same fire: all shall be burnt, yet none consumed. In that unquenchable flame, k pana ghenemales torquent, non exhquerent; non simus carpe: morus fine morte, fines fine, desellus fine deselth. 

David saide of his enemies in the 55. Psalme; Let them goe downe quicke into hell; in another seene we may well with so much vnto our best friends, even our owne selues, (as m one fisly) Let vs often goe to hell whilst we liue, that we come not thirter when we be dead; let vs euer day descend into hell by meditation, that in the laft day we may not descend by condemnation.

Gather the wheat into my barnes. J In Gods field tares are among wheat, but in Gods barn no tare, no care shall moleft vs: in the kingdom of grace bad are mingled with the good, but in the kingdom of glory there shall be none but good, enjoying nothing but good, good Angels, good Saints; abone all, our good God, in whose light we shall see such light, o as the eye of man hath not seene, neither eare heard, neither heart sufficiently can conceiue, &c.

The Epistle. 1. Cor. 9. 24.

Perceiue ye not, how that they which runne in a course, runne all, but one receieth the reward?

There are 2 two waies of teaching; one by precept, and another by paterne. S. Paul viteth here both: a precept, for runes that ye may obtaine: a paterne, I therefore runne, &c.

The precept, is pref. j. From runners, in the 24. verfe.

fed by two similidades: j. From wrastlers, in the 25.

The fumme of both is: f if such as runne for a wager, q and contend for a corruptible crowne, suffer great pains, and abstaine from many pleasures to win the gole; what should we doe, what should we not doe to gaine the crowne of glory, proposed and promis proped onely to such as run, trauell and endure for it? So runne therefore that ye may obtaine.

In which exhortation four points are regardable: the

| Men, ye. |
| Matter, runne. |
| Manner, forunne. |
| Mark, that ye may obtaine. |
Runne ye. That is, all ye; for that is taken as granted here; Persicula ye not? All men are viiatores in this valley of tears before they can be comprehensores, ascended vp to heaven, and resting on Gods holy hill, the blessed Virgin not excepted, the most blessed of all the sons of men Christ Jesus himselfe not excepted, he first suffered, and after entred into glory; first he did runne, then obtaine. God hath three houes, Heaven for joy, Hell for paine, Earth for labour: Man is borne to travell, as the sparke s flie vpward: 1ob. 5.7.

The matter then in the next place to be considered, is, that we must runne, Runne ye.

Wherein obtiene two things especially: 1. The labour of our life. 2. The shortnesse of our life.

The labour, in that we must runne; the shortnesse, in that it is but a race. Man that is borne of a woman, is of short continuance, and full of trouble. Animal axi breuiissimi, soliciitudini uninsite: Mans life is not short and sweet, but sharp and short. Running is a violent exercise, therefore sharpe; a stage is but a little ground, therefore short.

God is good vnto vs in tempering these so fitly, that thinking on the shortnesse of our life we may be content, because full of miseries; and againe, considering the miseries of our life we may be comforted, because it is but of small continuance, not a long journey, but a short tie.

The word original is ἵππος, a race of men or horse, whereof I finde in antiquitie three kinds: Greek; ὁ ἐκ οἴκου, the inhabitant of the Olympic; ὁ ἐκ τῆς πολιτείας, the inhabitant of the commonwealth; ὁ ἐκ τοῦ πρίγκηπά, the inhabitant of the city of Gods, which is Rome. Some, as Plato, held, that there was another sort of Philosopher, who is called the Philosopher of the Gods, because he doth not regard the body, but the soule. And so it is observable, that in the ancient times, the Philosopher was called, the Philosopher of the Gods, and the Philosopher of the City, and the Philosopher of the State. And so it is observable, that in the ancient times, the Philosopher was called, the Philosopher of the Gods, and the Philosopher of the City, and the Philosopher of the State.

One of Itali, containing 625. feet, that is, 125. paces. The second of Olym- pus, containing 600. feet, that is, 120. paces. The third, containing 1000. feet, that is, 200. paces. It is probable that Paul writing this vnto the Corinthians, alluded to the Olympicke course, which is the shortest, much like the yses in Kent, some 50. or 40. rods. And as experience shewes daily, some give ouer at the first setting out, in the very cradle; some perish when they have run two or three paces in their youth; other about the middel of their race; most are out of breath before they can reach the fainted paces of threecourse yeeres; if any line till eightie, we repute him exceeding old. Why doe I name rods or paces? Our life is as it were a span long, a very thing in respect of eternitie; seeing then our course is small, and reward great, a little paine, but an inestimable price; seeing our light affliction, which is but for a moment, cannot vnto vs a farre more excellent and an eternall weight of glory; let vs not faint in our course, but fo runne that we may obtaine.

Sorunu.] Noting the manner and the meanes, a generall rule necessarie for the course of our whole life, teaching vs in all we say or doe to forsake the right end, and to vse the meanes for obtaining that end.

Some looke to the right end, but vse not the right meanes, as Carolus Latius in Luthers age, who desired the Goffell might flourish, but hee failed in the meanes; he despised authoritie, neglected humane lawes, and was altogether transported with his owne private humors of ambition and coungeutincke. And so the Schmatiskes in our time, especially those of the separation, embrace the Goffell (as it should seeme) so much as we, but they faile in their Sec, in their forunning; for they runne out of the Church, without which none can be safe, none can be saued, and so the more they runne, the further are they from the prize.

Some vse the right meanes, but not for the right end, as hypocrites vse to faynt and give to the poore, not for Gods glory, but for their own praise. Some vse the glory of Preachers and people feke the truth, but not for the truth, & e dum quarunt eam, non quarunt ipsam.

Some neither vse the right meanes, nor aime at the right end, as Atheists, who prefer their fiew fenese before the foure Euangelists, and panem nostrum in the Peter nostcr, before sanctificetur nomen tuum.
Septuagesima Sunday.

Some look to the right end, and vie the right meaning, as the holy Prophets and Apostles, all their preaching tended to the glory of God, and they run the right way, to propagate that his glory: *So run therefore that ye may obtain.*

Now that we may run well, two due preparation before things are required especially: a right disposition in the race.

He that undertakes to run a race, will strive, if he be wife, to stir himself, and not spend his time in drunkenness and glutonie; the Text faith, hee will abstaine from all things, even those meats and pleasures which he doth most affect, only to make his bodie swift and fit for the race. So if we will happily run our course in Gods way, we must not walke in forluttine and drunkenness, in chambering and wantonness, but as Paul here, we must tame our bodis, and bring them into subjection: We must not be filled with wine, but with the holy Spirit: for fasting and voluntarie chastising of our bodics, as occasion is offered, are not works hither superfluous or superflitious. A full pance and heavy head is fitter to lie than to goe, to stand still than to run a swift race. The Gentiles live to eat, but Christians eat to live, and life consists in health and strength, and both are maintained especially by moderate faire.

Secondly, the runner vexe to stir himselfe of all about him, except some white garment to cover his nakedness: and so we must put off the works of darkness, and every thing that prescrieth downe: we must cast away the cares of this life, vying the world as if we did not; baving wines and children, as if we had neither wines nor children, accounting all things loffe to winne Christ. We must stir our feules of all that might hinder vs in our course, leaving nothing on vs but the long robe of Christs righteousnesse to cover our nakedness, to cover our wickedness, as our Apostle, Rom.13.14. Put ye on the Lord Jesus Christ, and take no thought for the flesh to fulfill the lusts of it.

And as the runner must have due preparation before his race; so likewise a right disposition in his course, that he begin well, continue well, and end well.

First, he must be careful to begin well, to set out in the right and direct passages: otherwise if we run in wrie-ways and by-ways, the more his labour, the greater is his losse. We must take heed, left meta be *transfossata* suchas will obtaine Gods prize, must walke in Gods path, turning neither to the right hand nor to the left, *Deus s.32,33.* for there is danger in both, and, as Luther obserues, often the greatest peril is on the right hand. For Schimatikes hurt more vnder a colour of reforming and building vp the Church, than Heretikes and open Tyrants can doe by percuting and pulling downe the Church. *Omnes amici amnes invictis* (quoth Bernard.) On the contrary, by the Martyrs blood, the Church is not destroyed, but watered: *Ante fuit in operibus fiantus candida, nunca in martyrum corona purpura.* Every man must be sure to set forth aright, in the true profession of the Catholic faith; otherwise when we runne without Christ, who is the way, then our wedidome is double foolishnesse, our righteousness double sinne; when we are left, then we are worst. Again, we must walke in an honest vocation warranted by Gods Word, otherwise we shall not run to, but from the prize.

Secondly, we must continue well; for many run, but one receiveth the crowne: we must therefore take heed that we do not slip; or if we slip, that we do not fall; or if we fall, that we fall not backward, but forward, so that we may with speed rise againe. The most inust often slip, and sometimes fall, but they fall not backward as *Eli,* and the *Leves who took Christ,* but forward as *Abraham* in the valley of Mambre, and *Ezechiel* by the river Chebar.

Lastly, we must end well; Death is our last enemie, which must be destroyed, and therefore we must run well unto the end, and in the end. As good not to run at all, as to run necere the end, and then to lose the prize; to suffer Satan at the last hour to snatch our reward from vs. A runner will be sure to stretch out his hands at the races end to take the marke; so when death approcheth, a Christian must stretch out the hand of faith apprehending Christ and his righteousnesse.

*Oblerue*
Observe yet a great difference betwixt the Christian and other races. In
the games of other runners, as it is here said, one only doth win the gote; * but
in the Christian course, many receive the prize, so many as continue steadfastly
to the end, though they do not run so fast, though they do not run from so far as
other. So Christ shews in the parable of the vineyard, allotted for the Gospel
on this day: Such as came to works at the eleventh hour had a penny, too well
as they that came into the vineyard at the third hour.

Secondly, in other races one hindereth another; * but in our journey to heaven
one helps another. 'The more the merrier, the greater company the better encour-
agement, every good man being a furp to his neighbour.' As when Peter and
John ran to Christ's sepulcher, John over-run * Peter, vnto him, Peter out-
went John into the grate.

Thirdly, runners and wrasplers contend for a crown that shall perish, but we
runne to obtaine an everlasting crowne: They runne for a little price, for a little
prize; but we strive for no lesse than a kingdom that is at stake, that is the
marke, which being d infinitely above the value of all mens works, it cannot be
defrayed by merit, but only gien by grace: to propound a garland for the run-
ners, and a crown for the wraspler, proceeds altogether from God alone and
mercy: to run, and not to fall, to fall, and not finally to be cast downe, comes
also from his especiall grace. So that it is e neither in him that willeth, nor in
him that runneth, but in God that shewes mercy. Yet we must fo run, that we
may obtaine. We must work in well respect of the reward, as also for fear of
punishment, due to such as worke not well, albeit not onely, nor chiefly for these
considerations, as flanes for feare, or hirelings for reward; but principally out
of loving obedience to God, as becomes children vnto so good a father. Holy con-
versation is a signe and seal of our justificatiou, by which our election is made

I therefore fo run ] h One said of Eresaus his Enchiridion, that there was
more devotion in the booke, than in the writer. But here Saint Pauls life doth
preach so much as his letter; I run, fo fight I. Preachers, as it is well obserued
upon the Gospel for this day, must be not only v erbarij, but operarij: so that
as Christ said to the k Lawyer, I say to thee, Goe and do thou likevise.

Not as one that bateth the aire ] 1 Such as contend in the Church about things
uncertaine and vnecessarie, beat the aire.

I tame my bode ] The m Monkes of S. Swithin in Winchester, complained to
Henry the 2 cond, that their Bishop had taken away three of their dishes, and left
them but ten: to whom the King answered, that the Bishop should do well to
take away ten, and to leave them but three; for they were so many as he had in
his Court. In England Monkes so tamed their bode, that among vs as yet, Friers
and fat are n voces convertibles: and the new baltard Monk, though his habit
resemble lowe, couering a multitude of sinnes; yet himselfe is the picture of enu-
ience. No treason in old time without a Priest, no treason in our time without a
Iesuite: so that I may say with the o Poet.

In vestimentis non est contriutio.

Nun mens fit pura, nil conferit regula dura.

1 Bodily exercise profiteth little; but godly exercise is profitable to all things. As
to the shew of the behaviour of a Prophet in the robes of a Caniere, is lonely: so con-
trariwise, to do the worke of a ruffian in the weeds of a Priest, is no better than
hypocrice.

Left by any meanes ] Our Apostle was assured of his salvation, as is evident, Ro.8.
* This then is to be conformed of reprooche before men, not of reprobation before
God. Or if it be referred to damnation externall, his meaning is, that we may not
presume of the end, without the meane and weaknesses, by which Almighty God
brings vs vnto it. And so we t lambs may tremble, seeing the bell-wether of the
flocke must so labour and subiect his flesh, lest perhaps he misse the marke.

* Christ
**Septuagesima Sunday.**

"Christ doth assure that a little faith, even little as a graine of mustard seed, is strong enough to call all mountaines into the sea, that shall rise up to divide betweene God and vs. It is true, that the shield of faith is able to repel all the fiery darts of the wicked: but this our faith is made fat by good workes. And if we will make our calling and election sure, we must with all diligence Ioyn vertue with faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse lone, &c."

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**The Gospell, Matth. 20.1.**

The kingdom of heaven is like unto a man that is an householder, &c.

O ver Saint was delighted exceedingly with certaine prouerbiall speeches; as, 

1. Every man that exalteth himselfe, shall be brought low, and be that humbleth himselfe, shall be exalted. 2. Unto every man that hath it shall be given, but from him that hath not, even that which he hath shall be taken away. Many that are first shall be last, and the last shall be first. The which sayings is hard, and (as a Bishop Latynes speakes) it is noe meane for mowers and ignorant people. Christ therefore propounds here this parable for explanation thereof, as it is apparent by the 16. verfe of this present Chapter, as also by the laft words of the former. Many that are first shall be last, and the last shall be first: for the kingdom of heaven, &c.

In which, a lecture of meeknesse is read by the great Doctor of humilitie; teaching all such as are forward in religion, not to be proud, because the first may be last, and all such as are called late, not to despare, because the last may be first.

In the whole parable, three points are to be noted: our calling, work, reward.

In our calling, Author of our calling; God.

Diverse of our calling, time, called at houre, 3.6.9.11.

Observe the place, some called in the market, and other else where.

God is termed here pater-familias, in respect of his fatherly love and care, dispoing of all things in the Catholike Church, with greater prudence and wifedome, than any discreet householder can manage the private businesse of his particular familie. So that all Arhefts and Epiures holding that either there is no God, or that he cares not for the things on earth, are confuted by this one word, that God is an householder, a Father of his Church.

Went our? Whither can he goe, that is every where? Liceat dicere, exiit a se, ut intret in te, uto ut te combustet in te. God went out from his majestie, which is unknowne, unto his mercy which is manifested in all his workes, in governing the Church especially, sending labourers into his harueft, and workers into his vineyard.

If then all labourers in the vineyard are called by God, such as are busied in unlawful professions and occupation, not allowed by his word, are not servants of the Lord, but hirelings of Satan.

The second point obseruable in our calling, is the diverse thereof in respect of time and place. God calls in divers houres of the day; that is, in divers ages of the world, and in divers yeeres of our age. In the time before the Law, God called Abel, Enoch, Noah, Abraham, and such like. In the time under the Law, Moses, David, Elias, together with other Kings and Prophets: in the time after the Law, the blessed Apostles, Martyrs, Confessours. Or as other, God called some
Septuagesima Sunday.

some in the first hour, as Adam and the Patriarkes vntill Noah: some in the third hour, as all Noahs potterie to Abraham: some in the fourth hour, as all his servants, who liued betweene Abraham and Moses: some in the ninth hour, as Moses and the Prophets: some in the eleventh hour, as Peter and Paul: and all other who liued since Christs time, which is hora nonnima, the last hour, Joh. 1. Epist. 2.18. 1. Cor. 10.11. But I thinke with S. Hierome, that this difference is meant of our age, rather than of the worldes age. For our great Master calleth some to labour in his vineyard at the first hour of the day, that is, in their childhood, as Samuel, Jeremiy, John the Baptist; each whereof might say with the 16 Psalmographer, O Lord, thou waft mine hope when I hanged yet vpon my mothers breasts: Thou art my God euene from my mothers wombe. Other he calleth in the third hour, that is, in their youth, as Daniel the Prophet, and John the Evangelist; of whom S. Hierome, Discepulm minimum fuis amavit plures. Other in the fourth hour, that is, in their middle age, as Peter and Andrew. Other in the eleventh hour, that is, in their old age, as Gamaliel and Iofeph of Arimathea; some not only in the last hour of the day, but euene in the last minute of the hour, as the thfe vpon the Cross, Luk. 23.

Againe this our calling is diuers in respect of the place: for God calleth some from their ships, and some from their shops, and some from under the 9 hedges, and some from the market, as it is here, verse 3.

Now this diuers calling at diuers times, 2 cauer, for such as are called, and in diuers places, intimates an comfort, for such as are not called.

A cauer for such as are called, that they neither magnifie themselfes, nor vili-
ifie other. It proceedes not from our good works, but from Gods good will, that he calleth; and he being infinitely rich in mercy, can call the most wicked ruffian, euene though he have denied Christ with Peter, or sold Christ with Judas, or crucified Christ with Pilate. 7 Judge not therefore, that ye be not judged; judge not maliciously, judge not curiously. The counsell of Gods election is secret: to whom he did predelinate, them also he calleth; and whom he calleth, he justifieth; and whom he justifieth, he sanctifieth in his good time: and therefore judge not before the time.

This alfo may comfine such as seeke not themselves as yet sufficiently called. Our Good Lord calleth at all times, in all places: he called Paul in the mid-
dept of his furnie, breathing out threatnings and slaughter against the profef-
sors of the faith. He called Cardinal x Vergerius as he was running away: for being suspected in the Court of Rome, to fauor the Gospellers; and pur-
pofing to cleare himselfe of that suspicion, intended to write a booke against them; and for that purpose reading their workes, and examining their argu-
ments exaftly, was fully resolued that their doctrine was good, and alfo per-
vaded his brother, the Bishop of Pola, to receive the same. He cauled Henry 8. Wickliff, Luther, in their discontent. Henry 8. of famous memorie, displeased with the Pope for denying his diuorce, banished all foreigne jurisdiction, and immediately made publike profession of the Gospell by John Wickliff, with other, being thrust out of Canterbury Colledge at Oxford, and Monkes placed in their room by the Popes edict, and Simon Langham Archbishop of Canterbury power, at the last grew so discontent, that he misliked Pope, Bishop, Monkes and all: and afterward it pleased God to shew him the bright beams of his truth, in so much that Wickliff was a wicke and a doore of entrence to many who liued in that time of ignorance.

Martin Luther at the first distasted in all Poperie but one point onely, to wit, the base profition of Indulgences in Germanie: but herein receivinge no satisfaction, he grew to be so great a labourer in the Lords vineyard, that it might have bene written on his Tomb:

7 Pestis eram vivens, moriens eram suse Papae.
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Or as a learned Beza worthily and wittily:
Româ orbdlem donuit, Romam sibi Tapatubegit,
Viribus suis, fraudibus iste suus.
Quanto eis maior Lutherus, maior & illa,
Ilum illamque quò qui donuit calami?

Hitherto concerning our calling into the vineyard. The next observable point is our working. This vineyard, as the 6 Prophet tellus, is the Church. Surely, the vineyard of the Lord is the house of Israel, and the men of Judah are his pleasant plant. All men are either loiterers in the market of the world, or else labourers in the vineyard of the Church.

Of such as stand in the market, some, idle there be foure forts: some, idle; some, loose; some, idle.

Some fell: for as it is said of the Lawyer, that he hath linguam venalem, a tongue to be bought and sold; so it may be said of the courteous man, that he hath animam venalem, a soul to be sold; so the voluntary man doth fell his soul for pleasures, as Esau did his birth-right for a mess of pottage, so the proud man doth fell his soul for advancement, as Alexander the sixth is said to have done for his Popedome. The Lord faith, Thou shalt have no other God but me, neither in heaven above, nor in earth beneath, nor in the water under the earth; and yet as the Scripture doth intimate, the proud man makes honour his god, the courteous man gold his god, the voluptuous man his belly, his god. The first hath his Idol as it were in the air, the second his Idol in the earth; and the third his Idol in the water, as one pithily notes upon the second commandment.

Secondly, some pawne their souls: albeit they be not so desperate, so guien over to commit sinne with greediness, as to sell their souls right out, yet for their profit and pleasure they will be content to pawn their soules vnto the devil for a time: so David in committing adulterie did as it were pawn his soule; Noah when he was drunkke did pawn his soule; Peter in denying Christ did also pawn his soule: but these being all labourers in Gods vineyard redeemed their soules againe, with unfained and hearty repentance. But lest we take heed how we play the merchant-venturers in this case: for our soule is our best jewel, of greater value then the whole world, and the degull is the craftiest vnder and greatest oppressor that ever was: if he can get neuer so little advantage, if he keep not day with him, he will be sure at the judgement day to call for justice, and to claime his owne, speaking vnto God, as the King of Sodome did vnto Abraham: f Damibi animas, cateca tellre tibi: Give me the soules which have beene pawned and forfeited vnto me, the reft take to thy selfe.

There is another Kinde of pawning of soules: and that is vnto God; for Princes and Prelates, Ministers and Mailers are bound to God as it were in goods and body for all such as are vnder them; as the Prophet said vnto King Ahab: Keppe heman; if he be lost, and want, thy life shall goe for his life. But it thou dost thy best endeuer, though the wicked incorrigible sinner die for his iniquite, thou shalt deliuer thy soule, redeemeth thy pawne, and when coming is, the Lord of the vineyard shall giue thee thy reward.

Thirdly, some loose their soules: as carnall and carelesse Gosspellers, ignorant negligence people, whom though they come to Church either for fashion or fear, yet alas, they seldom or never thinke of their paor soule, from whence it came, or whither it shall goe, trifling away the time in the market, neither buying, nor selling, nor giving, but idly gaping and gazynge vpon other, a fit prey for the cut-purse, betraying themselves and their soules vnto that old cunningcatcher Satan, who goes about daily feeking whom he may deceive, cunningly twitching and stealing such soules as are vnguarded, vnregarded. O blockish wretches! will you keepe your Chicken from the Kite, your Lambe from the Wolf, your
Seventagesima Sunday.

Faune from the hound, your Conies and Pigeons from the vermine; and will not you keep your Soule from the Deuill, but idly lose it without any chopping or changing in the market?

Fourthly, some give their soules, as first the malitious and envious person: for whereas an ambitious man hath a little honour for his soule, a courteous man a little profit for his soule, a voluptuous man a little pleasure for his soule; the spightfull wretch hath nothing for his soule, but fretting and heart-grief, like Cain, who said of himselfe, whatsoever findeth me shall slay me.

Secondly, such as finally dispaire, give their soules away; for the deuill belowed what nothing in lieu thereof, but horror and hell of confidence. The diuines soule may comfort himselfe, with the conclusion of this parable: The first shalbe left, and the last shall be first. The first in their owne judgment, the first in Gods eye.

Thirdly, such as destroy their body, that the deuill may have their soule, give themselves away for nothing: in one word, this is the case of all such as stand idle in the market, they fere the devils turne for nothing: for the wages of sinne (faith in Paul) is death; and death is none of Gods workes, a nothing in nature. Why therefore doe you stand idle in the market all the day? Goe into the vineyard, faith the Lord and whatsoever is right I will giue you.

Now there be diverse labouers in the vineyard, as there be diverse lyterers in the world: one plants, another waters, one digge, some dung: the householder giues unto one man a shedding hooke, to another a spade, to a third an hatchet: for there be sundry vocations and offices in the Church, diversities of gifts, and diversities of administrations, and diversities of operations. But about the trimming of the material vine, there be three sorts of labouers especially: the first, to proyne; the second, to lay abroad, and vnderprop it; the third, to digge away the old mould, and to lay new to the roote: all which are so necesseary, that if any of them fail, the vine will soone decay.

No leffe needfull in Christys Clergie. Church are these three elates:

It belongs to the Priest to cut away superfluous branches with the sword of the Spirit. The Magistrate must protect, vnderset, and hege in the vine, left the widde Bore of the wood roote it vp, and the wilde beasts of the field devour it. The common labourer must digge and till the ground, that he may get sufficiency for himselfe and other. If no Priest, what would become of our spiritual life? If no Prince, what would become of our ciuill life? If no common people, what would become of our natural life? We must all be labouers, and that painfull and profitable, called, in this our parable thrice, workemen: Non otiandum in vitæ, sed laborandum in vineâ: There is no roome in the vineyard for sluggishe. A Curset is he that doth the works of the Lord negligently.

But because Satan is the most diligent Preacher in the world, and Heretikes compaffe fea and land to make profelytes, and to draw disciples after them; it is not enough that labouers in the vineyard be painfull, except they be profitable: for as one sayd of the Schoolmen; A man may magno conscriptione agere, take great paine to little purpose, toyle much, and yet not helpe, but rather hurt the vineyard. The by-word, Every man for himselfe, and God for vs all, is wicked, impugning directly the end of every vocation and honest kind of life. That our paine might be profitable, we must labour in a lawfull calling lawfully, for the good of the vineyard, and then, as it followeth in the last point of the parable, we shall receive Gods penny for our paine.

When euem mas come, the Lord of the vineyard said unto his overseer, Call the labourers, and giue them their hire, beginning at the last until the first.

The which is not a reward of merit, but of mercy; not of debt, but of favours, as it appears here by the persons,

Of whom, God the Father.
Through whom, the steward, God the Some.
To whom, to the labourers; yet so, that the last be paid first, and the first last.

When even.] All our time of labouring in the vineyard is termed in this and other places of holy writ, a day: Behold now the day of salvation. Exhort one another while it is called to day.

Now our whole pilgrimage on earth is called a day, in two respects especially: For the shortness of our life, and for that after this our day is spent we shall no longer work.

All our time is but a day, and that a short day, a winters day; for our eternall night is infinitely longer than our temporall day: and alas! it is but a little part of this little day that we work. Mutum tempus eripitur nobis, plus subductur, plurimum effinit: exigna par ses vita quam nos vivimus. It is the least part of our life that we truly live; for we spend our youth, which is our morning, in toys and vanities; and our old age, which is our afternoone, for the most part is lost in carking and caring for things of this life; so that there remaineth only the noone of our day. As Epaminondas aptly, we must salute young men with good Morrow, or welcome into the world; old men with good night, because they be leaving the world; only those of middle age, with good day.

Let vs examine then how we spend our noone. Though harvest men vs not to sleepe at noon, yet all we being labourers in Gods harvest and vineyard ordinarily sleepe almost halfe our time. Other hours we waite in eating, or playing and that which is worst of all, most of all sinning: which all time, we cannot properly be said to live: for as the Scripture teacheth vs plainly, bad works are not the works of light, but of night and darkness: a day mis-spent is lost. 

Simili, Captaine of the Guard to the Emperor Adrian, after he had retired himselfe, and liued privily seuer yeeres in the Country, confesseth that he had liued only seuer yeeres, and causeth to be written upon his Tomb:

His in acit Similitus, cuius etas 
Multorum annorum sunt, ipse 
Sempem quam vivitur in vita.

So many religious men have numbered their yeeres, not from the day of their birth, but of their new birth, from the beginning of their regeneration and repentance, repeating all that time lost, which was idly mispent in the market of the world: so that whether we consider our life of nature, or life of grace, our whole time may well be called a short day.

Secondly, a day in regard of our eternall night, in which we cannot worke; for there is no grace in the grace, nor health in hell. I must work the works of him that sent me, (faith Chrifh) while it is day; the night cometh when no man can worke. When even is come, the Lord of the vineyard shall say to his steward, & give them their hire. This even is either b every mans end, or else the + worlds end, the particular hour of our death, or the overall day of judgment: at which time all the lyterer as the laborer shall receive his reward.

The next point to be diffcuit, is, what? Give them their hire.] The word hire doth exceedingly trouble the papifts: for they cannot, or at least, will not understand, how eternall life may be both a reward and a gift: whereas it is demonstrated in holy Scripture, that the immortall crowne of glory is called a reward secundum quid only, but a gift simpliciter. If we compare life everlasting to the worke, and look no further, it is called a reward, Math 5:12, Great is your reward in heaven: but examine the first original from whence the worke it selfe also proceeds, and all is merely and wholly gift; Eternal life is the gift of God through Jesus Christ our Lord: whereas the blest Apostle saith, the wages

Septuagesima Sunday.

\[\begin{align*}
1. & \text{For the shortnesse of our life,} \\
2. & \text{For that after this our day is spent we shall no longer worke.}
\end{align*}\]

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of sinne is death. If there were any merits in our workes, the sequell of his speech e (should have beene. The wages of righteounnesse is eternal life; he, faith not so, but the gift of God is eternal life; and so by that which he doth not say, as also by that which he doth say, sheweth that there is no place for merit. If then it be of grace, it is no more of workes; otherwised grace is no grace: & Gratia non erit gratia ut modo, nisi sit gratia in omni modo: Grace is not grace in any part, if it be not free in every part.

In this controversie, the Scriptures, and Fathers, and many learned Papists are on our side. God faith in the h law, that hee will shew mercy to fuch as keepe his Commandements: Ergo, reward is gien of mercy to them that fulfill the law. Christ faith in the Gospel; It is your Fathers pleasure to give you a kingdom. And Paul, The sufferings of this life are not worthy of the glory in the life to come.

The most judicious and the most indifferent for both partis among the Fathers is Augustine, who repeats in his 1 worikes often this one golden sentence; Deu coronat dona sua, non merita nostra: God crowneth his owne gifts, not our merits: according to that of 2 David; He crowneth vs with compassion and louing kindness. a Eternall life should be rendered as due vnto rice, if of thy selfe thou hadst the righteounnesse to which it is due. But of his fulnesse we receive, not onely grace, now to live justly in our labours vnto the end, but also grace for this grace, that afterward we may live in rest without end; b Hac est gratia gratis data, non meritis operantis, sed miferatione donantis. c Origen faith, he can hardly be persuaded that there can be any worke, which by debt may require reward at Gods hand, inasmuch as it is by his gift, that we are able to doe, or thinke, or speake any thing that is good. Marke, 3 the Hermite, faith; he doth good seeking reward thereby, fereneth not God, but his owne will.

1 Proper vpon the words of my text: The Lord of the vineyard gave the fame hire, not as paying a price to their labour, but pouwing forth the riches of his goodnesse to them whom hee chose without worke, that euery one also who haue a very much labour, and haue receiued no more then the laeff, may understand that they have receiued a gift of grace, not wages for their worke. So, Saint Hierome and Occumenius in Rom. 8. Greg. Magnus in Psalm. 7. pont. test. Ambros. lib. 3. de interpell. cap. 1. & in Luc. lib. 8. cap. 17. Fulgentius ad Monumum. lib. 1. Many learned Papists agree with vs also both in their position and practice. 1 Bernard in his sermon vpon the Annunciation, saith, that the merits of men are not such as that life eternal by right is owing for them; his reason is this; Omnia merita, Dei dona sunt, & ista homo magis proper spf Deo debitor est, quam Deus homini. For, faith he, all our merits are the gifts of God; and so man is rather a debtor to God for them, then God to man. And in another place, Meritum meum misero, Domini, &c. My merit is Gods mercy, &c. 3 Stella; God my protector looke not vpon me; but first looke vpon thine only sons: place betweene me and thee, his croffe, his bloud, his paffion, his merit; that thy justice falling throrow his bloud, when it commeth to the laeff to me, it may be gentle and full of mercy.

Frier Fers in his commentaries vpon this place, faith, that the parable of the vineyard teacheth, that whatsoever God giueth vs, is of grace; not of debt. And in his 4 Postill he profeeseth openly, that if it were not for pride, this question would soone beat an end.

1 Gregorys Ariminensis vpon Peter Lombard, defends at large, that no worke done by man, though comming from the great & charity, meriteth of condignity, either eternal life, or any other reward temporal; because every such worke is the gift of God. His owne words are; Ex hoc inferuo, quod neque aeternas, sed nec alii aeternae premiae eternae vel temporales aliquis aliis hominibus ex nataturae, charitati eleictus est de condigno meritorius apud Deum, quia quilibet talis est donum dei. Cardinal 4 Bellarmine 5; after hee had a long time travelled and wearied himselfe in the questions of justification, at the laff hee couerse to repose our whole trust in the only mercies of God: proper incertitudinem propria
Proprie inuifitie & periculum inanis glorie, tueffimum ei fiduciam toram in folâ Dei misericordiâ & benigne reponere.

Thus, as you see, Papists of the best note for learning, accord with us in the pulpit and scholl. Now for their practife, that learned Clerke Chemnitius hath observed long since, the most of them in the question of justification by works have said one thing thing in their disputations, and another in their meditations, otherwise behawing themselves at their death, then in their life. For when once they see that they must appear before the barre of God's justice, they plead for the most part, guilty, crying a Plaine of mercy: Misereut omni Deum, & fecundum multitindim miserationum tuarum, dele iniquitatem meam.

Pope Gregory counselleth vs, ut reiat, sive agimus, sive nesciamus, in plaine English, to take no further notice of our good works, but to renounce them. Anselmus, Archbishop of Canterbury, confesseth often in his meditations: that all his life was either unprofitable or damnable. Whereupon he concludes at last: *Quid ergo retit â pescator, nisi ut in totâ vita tua dilespondatam vitam tuam? What remains to be done in our whole life, but to lament for the finnes of our whole life?

Abbot Bernard hatth his sweet saying: Sufficit aderimentum seire quod non sufficientiam merita. Penury of merit is a dangerous poerty, presumption, deceitful riches. I will therefore (faith he) pray with Solomon, O Lord, give me neither too much nor too little; neither want of merit, neither abundance of presumption. Sherwin, a Seminary Priest, executed for treason with Edmund Champion at Tiborne, when he was in the cart, ready to die, though he held himselfe a Martyr for the Catholique faith, acknowledged notwithstanding ingeniously, the miseries, imperfections, and corruptions of his owne vile nature, relying wholly upon Christ, and innocating no Saint but his Saviour, ending his life with these words; O Jesus, Jesus, Jesus, be to me a Jesus.

But the truth of this doctrine doth appear more plainely by the consideration of the persons here mentioned, of whom, through whom, to whom. First, of whom, the Lord of the vineyard, that is, God the Father, who faith in the 15. verse, that the eternal pennie is his owne, and that he may doe with it what he list. If it were debt, then not his owne, neither could be dispoofe of it as he will. In execution, the worke goeth before the reward; as here the labour before the hire: but in Gods intention the reward is before the worke. God therefore giveth vs grace to worke well, because formerly by his election he giveth vs eternall life: & Whom he doth predellinate, them he calleth: and whom he calleth, he iustifieth: and whom he iustifieth, them he glorifieth. And so his mercy is from euerlasting to euerlasting, from euerlasting predellination, to euerlasting glorification.

Happily some will say: promife is debt: but God promised and covenanted with the labourers in the second verse, to give them a penny. Anfwere is made that this very promife is mercy on Gods part, not merity on our part: by promife he bindeth himselfe, but by merity we binde him vnto vs. It is in his owne power to promife, and without promife he should be tied vnto nothing: but whether there be promife or not, he is tied in iustice to reward deserts. If a man defere a penny, he must have a penny; for God infinitely rich in mercy, doth highly forowe to owe any labourer a farthing: but if this penny be due not by any performance of man, but only by the promife of God, it cannot truly be called a reward of debt, but of iustice; not purchase, but inheritance. Come ye blessed of my Father inherit the kingdom prepared for you. &c.

Inheritance is a matter of birth, and not of industrious. The younger brother often is of better deserts then the elder; yet that cannot make him his fathers heir. When therefore the Scripture sets forth vnto vs everlasting life, under the condition of inheritance; it teacheth vs plainly, that we cannot obtaine it by merit; but that God electing vs his children, before any worke, giueth vs freely the plate and prerogative thereof.
Chrift is the Steward, by whom every labourer hath his hire: for we receive nothing from God the Father but by God the Sonne; grace by Iesu Chrift.

The persons vnto whom regard is giuen, are the first and the laft labourers in Gods vineyard, and the laft hath equall pay with the first. If then in our spiritual warfare, any good worke chance to leape ouer the wall, and challenge to it selfe any prerogatiue of merit, and so the diuell by his seeming retreat, infect it with the bane of pride, as having obtained victory; we must vse it as Torquatus did his ouer-venturous sonne, cut it off with the vnpartiuall sword of the spirit, for daring beyond his Commiffion. I conclude with Augustine: It is true righteousnesse vnto which eternall life is due; but if it be true, it is not of thy selfe. It is from abone, descending downe from the father of lights, that thou mightest have it: if at leaft thou have it, verily thou hast received it: for what halfe thou that thou hast not received? Wherefore, O man, if thou be to receive eternall life, it is indeed the wages of righteousnesse; but to thee it is grace, to whom righteousnesse it selfe is also grace.

That God calleth, it is his mercy: that thou commest at his call, it is his mercy; that thou doft labour when thou art come, it is his mercy: that thou art rewarded for thy labour, it is his mercy. By the grace of God I am that I am, and his grace which is in me, was not in vain: but I laboured more abundantly then them all; yet not I, but the grace of God which is with me.

The Epifle 2 Cor. III. 19.

Sanct Paul was so modest in his owne caufe, that he calls himselfe the greateft firmer, and the leaft Saint; but in Gods caufe, perceiving that his personal disgrace might tend to the generall hurt of the Church, and scandall of the Gospel, he doth boast with the proudest: In whatsoever any man is bold, I am bold also. Not out of vaine-glory, to commend himselfe, but out of a virtuous neceffity, to stop the mouthes of other; especially to confound the false teachers. He doth therefore, first confer, then prefer himselfe before them all.

He compares himselfe with them in that which is lesse commendable, namely, for his birth and ancientrie. They are Hebrewes, euensom am I: they are Israelites, evenfom am I: they are the seed of Abraham, even fom am I: whereas they reioyce after the flesh, I will reioyce also: vers. 18.

As he doth equall himselfe with them in things carnall; so prefer himselfe before them in things spiritual, in that which is more worthy prate, to wit, in his Apostleship. First in generall: They are the Ministers of Christ, (I speake as a foole) I am more: I put apart to preache the Glasse of God. not by man but by Iesu Chrift 1. For that he sufferd moe troubles.

In a more particular, he doth extoll himselfe above them all, in 2 points especcially: as he cheweth in this Scripture, himselfe above them all, in 2 points especcially: 2. For that he received moe graces; he declareth in the next Chap.

His troubles here mentioned, are partly, such as other imposed on him. In Stripes above measure. In modum virtutis humanae, supra modum conueniendi humana. In prision more pleanteously; in death oft: of the fiews five times I received fortified stripes fome one. Thrice was I beaten with rods: I was once a ftooned I suffred thrice shipwracks: night and day have I beene in the deep fea: in perils of waters, in perils of robbers: in peripatete of mine owne nation, in peripatete among the heathen: in perils in the City, in perils in wildefenesse, in perils among fale brethren, &c.

Outward: Labour, watchmg, hunger, thirst, fasting, cold, nakednesse.

Inward: I am numbred daily, and take care for all the congregations, &c.

The
The natural man is comforted in three things especially. 1 Quieter rest. 2 Liberall diet. 3 Good apparel.

For rest, Paul did labour much, e even with his owne hands, 4 night and day, watching often, preaching sometime till midnight: Acts 24. 7. For diet, he sometime was in hunger and thirst, vpon want: 1 Cor. 4. 11. and often he did fast for the taming of his body: 1 Cor. 9. 27. For apparel, he was in cold and e nakedness: the one hurtful to himselfe, the other hatefull to the world: For his inward affliction: he took care for the whole Church, exceeding solicitors for their spiritual and temporall good: spiritually who is weake in faith or good works, and I am not grieved: i. infirmis falsus sum infirmus: I became weake to the weake, that I may winne the weake. So the Prophet, O that mine head were full of water, and mine eyes a fountain of teares, that I might wepe day and night for the flaine of the daughter of my people!

Concerning defects in temporall good, he faith: Who is offended, that is, afflicted and I burned not, in heat of compasion? All this Saint Paul doth hedge in with a preface before: Tis sufferer fools, &c. And a protestation after ver. 32. The God, even the Father of our Lord Jesus Christ, which is blessed for evermore, knowest that I speake not.

In the preface, Saint Paul doth taxe the Corinthians folly, for that they suffered, and that gladly, the falfe teachers to tyrannize over their persons and purses, either secretly defrauding, or openly defrauding their estate; whereas the good Apostles in the meane while, (who preached liberty of conscience, and fought not their owne, but that which is Jesus Christes) were neglected and deified.

As it was in Corinth, it is in England, the craftye Jesuit and dimmelling Schismatike, prevaile much with the people then the true Protestant Preacher. Our pothip Ladies are so wise, that they suffer the Jesuit to bring forth their credits and confinicions into bondage, to deuoure their husbands estate, to take what they lift, enioying penance to other, while they pamper themselves, and exalt their order above all, either Prieft or people.

So the Schismatike gains by losse: as in familiar letters, it is the beft rhetorick to vse no rhetorike: *careve figurae figurat epistolam. And as Scipio said hee was never lesse alone, then when he was alone: so the factious have noer so muche listing, as when they have nothing. But the Protestant Pater is kept often from his owne (which all lawes of God and men hold his due) by prohibitions and vnjust vexations; or else parted with insupportable grudging and envy, Some will happily complayne with 4 Innocemius; Inflitians my venis, non present, nef da tur nisi tendatur. So that (as true traullers obserue) Diuines are lesse regarded in England, then in any nation of the world, either Christian or heathen.

Saint Paul in his protestation, 4 calleth to witnesse the most mercifull and most mighty, that he speakes nothing but the truth. He that knoweth all, knoweth I do not dye.

The Lord is to be feared, because God; to be loked, because the Father of our Lord Jesus Christ; to be praified, because blessed for evermore. By this great, good, glorious Lord, whom I dare not abuse, because great: will not, because good: may not, because glorious, I profess that all is true, which I have sayd, or shall say.

It appeares then in his preface, that he dealt wisely, in his protestation, that he dealt truly. Some commend themselfes truly, but not wisely, moe commend themselves wisely, but not truly. Paul here doth both, approving himselfe before God and men: before God, in speaking so truly: before men, in speaking so wistfully.

The
Sexagesima Sunday.


When much people were gathered together, and were come to him out of all cities, he spake by a similitude: The sower went out to sow, &c.

Oyr Saviour Christ in this Scripture expoundeth a parable.

In the propounding, three points are regardable: the Occasion: When much people, &c. ver. 4. The parable: The sower went out to sow: ver. 5. &c. The Conclusion: He that hath ears to hear, let him hear: ver. 8.

The peoples pressing occasioned Christ to deliver this parable: wherein obserue, the diligence of the people in hearing; the care of Christ in instructing.

Vnder the cruel persecution of Decelian twenty thousand Christians in Nicomedia were burned in the Temple, being all assembled to celebrate the birth of Christ. And Hierome makes mention, how that at Mentz in Germany, the city being taken, many thousands were slaine in the Church. And what massacres have lately beene in England, France, Flanders, is not unknowne vnto such as haue either open eies or cares. Happy then are the eyes which see the things that we may see: for we livinge under the peaceable government of a most religious Prince, may come to Church in peace, heare in peace, depart in peace: we may come in our slippers and sit on our cushions. If then Christ doe not hold vs by the eares, as Socrates did Alcibades, if we do not prisse to heare him, as the people did here, he will one day speake of vs, as he did of Hierusalem: How often would I haue gathered you together, as the henne doth her chickens vnder her wings, and yee would not? I haue called, and yee refused, I haue stretched out mine hand, and none would regard: But because yee despised all my counsell, and would none of my correction, I will also laugh at your destruction, and mocke when your scare commeth, &c.

Happily some will obiect: All the people whom yee commend came not vnto Christ with a good minde and honest heart to be taught: it maye some came in malice to carpe at him; other in curiousitie to wonder at his miracles: other vpon contounerie, to reap some temporall benefit by him, according to which feuerall humours, our Saviour was occasioned to propound this parable of the sower fowing his seed in diuers lands increasing diuerly.

Well howsoever yee come, yet come vnto Christ: if ye come with an intent to carpe, come: for happily while ye thinke to catch the Preacher, he may catch you, as Ambrose did Augustine: if ye come with a minde to sleepe at the Temple, yet come: for it may be (as B. Latimer) Almighty God will take you napping: if you come with a resolution to steale, yet come; for praduenture the first word that yee heare, will be, Thou shalt not steale: or, Let him that hath stollen, steale no more. The word of God is pure, and conviurseth the soule: perfect and pure, formaller and effectuall, both in it selfe pure, and making other pure; Come then howsoever yee stand affected, euermore prisse to Christ, out of all cities and villages.

The
Sexagesima Sunday

The care of Christ in [1. In that he went out of his house (faith t Matthew) instructing, is seen to a more publike, large, fit place for teaching. 2. For that he spake by a similitude. By the former all Preachers may learn to take their best hint and opportunity for the propagating of the Gospel, and instructing of Gods people, teaching sometime their owne little cares, and upon good occasion to preach unto much people, laying their seed in a more large field, and profiting even so many as they can. For the second point, Diniennes have rendred sundry reasons, why Christ vfed to speake by parables: as first, h that the Scripture might be fulfilled: I will open my mouth in a parable, Psal. 78. 2. Secondly, i that we might know that Christ spake with the same spirit, by which all Gods holy Prophets in old times spake, whole writings are full of parables. Thirdly, k that he might defend vnto the capacitive of the most simple, who beft understand and remember homely comparisons; as the 1 Poet truly: Seguis serviant animos demisjaper aures. Quum que funt occidit fubtiliter fidelibus. Fourthly, m that his auditors might hereby take occasion to move doubts, and aske questions, as the Disciples in the 9. verfe: What manner of similitude is this. Fiftly, that the mysteries of Gods heavenly kingdom might not be revealed vnto the scornfull; as Christ himselfe teacheth in the tenth verfe: To you it is given to know the Secrets of the kingdom; but to other in parables, that when they see, they should not see &c. Sixty, n that every man in his occupation and ordinary vocation, might be taught those things which concerne his soules health: as this parable may bee termed the ploughmans Gospel, The seed is the word of God, &c. He that meditates on it, when he plougheth his ground, may have a sermon alway before him, every furrow being a line, every graine of come a leffon bringing forth some fruit. 

T he forever went out to sow his seed] S. o Augustines writeth vpon the words, Aperiam in parabolam os meum, elegnari propofitiones ab initio, wiltheth; enim quia dixit aperiam os meum in parabolis, ita aperiret etiam ipsas parabolas; & sicut eloquitar propofitiones, ita etiam eloquentur eorum expofitiones. Here S. Augustines prayer is heard, for Christ gives an exposition of his proposition; and therefore we must take heed, that we neither detract nor add to anything to it: Opus 

A habere littera non interprete. 

And as he spake these things he cried, he that hath ears. ] 1 He cried to manifold his affections and our dulleffe: excepting this occasion he did not craie above three or foure times in all his life. He cried as he taught in the Temple, John 7. 38. He cried when he raised up Lazarus from the dead, Joh.11. 43. He cried, Joh. 11. 44. He cried on the Crofe, Matth. 27. at all those times he delivered matter of great consequence. This sentence then, He that hath ears to heare let him heare, being vterted upon aery, multit not lightly be repected of vs. All men for the most part have both their cares, but not to heare. The man sick of the gout, hath both his feet, but not to walke: He that is purblind, hath both his eyes, but not to see cleerly: he that is manacled by the Magistrate for some fault, hath both his hands; but so long as they are bound they cannot doe their office. So most men haue cares, but few men haue cares to heare, namely, to heare that which is good, and to heare that which is good, well. 1 Aurex an-

2iendi sunt aures multae, facile intelligendi, & faciendo qui suscita sunt. A good care, faith the t Wifevan, will gladly harken vnto wildfire: where note two lesions as concerning hearing: first, that we harken vnto nothing but that which is good; vnto wildfire. Secondly, that we hearken vnto it gladly; with a great desire to learne: for in Scripture phrase, obundire is
obedire: so Christ in the Gospel; * He that heareth you, heareth me: that is, he that obeyeth you, obeyeth me; and he that dissembleth you, deliseth me. ** If thy brother heareth thee, thou hast wonne thy brother: that is, if thy brother follow thy counsell, and will be content to be ruled by thee.

We read in the a law, that if a bond servant will not be made free, but stay still with his master, he shall be brought before the Judges, and set to the doore or the poft, and his master shall boare his care thorow with an aule, and so he shall serue him for ever. Every sinner is the deuils vassall: and therefore ifhe refuse to be free, when liberty and free grace of the Gospel is offered, ere it be long the deuill will so boare his eares, as that they shall be made vnsift to heare, and then he shall serue his old master for ever. He may peraduenture come to Church and heare the sermon; but he shall be like the man, b that beholds his face in a glasse: for when he hath considered himselfe, he goeth his way, and forgetts immediatly what manner of one he was.

Wherefore, when ye come to Christ, bring your cares with you, cares to heare, that ye may understand; so understand, that ye may remember; so remember, that ye may praftice; so praftice, that ye may continue; so Gods feed shall be sown in good ground, and bring forth fruit, in some thirty, in some sixtie, in some hundred fold, &c.

The Parables expostion is occasioned by the Disciples question, vers. 9. What manner of similitude is this?

Where note, their carefulnesse in asking.

For the first, the Sabbath is aptly termed a c school-e-day, wherein all Gods people must come to the Temple, which is the school, to leare his word their lesson. In this严重影响 Christ is the chiefest seed-man, filled in the beinning of this parable, d vs nes. The sower. In this vnuersitie Christ is the prime Doctor: d Vnus est doctorem esse, c ecus solabien terris, cathedrae in celis. His Apostles sowned vnder-bailifles in his field: and his Preachers in our time teach vnder-vithers in his school.

As then in the schools of humane knowledge, so soon as the lecture is read, it is the schollers duty to quession among themselves how to parfe and construe it; and when they doubt, to have recourse to their Grammer rules, by which all construccion is examined: and when they doe not understand an hard rule, to come for a resolution vnto their Master, who is as it were a liuing Grammer and a walking booke.

So likewife in Gods Academy in the Divineitie school, when either the lecture of the Law is read, or sermon on the Gospel ended, it is your part to reaon among your felues as you walk abroad in the fields, or takke at home in your house; how this and that may be construued: and when you cannot resolve one another, with the men of f Bereca, to search the Scripture daily, whether those things are so, to trie the spirits of men by the spirit of God: for the Bible is our Divineitie Grammer, according to which all our actions ought to be parfed and construued. And if yee meete with a difficult place, repair to Gods vther the Priest, g whose lips should preferne knowledge: Demand of your Pastor, as the Disciples of Christ here; What manner of parable is this?

It is apparent in the Gospell that the discipules ever tooke this course: when Christ had deliered any depe point, first they disputed among themselves, and then after came to him, and asked his resolution: h Why say the Scribes, that Eliau must first come? How can these things be? k Declare vnto vs the parable of the tares.

In our dayes ife the Pastor be learned in the lawes of the land, and well acquainted with business of the world, his house shall be reputed oraculum totius ciuitatis (as Tully speaks) all his neighbours will hate vnto him for advertising, but few for counsell in religion. Indeed they come to school, but like tools only for fear of punishment, and when they come, they care not how little learning they
they have for their money. But let me tell them of another schoole-trick; at the worlds end there is a blacke-friday, a general examination; at which time Conscience the monitor shall open her bookes and bills of all our faults, and our great Schoolemaster in his owne person shall reward every man according to his works. It behooueth every one therefore to be diligent in coming to schoole, to be carefull in hearing, painfull in examining, fruitfull in practising.

And he said] Christ's readiness in anfwerings, teache all Preachers, his Whers and Curates, not only to preach in publike, but also to catechize their Auditors, as occasion is offered, in private: especially such as hunger and thirst after righteoufneffe; for vnto them it is given to know the secrets of Gods kingdom. The which words containe Gods donation vnto his elect, and it is cum privilegiò & gratià; with priuileidge to you, but vnto other in parables: cum gratià, it is giv'n. Consuls Augustin, de predestinat. Sanitatem, cap. 8. lib. de bono perseverantia, cap. 8. 9. 11. lib. de correps. & gratià, cap. 4. 6. 7. 8.

Saying knowledge of God is a gift and grace: for the natural man vnderstands not the things of God; he beleeues oculò magis quam oraculo, trusting his fine senses more then the foure Goipells. It is a mysterie revealed vnto you, but hidden vnto many, whose eyesthe god of this world hath darkned, that seeing they should not difcrine, and hearing they should not vnderstand. O Father, faith Christ, p thou haft hid these things from the wife, and haft opened them vnto babes. It is fo, because thy good pleasure was fuch. As it is our Fathers will alone to giue vs a kingdom; fo likewise his good will alone to make vs know the secrets of his kingdom.

There are myfieria regni, which may not be knowne; and there are myfieria regni, which must be knowne: many myfieries of our heavenly King are knowne only to himfelfe. Canst thou (faith 9 Iob) finde out God ? Canft thou finde out the Almighty to his perfection ? The heavens are high, what canst thou doe ? It is deeper then the hell, how canst thou know it ? The measure thereof is longer then the earth, and it is broader then the sea. God therefore requires rather we should remember what he hath beene to vs, then curiously to feeke what he is in himfelfe.

But as for the secrets of his kingdom, he reuels them vnto the heires of his kingdom; these myfieries may, yea must be knowne: and therefore Christ cried, He that hath eare, let him hear. Teaching hereby that in making our election sure, we must not begin a priori, but a posteriori: such as with a good heart heare the word and keep it, and bring forth fruit through patience, shall inherit the kingdom of God; but the kingdom of God shall be taken away from such as are fruitleffe, from such as are faffeifie.

This is the parable.] Bare reading without vnderstanding, is bare feeding: the true meaning of the Scripture is the true Manna: * for a man, so the Bible consists of a body and a soule. The found of the letter is the body, but the sense is the soule: this indeed is the Scripture, this is the parable.

The seed is the word of God.] The fouer is Christ, who went out, * de occulta Patris in mundum, & indens in gentes, a profundò sapientia in publicum doctrinae. The Preacher is not properly the fouer, * but the feed Cod, at the molt an vnder-feedingman.

* The fouer went out to soue ] Not to reape. * Now many goe out into Gods field only to gather in harueft, tangnam Statocrates & dromochæas, ad auream messem, intending to reape things carnall, more then sowing things spiritual.

The fouer fowed his feed; for the feed is the word of God, * not of an Angel or man: and this feed hath in it generative power in it selfe, it is briefly, yea the word of life. So that if it bring not forth fruit, the fault is not in the feed, but in the ground, being either vnplowed, or stonie, or thornie. The feed is the word of God. And therefore such as corrupt it, * as heretikes; or choke it, as hypocrits; or keep it downe from growing by force, as tyrants; or thrust other feed into it, as Papists doe, shall one day feel the full wrath of God: for as he gave pure feed, so will he require pure corne.
Sexagesima Sunday

Hee left this in the Church, even in the garrners of the Prophets and Apostles and therefore who soever adulterate it before it be fouen, or nip it when it doth spring, or cut it done before the Lords harueft; are not Gods husbandmen, but Satans hierlings; and you may know them, faith 4 Christ, by their fruit, that is, by their doctrine. For Gods husbandmen low Gods feede, but the deuils factor, as Saint 5 Paul plainly, the doctrines of deuils. As for example, this is pure feed; Thou shalt worship the Lord thy God, and him only shalt thou serve. But to worship Angels and Saints, and to give the same kind of worship to the crucifix, which is due to Christ, is sophisticate feed. This was not at the first fouen by the bowe; but ouerfouen after by the malicous enemie, while men leapt.

Those that are beside the way. ⁶ Three parts of foure are bad; ⁷ yea, the most of such as heare the word, and confesse Christ, are vnprofitable. ⁸ Strive then to enter in at the faire gate. Remember that couetous cares and voluptuous living, are the thornes which visuall choke Gods feed in our hearts: riches vnto the couetous are thornes, in this and the next life; their pricks are threefold in this life;

Namely, ⁹ punctura ¹⁰ Timoris in possessione. ¹¹ Doloris in amissione.

The true reason why so many men are delighted with them, is, because they put on wants or tiening glones, and so their hearts and hands being hardened, they feele not their pricking: but in the next world they will be thornes againe, when Christ fhall lay to the couetous; Hence from mee yee curfed, into everlasting fire: for I was an hunred, and yee gave me no meate; I thirsted, and yee gave me no drinke, &c. Here paule good Reader, and pray with ¹² Ludolphus. O Domine Jesu fac me de veteri vita erit, ne me demer verbi quiet quod in me intelletu bono propofita, quod in me affectu bono operis, quod in me atu feminazi, commatur a voluntaribus inanis glorie, ne concurgetur in viis affiduitatis, ne earum in pura diure obfervationi, ne sustencetur in spiritu solitudo, fed posita in terra bona cordis humilimi centesimum fructum edar in patientiis: fac eum me fec omnia intelligere & facere, ne verbo velfaltem exemplo alios docere. Amen.

The Epistle ¹³. Cor. 13.

Tho though I speake with tongues of men and Angels, &c.

The Bible is the body of all holy religion; and this little Chapter is as it were, an abridgement of all the Bible: for it is a tract of loue, which is the ¹⁴ complement of the Law, and ¹⁵ supplement of the Gospell. All the Scripture teaching nothing else (faith ¹⁶ Anguifhe) but that we must loue our neighbour for God, and God for himfelfe. ¹⁷ Nihil praeiputnatis charitate, nec cupanatis cupiditate: it forbids nothing but luft, and enjoyes nothing but loue: for without loue, there is no true faith; and without faith, ¹⁸ all our righteoufnesse is finne.

1. Largely, shewing that it furpasseth all other graes in two things: ¹⁹ Vfe: verse 1, 2, 3, 4, 5, 6, 7. Continuance: verse 8, 9, 10, 11, 12, 13.

S. Paul therefore doth extell in this Chapter above all other, this one vertue:

2. Briefly, by way of recapitulation in the laft verse: Now abideth faith, hope, and loue, even these three: but the cheif is loue.

Charitie doth excell in vfe: for all other gifts without it are nothing available to saluation, as Paul proues by this induction; If I speake with tongues of men and Angels, &c.
Though 1 speak with the tongues of men.]

That is, of all men. If I had understood in all languages, and Art to parie in them all: If a man could speak so many tongues as our late Soueraigne of blessed memory Queen Elizabeth, of whom the divine * Poet, as a Divine truly; nor as a Poet flatfleringly: That Rome, Rhine, Rhone, Greece, Spaine and Italie, Plead all for right in her nativity. If a man could discourse in so many languages as Mithridates, of whom Volaterrane reports, that he well understood 22. sundry tongues; or as other 25. If a man could thunder in an Oration, as Aristophanes sayd of Pericles; or tune his note so sweetly, that he could move mountaines and fiery rocks with Orpheus; or fetch soules out of hell, as fabulous antiquitie famed of Mercure. Though a man could hold the people by the eares, and carry them vp and downe the country like pitchers: as Socrates did Alcibiades; and steady all their hearts, as * Abalon did in Israel. If a man were so bewitching an Orator, that he could pro arbitrio volere, extolle, amplificate, extenuare magis quisque vivibus eloquentia in quanquam fatice habitum, transformare: so subtilly disputuer, as that he could make quidlibet ex quolibet, every thing of any thing, yet without loue, were he nothing. Yea, though a man could speake with the tongues of Angels, that is, of the learned Priestes and Prophets, who were Gods' Angels and messengers. If a man had the siller trumpet of Hilarie; or the golden mouth of Chrysostome; or the mellifluous speech of Origen, * euimos ex or non tam verba quam melia sitere vidimus. If a man were so painfull in preaching, that as Saint Peter, he could adde to the Church with one Sermon, about three thousand soules: or as it is recorded of venerable Bede, fondly and fally, that he could make the very stones applaud his notes, and say, Amen.

Or as other expound it, hyperbolically: though a man should speake like the glorious Angels, as Paul, Gal. 1. 8. Though an Angell from heaven should preach vnto you: * si quis fiant Angelorum lingua. Give me leave to adde one thing more to this hyperbolicall exposition. If a man should speake like God, as antiquitie report of * Plato; that if Jupiter himselfe should speake Greeke, he would vse no other phraze but his. And of * Chrysippus, that if the gods should speake logickie, they would have none but his. Or as the people blasphemously of Herod, Act. 12. The voice of God, and not of man. Though, if I say, we could speake with tongues of men, of Angels, of God, ifit were possible; and not louse, we were but as a sounding braffe; or as a tickling cymball: we might happenely please other, but not profit our selues vnto salvatiuon. Herein a refembling Balanaes Asse, who by speaking, bettered her Matter, not her selfe. A plaine piece of braffe makes but a plaine noyse, Tinkers mutlicke; but a tickling cymball, in regard of the concancitie, yeelds a various sound, a more pleasant stroke. So rude speakers are like sounding braffe; but thecurious and judicious, adored with multiplicitie of distinctions, and variety of good learning, are as a tickling cymball, or more tickling delight to their hearers; and yet if they preach without louse, their sound is without life. Qui non diligit fatostrum, manet in morte, faith * S. John. Such fitly resembel the serton-bell, which calls other to the Church, but heares nothing it selfe; it weares out to his owne hurt, though others good.

Nay, when Auditors are persuaded thorowly, that their Pastors instruct not out of charitie, their plaine doctrines are but as sounding braffe, tedious as the Tinkers note; their accurate sermons as a tickling cymball, which only pierce...
pierce the ears, and enter not into their hearts: as the Prophet aptly: Their
admonitions are unto them as a lifting song of one that hath a pleasant voice,
and can sing well: for they hear their words, but they do them not. As one
that heareth excellent musicke from out of the spheres in the night, will instantly
leape out of his bed, and lend his ear for a time; but when the musitans are
gone, presently returns to sleepe againe: so many delight to heare the sweete
songs of Sion, but when the Sermon it at an end, they sleepe in their old sinnes
againe, forgetting immediately the good lesson, as if it were but the drumming
on a pan, or scraping on a kettle.

And though I could prophesie.] Prophecie then is nothing without loue. x
For Balaam, Caiphas, and Saul prophesied. Vnderstanding of mysteries is no-
thing without loue: for Judas, and Nicholas, and Ario, were well acquainted
with the Scriptures. All knowledge is nothing: for the Scribes had the key
of knowledge, yet entred not in themselves.

And all knowledge.] Though a man were an Ocean of learning, as Plutarch
is called; in so much that Theodorus Gaza fayd, if he could read but one mans
bookes, he would make choise of him. Or if a man were so full as Plinie, whose
works are instar mille voluminum: if a man were a treasure house of letters, as
Incis Miranda, writes of Hermolius Barbarus: a library for a whole nation, as
Baronius of Albins: as Erasmus of Bishop Tomial, a world of learning,

If a man understand all mysteries in Scripture, all secrets in nature: if he had
all faith, that he could remove mountains, in a literall sense, moore that which
cannot be moved, high hills, Imponere Pelon Offse: in an allegorical exposition,
caft out duculls. If a man had all parts of all knowledge, prophesie, sapience,
prudence, and had not loue, he were nothing. Nothing in effe gratie, though
something in effe nature: dead spiritually, though something, some great thing
in the natural and ciuitive life. For great Clerkes have long life on earth. Albeit,
Agina, Jewe, Pius Miranda, Whitaker, died in the principall strength of
their age: yet in respect of honour and fame, they live with the longest.

Knowledge is a good sinister also to get aleaf, the high way to much honour
and preferment in this world; but without loue, nothing available to glorie
eternal in the world to come. Knowledge bloweth vp, but charity buildeth vp.

If learning bee taken without the true correctinge thereof, it hath in it some
nature
nature of poison, and some effects of that malignity, which is a swelling. If I speak with the tongues of men and Angels, and have not charity, it were but as a tinkling cymbal. Not but that it is an excellent thing to speak with tongues of men and Angels, and a farre more noble creature to possess all knowledge. For Christ layd of his Apostles: that they were the light of the world, and the worthy Doctors succeeding, were luminarum magnae, great graces in the firmament of the Church, by whose light, descending from the father of lights, we finde out the truth hidden in many darke places of the Scripture. But the meaning of Paul is, if our knowledge be fermented from love, and not referred to the good of men, and glory of God; it hath rather a founding glory, then a meriting virtue; though it seeme to be newer so much, it is a very nothing.

The Papists out of these words; if I have all faith, so that I can remove mountains, and have not charity, I am nothing; gather two conclusions against vs: The first is, that true faith, may be without love: the second, that faith alone without good workes is nothing worth in the business of our justification.

To the first, answere is made, that the speech of Paul is not a categorical proposition, but an hypothetical suppofition; in case it were possible that all faith should be without good workes, it were nothing.

Secondly, Paul here speaks not of a justifying faith, of that faith of believers which is common and general, but of the speciall gift of faith to work miracles, of which our Saviour in the Goipell; If he had faith as much as a graine of mustard seed, and should lay this mulberry tree, Plucke thy selfe up by the roots, and plant thy selfe in the sea, it should even obey thee. This he said unto the believing Apostles; and therefore cannot be confuted of a faining faith, but of a miraculous faith: and if Saint Ambrose notes upon this text, to doe wondres, and to call our deuils by faith is nothing worth, except a man be an earnest follower of good conversation.

Our Divine acknowledge that every kind of faith is not ioyned with love; for there is a dead faith, and there is a poorly, whereby Christ liueth in vs, and we in Christ. There is a faith of Duels and a faith of God elec. There is a faith whereby the belieuer shall never perish; and there is a faith, whereby some beleue for a time, and in the day of temptation fall. There is a faith, which the world destroyeth, and a faith which is our victory, by which a Christian overcometh the world. There is a faith, whereby wee beleue there is a God; and there is a faith, whereby wee beleue in a God, according to these differences of faith in Scripture, there is a faith without b workes, and there is faith which worketh by e love.

We say then of the faith of Gods elec, whereby we belieue in God, to which the promise of Jufification and eternall falmation is made, is that a faith which cannot be separated from charitie, wherefouer it is there, is true love ioyned with it, bringing forth the fruits of righteousnesse, which are by Jesus Christ unto the glory and praise of God. Inseparabiles est bona vita ad fidem, quae per ditionem operatur, in virtutibus eft bona vita, faith e Augustine; according to that if Irenaeus, to beleue is to doe as God will: and therefore Beza translates here, *omne* not *omnes* fidem, but *tota* fidem; implying not all kind of faith, but all faith of this kind to worke miracles; as if Paul should argue thus: If a man could worke more so many miracles, and faile in his morals, hee should bee nequam, and nequiquam, as our Apostle speaks, a nothing.

The second conclusion gathered out of these words against vs, is, that faith alone without charitie, nothing vaileth to justification. Our answere is, that albeit faith is not solitaria, yet in our justification it is sola. E ven as the eye in regard of being is never alone from the head, yet in respect of seeing it is alone, for it is the eye onely that doth see, So faith subsisteth not without other graces of God, as hope, love, &c. Yet in regard of the act of justification it is alone without them all. For the further opening of this hard point, you must

\[S2\]  

\[vnderstand\]
understand, that separating of things one from another, is either real in the understanding, or mental in the understanding: real separation of faith and charity we wholly deny. For Bellarmine confesseth expressly, that Luther, Melanthon, Chemnitz, Calvin, and other learned Protestants have taught, that good works in some sort be necessary to salvation, and that there is no true faith, vincible it be conjoined with charity.

Separation mental in understanding and consideration is either negative or privative. Negative, when in the understanding there is an affirming of one, and denying of another. Privative, when of things that cannot be separated indeed, yet a man understandeth the one, and omitteth to understand the other. As for example, though light and heat cannot be separated in the fire, yet a man may consider the light, and not the heat: so then in our justification, we do not negatively separate other graces from faith, as if faith existed alone without hope and love, but privatively making them effects and consequents, not concursing causes of our justification. Our assertion is: Faith considered without hope and charity, that is, hope and charity not considered with it, doth justify.

Christ Jesus is our husband, and we are his spouse: now the Bridegroom must be alone with the Bride in his secret chamber, all the servants and the family being put apart; afterward when the door is opened, and he cometh forth into the waiting room, then let all the servants and handmaids attend, then let hope doe her office, let love doe the duties of love; then, as S. Peter exhorts, in the virtue of faith, and with virtue knowledge, and with knowledge temperance, &c. The Papists object, that love is the life of faith. All faiths activity proceeds only from charity, and without which our faith is dead. So the Scripture plainly, that in Christ neither is circumcision any thing, neither uncircumcision: but faith which worketh by love. Cardinall B. Bellarmine reads in our translation piously, wrought by love: dissenting herein from all the Fathers, and that which becomes him worse, from the vulgar Latine, to which all Papists are tied by the Council of Trent, as also from the Rhemish translation in English, which hath as our Textament: worketh, actively: for they foresee this absurdity, that if they should have translated faith worketh by love, then it would have followed that love must needs be before faith, whereas all of them acknowledge faith to be before love: according to that of Augustine: Faith is given first, by which we obtain the rest: and Alstiflerensis in his golden Summa faith, that faith hope and charity are a created Trinity, resembling the three divine persons vicereally. For the Sonne is begotten of the Father, and the holy Ghost proceeds from both: so faith has hope is bred of faith, and love doth issue from them both.

And B. Bellarmine cites often in his works out of Augustine: Domus Dei credendo fundatur, sperando erigitur, diligendo perficitur: The foundation of God's house in our foules is faith, the walls hope, the roofe charity. The Prophet in a vision saw the transgressour against the transgressour, and the destroyer against the destroyer. So the Schoolmen oppose the Schoolmen, and their Champion Bellarmine fights against Bellarmine. For if faith be the foundation of all other virtues, as himselfe writes, lib. 1. de Rom. pont. cap. 10. then it is not as he disputes in lib. 2. de justificat. cap. 4. wrought by charity: but contrarivise charity doth arise from faith.

It is then an idle dreame to suppose that charity is incondes in faith, as a Diamond is in a ring; for Christ is the precious pledge, which gives life and lustre to the ring. The jewel line not by love, but by faith in him. It is an improper speech (as our Divines obferue) to say that faith worketh by love, as the body by the soule, the matter by the forme; for the soule rather worketh by the body, then the body by the soule. The matter is pulsue, the forme active.

Secondly, we say, that Paul in that text, faith which worketh by love doth not
intend justification, but the whole course of a Christian after his justification: he
flirts out of God’s kingdom nachifirians and merim-mongers on the left hand, nachif-
irians and carnal Gofellers on the right. In Christ neither circumcision availeth
any thing, neither uncircumcision, that is to say, no merit, nor worshipping. No
religious order in the world, but faith alone without any trust in works, avail-
leth before God. On the right hand he doth exclude slothfull and idle persons,
affirming that if faith only does life, then let vs worke nothing, but barely be-
lieve. Not to yee careless generation, enemies of grace: for faith is operat
working by love. Paul therefore sets forth in that excellent sentence the whole
perfection of a Christian in this life: that inwardly it consists in faith
toward God, and outwardly in good works, and love toward our neighbours:
that a man is a perfect Christian inwardly through faith before God, who
had no need of our worke: and outwardly before men, (whom our faith
profiteth nothing) by love.

Faith is the Christians hand. Now an hand hath a property to reach out it
selfe, and to receive a gift, but it cannot cut a piece of wood without an hatchet
or saw, or some such like instrument, yet by helpe of them it can either cut or
dieide. Such is the nature of faith, it doth receive Christ into the heart; but
as for the duties of the first and second table, faith cannot of it selfe bring them
forth, no more than the hand can cut off it selfe; yet ioyne love to faith, and then
(as our Apostle) faith worketh through love, performing all duties so well to man
as God.

The property of true faith, is to receive into it selfe. The nature of true love is
to lay out it selfe unto other: faith then alone insufficeth, apprehending and apply-
ning Christs merits into it selfe; but it cannot manifest it selfe to other, except it
be joyned with love: *Shew me thy faith out of thy worke. And thus as you see,
that inward worke of justification is ascribed in holy Scripture to faith only; but
outward worke of Sanctification, holiness and righteousness, to faith and
love jointly.

I refer the distressed soule to the comfortable Commentaries of Martin Lu-
ther upon the Galatians; and the curious Divine to Doctur Abb’s Apologie
for the reformed Cathelkis, Tit. Justification. For I will ingeniously confesse, that
my conscience was never quieted more then in reading the one; and my cur-
osity never satisfied more than in examining the other.

Though I be slowe all my goods to feede the poore] Mercifull worke are y pro-
sacrificis, imo pra sacrificis, accepted of God as sacrifice, Heb. 12. 16. yea more
then sacrifice: Hos. 14. 6. I will have mercy not sacrifice. To be mercifull is the
sole worke common to man with God.

It is then a higher step of perfection, to distribute goods unto the poore,
then to speake with the tongues of men and Angels, or to be furnished with all
variety of knowledge: yet Paul faith, if I be slowe my goods, all my goods, not up
on the rich, but upon the poor; to feed, not to feast them, and had not love, it
profiteth me nothing. Where note five degrees of this amplification: the first
is to give; for most men, as in the preist, are better at the sake, then at the
pitchforkes, ready to pull in, then to give out. The second is to give, not an-
other mans, but our owne goods. If I be slowe my goods. According to that of Sa-
lomon, Ecclesias tes 11.1 Cast thy bread upon the waters: Pains, it thus, quin.
trum. The third, is all our goods, not some small portion, or great summe, but all, ac-
ording to that of Christ; If thou wilt be perfect, fell all that thou haft, and
give it to the poore. The fourth is, to give not to the rich, but to the poore: Fra-
unge panem eferiunt, faith the b Prophet, Deacle thy bread to the hungry. The
lust is to give to the poore, not superfluously to feast, but necessarily to feed them
If a man performeth this and more then this out of vaine glorious ostentation, or
idle prodigality, not on | love to Christ, and compation of his members, it
were but so much as nothing.

Though I gave my body to be burned] Loue is seene more in deeds then in

words,
words, and in suffering more then in doing; and of all suffering, death is most terrible; and of all kinds of death, burning is most fearfull. Here then are many degrees in this one speech (as % interpreters obstrue:) first, Si tradidera, not if I be forced, but if of mine owne accord, I give my body to be burned, as it is said of Christ, \( \text{d} \) he gave himselfe for us a sacrifice. Secondly, Si tradidero corpus, if I suffer losse not of goods only, though that be very commendable, Heb. 10. 34. If suffered with joy the spoiling of your goods; but affliction in body, which is far dearer than our wealth, as the father of lyes in this truly; skin for skin, and all that ever a Man hath, will he give for his life. Thirdly, Si tradidero corpus meum; if I give not only the body of my child, (though a woman is highly magnified for such an act in the 2 Maccabees 7, but my body; not only flesh of my flesh, but flesh which is my flesh; not only to suffer a natural death, but a violent, and of all violent, the most terrible, to be rosted, yea confirmed in the fire.

If any suffer all this, and want charity to particular persons, especially toward the common body of the church, it is not better, or rather indeed worse then nothing. I beseech you therefore by the mercifulnesse of God, whatsoever you speake, whatsoever you study, whatsoever you doe, whatsoever you suffer, let all be done in love.

Vnuefsa, inuitlter habet, qui vnummillad, quo vnuefis efturur non habet: Unprofitably (quoeh Augustine) hath he all, who wants that one whereby he should live all. As the \( h \) fame Father in another place: Quanta eft charitas quse \( d \) dicit, suspiro habentur cetera, sed eft, relle habentur omnia? How great is love; for if it be wanting, all other grace lose their grace; but if present all are profitable. So the text here; Love suffereth long, it is bountifull &c.

Embracing that which is good; Internall: it is patient.

Embracing that which is good; Externall: it is courteous.

{In this encomiafticall passage, S. Paul sets down love's operation in \( k \) 3 points:

- \{ neighbour, in the thought: it envieth not.
- \{ friend, in the deed: love doth not frauduly.
- \{ self, in the passion: he swelleth not, dealteth not dishonestly, esteeth not her owne, it is not provoked to anger.

Perseuering in both: suffering beleevung, hoping, enduring all things.

Love suffereth long.] S. Paul doth begin with patience, because desire to reuenge is a vice most opposte to charity. Malicious impatient men are like the toad, no sooner moued, but they fell: or like gun-powder; no sooner touched with a hot word, but instantly they are in your face. Which occasioned \( m \) Bion the Philosopher to say; Magnaue eft malum ferre non posse malum. For if the enimie be little, \( \text{p} \) parce elli, the best course is to spare him, if great, parce tibi, the best cunnell is to spare thy selfe. Simulac, non perturbe, as \( n \) Bernard in the like cafe: Though he move thee let him not remove thee from that which is good, from that which is thy good. The \( \text{r} \) differetion of a man defERReth his anger, and his glory is to paffe by an offence. Better it is to suffer much and long, than by courses of impatience, to runne thy selfe out of all honest breath. It is reported of the Philosophers, that they had a fword, and wanted a buckler: but a buckler becomes a Christian better than a fword. We must not beat every dog that barks at vs in the way, but run with patience the race that is set before vs, Heb. 12. 1.

Love is curteous; or as other read, bountifull[,] * Amor si est, operatur: si non operatur, nos cfs. As love is patient in wrong, so achiue in kindnesse, doing good unto all, alway performing liberal and curteous offices, even to the greatest enimie. So S. Steven abounding with love, respected his accusers as brethren.

* B Latymer
Ser. 4, betrow
K. Edward
\( c \) Greg Mylten. wat. de Steph.
Quinquagesima Sunday. 

and saluted them as fathers, Acts 7.2. So \( \text{Joseph vied his brethren nobly, who} \)

\( \text{told him for a slave basely.} \)

**Lone enuieth not.** There are two parents of enmy; \( \text{Highness.} \)

For it is nothing else but a repining griece for our neighbours happiness. An

enious man, faith \( \text{Salvius, esteemes another good, his hurt; parum est si ipse \}

fit ferit, nisi alter fuerit infelix. And therefore when \( \text{Bion saw such an one ve-} \)

rty forrowfull asked him; I pray thee whether hath some euill hapned to thee,

or good to thy neighbour? \( \text{as high hills are most exposed to thunders, feriunt \}

summos fulmina montes: and \( \text{as the fairest flowers are soonest nipt by the veno-} \)

cuous Cantharides; even so the most eminent gifts in neighbours, are the greatest

grieves of enious wretches.

In neighbours, I say; for as the Balsifike doth kill none, but such as he doth see; so the malecontent enious eye malignes none that are farr off. And this I take to be the true reason, why the schifmaticall Brownitt, and other of the like malignant horses, hate the conformable Protestant more than either Turke or Pope, because that which eye feeth not, heart grieueth not. But it hath beene their hell to behold their neighbour Bishops, and fellow Minifters in better fa-\n
\( \text{tion, and among the rest of greater account for judicious preaching and wri-} \)

\( \text{ting then themselves.} \)

It is wittily noted by \( \text{Bona ventura, that an enious man is like Cain, who} \)

\( \text{sayd of him self, Gen. 4.14. Whosoever findeth me shall slay me. For either he \}

\( \text{seeth in a man that which is good, and then he repenteth; or else, that which is \}

\( \text{euill, and so reioiceth: and both these slay the soule.} \)

Things amiss in our Church, are the Schifmatickes may-game;beft her glory,

their grieue; her weale, their woe. Let them read this Chapter often, and marke

this word especially. **Lone enuieth not, Lone doth not fromwardly.** Not over-\n
\( \text{thwartly, not insidiously, but good \( \text{arte alias pellere aut tollere, by cunning to} \)

\( \text{thrust men out of their preferments and others lose: so \( \text{Maximus expel} \)

\( \text{Gregoor Nazianzeno, Efechines wronged Demothebene, and Martin Makebato} \)

\( \text{the Whitegifs of our Church.} \)

**Lone velleth not.** As lone doth not abuse good things in other, \( \text{so it makes} \)

\( \text{men use well their owne graces. It swelleth not in any preferment it hath; it is} \)

\( \text{not ambitions for which it hath not; it is not querulous for any which it once} \)

\( \text{had, and is now losst; if seeketh not her owne, that is, with others hinderance,} \)

\( \text{so to ioyne house to house, and field to field, till there be no place for other in} \)

\( \text{the land. It doth not defire that oxen should labour, and ayes feede;} \)

\( \text{that one should take the paines, and anothe reape the profit; but is content that} \)

\( \text{preferment be conferred upon men of worth, according to merit, with \( \text{equal} \)

\( \text{proportion.} \)

Or it seekes not her owne principally, but so far forth as shall be for the Churchs good, and Gods glory. So faith our Apostle, 1. Cor. 10. I feake not mine owne profit, but the profit of many, that they might be saued. And Phil. 1.21. he rebukes all such as seekes their owne, and not that which is Jesu Chrits. Or if seekes not her owne, that is, to recover her owne by law, when it shall bee to the scandal of the Gospell, as he fethweth in the sixth Chapter of this Epistle.

It is not provokd to anger. That is, not rash and inconfiderate anger; otherwise a man may be angry and fnnde not, as our Apostle elsewhere; \( \text{inseci hominis, inseci non facere Christiani: It is the part of a man to be angry, but} \)

\( \text{the duty of a Chriftian to doe no wrong in anger. A louing man will chide his} \)

\( \text{friend freely: and a good man puneth sinne according to his place severely:} \)

\( \text{Qvad te appellem amor? nescio: bonum non malum? amor quippe nos facit nosfros} \)

\( \text{amare, amor interdum cogit offendere. Sic vigilis tolerans, faith \( \text{Angstline, or} \)

\( \text{non dement disciplina. Saint Pambs meaning then is, that we must not be trans-} \)

\( \text{ported with heat, fo that we forget our friends, and lose our felues; in such} \)

\( \text{sort, that the ending of our anger prone the beginning of our sorrow.} \)
It thinks no enmity.] It is too far from doing wrong, that it doth not so much as think enmity. \* A virtue compounded of truth and ingenuity. Truth beleeueth only that which is certain: ingenuity contriveth in the better part that which is doubtfull: whereas supiciousenesse is mislaid often with false, alway with uncertain report. Jealous yoke-fellowes, and supicious friends, are both vncharitable. For such, as the Prophet aptly, trauell with micie and, bring forth vngodliness: vnquiet as the raging sea; \* stirring vp strife all the day long.

Ir resipteth not in iniquity.] Not in her owne fault not in others fall. Not in her owne: for albeit the malicious incorrigible sinne rejoyneth in doing enmity, and delights in rowardneffe, Pro. 2. 14. yet the man of God doth noe fin: 1.1.oh. 3. 2. For it is rather done on him, then of him: according to that of Paul: \* I do not the good thing which I would; but the evil thing which I would not, that doe I. Not in anotheres fall: for it doth grieue when they grieue: ye sometimes because they do not grieue for their sines, as \* Hierome to Sabinius: Hoc plano quod te non plangis. And \* Augustine calleth this a blesse vnhappyneffe, when a man is affected not infected, with his neighbours iniquitie: Beatamseria vitis aliquis tribulari, non implicari; dolore contrari, non amore attraui.

It sufFereth all things, it beleueth all things.] \* It sufFereth not it selue to bee abused, but it indeth all other with all love and humanity. To beleueth all, were filinesse: to beleueth none, fulleunesse: discreet lone therefore doth beleueth much, and hope the best of all. Enduring all things, that is, all that it may without offence to Gods holy word: \* Non patitur ludum famae, sver, octus:A mans good name, faith, and eye will not bee dallyed withall. A Christian as concerning his faith, cannot be too stern, too stout. I will take vpon me (faith Luther) this title: Cedo nulli: I give place to none.

Love doth not fall away.] Knowledge is not abolished in the world to come, but perfected, as Paul expounds himselfe: \* Wee know in part, we prophesie in part: but when that which is perfect is come, then that which is vnsperfect shall be done away.

Ex absrauina fictusina notitia. \* As the light of a candle doth vanish away, when the bright Sunne doth thine. The manner of teaching in the world to come shall ceafe: for we shall need noe schooles or tutors in heauen: all there shall fee God face to face, but knowledge it selue shall not vanish, \* for this is eternal life to know God.

S. Paul proues our knowledge and propheccy vnsperfect by two familiar examples: one taken from his owne person, another from a looking glasse: when I was a child, I spake as a child, I understood as a child, I imagined as a child. Speaking may be referred within the gift of tongues, understanding to the gift of propheccy, thinking to knowledge.

Now we see in a glasse darkly, but then we shall see face to face. \* When a man sees a map of Hierusalem, he can presently conceive what manner of city it is imperfectly: but when he commeth thither, and beholds all the streets is better satisfied. The Scripture is a glasse, faith is an eye, by which all Gods elect in part know the glorious building of Hierusalem aboue; they beleueth that this corrupcion shall put on incorruption, that this mortall shall put on immortalitie; that the lustful thine \* like farres for ever: in heart concerning with the Saints, and affurled through hope, that they sones are burgesses of that celestial Incorropation.

I am sure, faith \* 1.oh. that my Redeemer is alive, who died for our sines, and rose againe for our insufficiencie, and now sitteth at the right hand of God as our advocate. But hereafter, when wee shall sup with him in his kinglydome, and sit with him in his \* throne, when all mists of ignorance and diffidence shall vanish away, when wee shall see God face to face, then wee will say to him as the noble Queene of \* Sheba to Salomon: Loe, the one halfe of thy kinglydome was not told us.

Now abideth faith, hope, and love.] The rest of the graces are reduced to these faith Melanthon, and the chief of these is love, faith Paul. There is so great affinity betweene faith and hope, that (as \* Luther observeth) it is hard to finde,
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any difference, they cannot be well separated, one having respect to the other as the two Cherubins on the mercy seat: Exod. 25. 20:

Yet they differ much especially in their

In their object: Faith hath for her object the truth; Hope for her object the goodness of God. Faith (as *Augustine notes) is of good things and bad: but hope looks on good things only. The Christian believes there is an hell as well as heaven; but he fears the one, and hopes only for the other; as the Poet distinguishes aptly:—

Faith is

Past: for we believe that Christ is dead, buried, risen again, &c.

Prent: for we believe that Christ now sitteth at the right hand of God.

Future: for we believe Christ shall come again to judge the quick and the dead.

But hope doth expect and respect only things to come.

In their subject: Faith is in the understanding, hope refract in the will: if they differ in place, this I take to be the most profitable separation.

In order: for faith is the ground of things hoped for. A fixed faith proceeds out of a lively faith: if the farke of faith should not give light to the will, it could not be persuaded to lay hold upon hope. Faith always goeth before, then hope followeth after.

In their Office: for faith is our Logick to conceive what we must believe, hope our rhetoric to persuade us in tribulation unto patience. So S. Paul faith: We are saved by hope, Rom. 8. 24. &c. the liberal are, the just, Rom. 8. 14. For faith is a Doctor and a judge, disputing against error and heresie, judging spirits and doctrines: hope is a captive fighting against impatience, tribulation, heavinesse of spirit, weaknesse, desperation. In a word, the difference betweene faith and hope in Divineitie, is the same that is betweene fortitude and prudence in policy. Fortitude not guided by prudence is rashnesse, and prudence not joyned with fortitude is vaine: So faith without hope is nothing, and hope without a meere preemption and tempting of God. And therefore we must joyn together all these graces, as Paul here, faith, hope, charity: We waite for the hope, the rightousnesse through faith, and faith worketh through loue.

First faith teacheth us the truth: and then hope teacheth us to what we must aspire; and loue what to doe for the truth: Faith engendreth hope, faith and hope loue, but the chief is loue, &c.

The Papists hence reason against us: If charity be greater than faith, it is unprobable that men are justified only by faith. *Our Duniies answer, that the argument is not good: A Prince doth excell a servant: *Ergo, till the ground better. A man is better than a beast: *Ergo, runne faster then a horse, carry more than an elephant, &c.

Secondly, *that loue is not greater in every respect absolutely, but only greater in latitude of vfe and continuance: faith and hope are restrained within the bounds of our private persons, as the just man doth live by his owne faith, and the good man hopes only for himselfe: but loue like *Davidis vine doth cover the mountains with her boughs, and stretcheth her branches unto the sea, extending it felse to God, Angels, men; in men to our selves and other in other, upward, to superiors, downward, to inferiors; on the right hand to friends, on the left to foes.

Looke then in respect of others is of greater vfe: but if we consider a man in himselfe primarily, faith is more needful then loue, as wherein originally stands our communion and fellowship with God, by which Christ dwelleth in our hearts, into which as an hand, Almighty God powreth all, the riches of his grace.

Jesus tooke unto him the twelue, and sayd unto them, Behold we goe up to Jerusalem, and all shall be fulfilled, &c.

In this Gospell our Saviour Christ, the true light of the world, doth illuminate two sorts of blinde: the disciples, who were spiritually blinde; and a poore beggar, who was corporally blinde. The disciples understand not as yet the mysteries of our redemption, wrought by Christs humiliation and exaltation: by the one taking from vs all cuit; and by the other, givings all that is good. He died for our sins, and rose againe for our justification. Christ therefore doth open their eyes, and instruct them in these two points exactly.

First, generally: vers. 31. Behold wee goe up to Jerusalem; and all things, &c. Secondly, more particularly, declaring the manner of his death and resurrection, in the 32, 33. verses.

Concerning his passion, five things are delivered: that hee shall bee betrayed; mocked; fitten on; scourged; put to death. For truth it selfe was betrayed, wilde me it selfe mocked, glory it selfe spitton, innocency it selfe scourged, and life it selfe killed.

Concerning his resurrection, hee 5. That he shall rise. setteth downe two points especially: 2. That he shall rise the third day.

1. That they might bear it more patiently, pramoniti. 2. To signify that he suffered willing to tell his passion i for two caules especially: 8. See Gosp. Dom. 10. post Trin.

Behold! This word of attention, is like the sounding of a trumpet before some weighty proclamation, or like the ringing of a great bell before the sermon of a famous Preacher. And therefore let vs hear this doctrine with an especial care which Christ hath comended unto vs here by such a remarkable note.
Quinquagesima Sunday

Wee goe vp] Christs passion is called an exaltation or ascension. For albeit he could not ascend higher, as God, yet he was exalted by his humiliation, as man, and had a name given him above every name: Phil. 2. 8, 9. Lucifer and Adam by climbing vp, were cast downe: but Christ by calling himselfe downe, went vp.

Or, Wee goe vp: m instructing that his journey was not easie. Faciliis descensius Aurei: Men goe sooner downe hill, then vp hill; yet he that hath a good herse can ride faster vp hill then downe hill. So the chariots and horsemen of Israel, assisted by Gods especial grace, lifting them vp above the base valleys of the world, runne faster, and are more delighted in heavens vp hill, then the wicked in hells downe hill.

To Jerusalem] Interpreters have rendred sundry reasons, why Christ was crucified at Jerusalem, especially two. First because there was not enough malice in any other City to kill the Lord of life: none but the holy could envy the most holy. The prophane Gentiles and ignorant Jews elsewhere, did not maligne Christ in his words and wonders; Jerusalem only the Prophet-killer could not endure the Prophet. His holinesse and wisedome was the fittest object for the Scribes and Pharisees envy. That upon them might come all the righteous blood shed upon earth, even from Abel the shadow, to Christ the substance, whose blood speakes better things vnto vs, and cries lower against them, then that of Abel. Here note by the way, that as the Sonne of God was crucified in the City of God, so by good correspondence, the members of Christ are persecuted most by the Vicar of Christ.

Secondly, Christ suffered in that eminent place, that his passion and patience might be renowned in the whole world. There was not another stage fit for his tragedie, which is our comedie.

In a myftrical sense, Christ and his Apostles ascend to Jerusalem, even to Jerusalem above, the new Jerusalem prepared as a bride trimmed for her husband: but the God of this world, with his company, descend to Jericho, to the lowest hell. Hee that followes not Christ in his course, goes from Jerusalem to Jericho; from heavenely pathes vnto the by-waies of destruction; and so he falls among thecuses, that is, as the Fathers expound it, among many dulls and dulls who rob him, and wound him; and in fine, will loose him dead, except Christ the true Samaritan, releene him and let him in his right way againe.

And all shall be fulfilled that are written by the Prophets of the Sonne of man. As the Painter at the first draws his picture with a coale roughly, then with an accurat penfil, and orient colours exactly: so the holy Ghost in the Prophets, and old Testament, shadowed Christs passion obscurely; but in the new paintings it as it were to life perficitionally. The two Testaments are twopence, c bearing the same Kings image, though not of the same stamp: for all things being now fulfilled, written by the Prophets of the Sonne of man, our Saviours picture ingraven in the Gospel, is more full and cleere then that imprinted in the Law. Now God hath fiewed vs the light of his conuenance: Psalm. 67. 1. Let vs therefore search the Scripture, for that is the way to Christ, and Christ is the way to God.

For he shall be delivered vnto the Gentiles, and shall be mocked] He did particularly foretell the manner of his sufferings, that his Disciples might see, that as God he did foresee these things, and that they might be strengthened at his Croffe when as they should understand all things to be fulfilled as they were told by Christ, and foretold by the Prophets.

That he should be betrayed, mocked, fittent on, scourged, put to death, was foretold

Christ was delivered vnto the Gentiles, as we read in the Gospell, especially by three:

- Judas.
- the Iewes.
- Pilat.

By Judas, out of covetousnede, as the text expressly; what will ye give me, or I will deliver him to you? For a little siluer, and that not paid, but only promised, he sold his friend; yea that which is worse, his Master; yea that which is worst of all, his maker. See the Gospell the Sunday before Easter.

By the Iewes, out of malice. Matth. 27. 18. Pilat knew well that for enny they delivered him.

By Pilat, through feare; for the Iewes sayd vnto him: If thou set him free, thou art not Cæsars friend; for whosoever maketh himselfe a King, speaketh against Cæsar. And therefore Pilat chose rather to crucifie the Lord eternall then to displease Cæsar, a Lord temporall.

Envious men, who perccute the Saints, and disgrace their graces, betray Christ in his members with the Iewes, even for meere malice, speaking to their Christian brother as Antonius Caracalla to his natural brother; be dums moder non vivam.

Cowardly professors vie to betray Christ with Pilat: For as soone as tribulation or perfecution commeth for the word, they feare more the threats of Cæsar an earthly Prince, who can kill only the body, then the wrath of God, who being King of all Kings, is able to destroy both body and soule in hell.

The second point touching Christ's passion, is illusio. Now Christ was mocked in foure places especially:

1. In Caiphas house, where the keepers blindfolded him, and smote him on the face, and asked him, saying; Prophecy, who is it that smot thee?

2. In Herod's company, when as the souldiers arrayed him in white.

3. In the common hall, where they stripped him, and put vpon him a scarlet robe.

4. In Golgotha, when hee was crucified. First, as Saint Matthew in the 27. Chap. by the passengers, wagging their heads, and saying; Thou that destroyest the Temple and buildest it in three daies; save thy selfe, &c. Then by the Scribes and Pharisees; He fauned other, but he cannot save himselfe. Last of all, some perturued his words, affirming that hee called for Elias, when as he prayed; Eli, Eli, &c.

The Popish Clergy mocke Christ with Caiphas, in that they blindfold the people, by denying them the Scriptures, and then mocke them for their ignorance. Sampson having his eyes out, was a laughing stocke to the Philistines: and so the blind laymen are the Priests' palefline. Though a leuieth or Seminary buffet them every day, yet can they not prophecy who smote them. Either Sampson must pull downe the Colleges of these Philistines, or else hee shall never sue but throw their spectacles. They mocke Christ with Herod, who retaine soule confidences in a white rochet, who conforme themselves in habit, but reforme not themselves in heart.

The Babylonian whose mocks Christ with the souldiers, in putting on a scarlet, betokening zeale and charity, when her actions are cruel and bloody.

They mocke Christ with the Iewes in Golgotha, who distort the words of Scripture for their advantage, making Elias of Eloi. Like the Popish dolt, who reading the subscription of Paulus 2. Epistle to the Thessaloniens, in the vulgar Latine; Misfits fuit ex Athenis, instantly cried out, that he had found a plaine text for the Maffe. Or like that popish Anabaptist, who gathered out of Christ's words in English; Pgreso and teach all nations, and baptize, &c, that it is not lawful for a Clergy man to ride on a faire palfrey; much leefe, as the Bishops, in a stately
flately coach. Or as that Fen-man, alias Fint-man, standing upon a marsh cu-
sume, justified his not paiment of Tithes out of Paul, a Custom to whom custom; 
but his parser replied apply; the Churches of God have no such custom.

So the blasphemous mouth spits on Gods face; the tyrants openly crossing 
The Gospels proceeding, scourge Christ: and all such as slide from the profession 
of the faith, are laid in Scripture, to crucify against the Sonne of God. And 
therefore the Church hath allotted this Gospels for this weeke most fitly. For 
this Carnival and gut-side, many deliuer Christ into the Gentiles, in their 
chambering and wantonness, drunkenesse and gluttony, making such as are 
no Christians to a blasphemous Christianity, seeing such vnoacomely behauiour 
and mad meriments among profeters of holy religion.

As a louning wife which hath her husband flakes, to moue compassion in the 
Judges, and to make the face more odious and hateful, tells of his deadly 
wounds, and describes his gally lockes, and shewes some garment of his embra-
ed in blood: so the Church at this time doth offer unto our considerations 
how Christ her deare loue was betrayed, and mocked, and spitted on, and scour-
ged, and put to death; hereby recalling vs from our horrible sinnes, which as 
another Iudas betray Christ, as another Herod mocke Christ, as another Pi-
late condemneth Christ, as another Longinus, wound Christ, as another band of 
leews recurse Christ.

And the third day he shall rise again] if Christ is large in the report of his igno-
marty, but short in this of his glory: for he deliered five points as concerning 
his humiliation, but he remembers only two, yea for the matter, but one 
touching his exaltation. And the third day he shall rise again. Yet this one is 
the locke and key of all Christian faith, on which all other articles of holy be-
leeve depend. See before the Creed, and after the Gospell on Easter and Saint 
Thomas day.

The prophets visually mingle the sweet of Christs exaltation with the fower 
of his humiliation; as Gen. 49. 9. Esay 53. 7. 8. Psal. 4. 9. and Christ here 
foretold the one so well as the other to strengthem his followers in affliction: 
for as he first suffered, and after entred into glory; so such as beare with him 
the croffe, shall be fure to weare with him the crowne. 2 If we be graffed with 
him to the similitude of his death, even so shall we be to the similitude of his re-
urrection.

And this saying was hid from them.] Men hardly conceiue of them whose 
they loue well: and therefore the Disciples expecting better things of Christ, 
could not understand his prophecy, but the (lewes as Beda notes) hating 
Christ, and feeking how they might put him to death, eaily beleued him upon 
his word, yea one word, and that not so perspicuous as this, but obserbe; for 
when he sayd, 6 If I were left up from the earth, I will draw all men unto me; the 
lewes anfwered him: We have heard out of the Law, that Christ bideth for ever: 
and how saith thou that the Sonne of man must be lift up?

Hence we may note d that the dearest Saints of God have their infirmities and 
errors; and least we should doubt of it, S. Luke repeats it againe: They per-
ceived not the things that were spoken. e Not that wee should follow their igno-
rance, but praisse God for our knowledge, when we conceive these deepe my-
steries of our saluation.

Againe, we may learne from hence f not to be discouraged, if we do not at 
the first harrow Gods holy word: for the bleffed Apostles after Christs res-
urrection understood all these things, as S. Luke reports in his laft chapter, verfe 
45. God at his good time, will open our eyes, as he did the blinde mans in this 
Gospell, and open our cares, as he did of the Prophet, Esay 50. and open our 
hearts, as he did of Lydia, Act. 16.

In that other part of this Gospell, concerning the bodily blinde, we may be-
hold a miserable patient, and a mercifull Physician.

T
Quinquagesima Sunday

In the patient two things are regardable: to wit, his outward wants, Blindness; his inward virtues, Gratefulness.

Beginning, it came by hearing, ver. 36. In his faith, Continuance, though he was rebuked, he confessed not to cry, lest he obserue the words of David have mercy on me, ver. 37. 38. 39. End and fruit, he received his sight, ver. 43.

His thankfulnesse appeares 1. In following Christ.
in two things especially: 2. In praising God.
And his example caused other to doe the like: All the people when they saw this game praise to God.

The mercifulness of Christ the Physician toward this distrest patient, is seen in his gesture: ver. 40. Hee stood still and commanded the blind man to be brought unto him.

Speech: ver. 41. What wilt thou that I do unto thee? Works: ver. 42. Receive thy sight thy faith hath made thee whole, and immediately he received his sight.

And it came to passe, that as he came nigh to Jericho. Christ's actions are our instruction: as Christ then, so must we doe good in all places, as occasion is offered, even in the streets and high waies, so well as in the Temple. There is nothing in the sheepe but good: his fell is good, his fickness is good; his entails good, his dung good: so the lambs of Christ must be profitable to all, hurtful to none.

A certaine blind man sat by the high way side, b Protestant Divines as well as the Fathers and Friers have conuerted this mysteriously; for every man is blinde by nature, not discerning the things of God; hee sits by the way, but he cannot walke in the way, till Christ open his eyes and direct his pathes. And it is most certaine that the state of the spirituall blinde is more miserable then that of the other blindes; for to want the eyes of Angels, is worse then to want the eyes of beasts, as a Antonius told that good blinde man Didymus.

As the bodily blinde is led either by his feruant, or wife, or dogge; so the spirituall blinde milde by the world, the flesh, and the devil: the bodily blinde will be sure to get a seeing guide, but the spirituall blinde followeth his owne lusts and the blinde guides: and so the blinde leading the blinde, both fall into the ditch.

The bodily blinde feeeth and acknowledgeth his want of sight; but the spirituall blinde thinks hee fees as well as any. So Christ in the Gospell: if see were blinde, yee should not have seen: but now yee say, wee see, therefore your sight remaineth, &c. The bodily blinde suppieth his want of sight oft by feeling, as a Istand when he could not see Iacob, sayd, Let me feel then my soule: but the spirituall blinde though hee feeeth many times in his conscience the flaming, yet never auoyds the flames of hell fire. The bodily blinde accounts them happy who fee; but the spirituall blinde doth despise the Sear's, and all such as walke in the right way: This is hee whom we sometime had in derision, and in a parable of reproch.

To conclude; the want of corporall eyes, is to many innocent, albeit humanum malum; but the want of faith's eyes, is the greatest evil which can befall man in this life: for reason is our scales left eye, faith our right eye, without which it is impossible to see the way to God. Come to me, faith! Christ, credendo venimus, faith: Augustine, yea Christ comes to vs, and dwells in our heart by faith.

Begging] The Levites had a law, that there should be no beggar in Israel. England hath statutes also to correct impudent poor, and to provide for impotent poore; but as it is observed, our lawes have a better prologue then epilogue: they be well penned but ill kept: and so this good order is as glefted among vs, as it was about Jericho, for the greatlbans of Christian religion, and dishonour
of our English nation. It is written of the Athenians, that they punished idle persons as lazarous offenders. And the Egyptians had a law, that every man should bring his name to the chief ruler of the province, and shew what trade of life he did live. The Romans enacted severe statutes against such as neglectedly suffered their ground untilled. Among the Chinese, every man is set about somewhat, according to his strength and yere: one labouurch with his hand, another with his foot, some with their eyes, and some must be doing with their tongue; and that which is most admirable, they keep in Canton, four thousand blind men, visit for other services, to grind corn and rice for the people. If either the Law were beclouded as Gospel, or the Gospel kept as Law such as would not labour, should not eat. Loyterers and sturdy rogues, should be sent either to the Gallies, or Prisons, or Bridewell, or to some like place where they might work well: and as for such as cannot labour, it is fit, were that are strong, should help to bear the burdens of the weak, being eyes to the blind, and feet to the lame.

And when he beard the people pass by, he must apprehend every fit occasion for our good: and when once we have begun well, we must not faint in our course, but continue, though the world rebuke vs, as the people did the blind man here. Let vs still cry for mercy, manifesting a lively faith in our words and ways. In our words, acknowledging Christ to be a Man: O Jesus, thou Sonne of David, and God, have mercy on me. By our ways, in forsoaking our old wicked courses, and following Christ, that other facing our good example, may likewise give praise to God.

The Gospel and Epistle well agree. For in the Epistle, Saint Paul above all other virtues, extolled love. Now a greater love than this hath no man, then to bestow his life for his friends. And yet Christ, as Saint Luke reports in the Gospel, was betrayed, and mocked, and spit on, and scourged, and put to death, even for vs his enemies. Again, Saint Paul in the Epistle, next to love commends in a Christian faith and hope; both which (as the Gospel intimates) are eminent in blinde Barimius, unfainedly beceuing, that Christ could: and in his greatest discouragement, hoping against hope, that Christ would have mercy on him; and much that Truth it selve giues this testimonie: Receive thy sight, thy faith hast sinned thee.

If Duke Josias be renowned in holy Bible, for that he made the natural Sunne to stand still at his prayer in Gibbon; O what omnipotent faith hath this blind man, to make the supernatural Sunne, the Sunne of righteousness, the Sunne that made the Sunne, to stay his course, and stand still in the way, till his desire was fulfilled! O Lord increase our faith and love, making the one like this in the Gospel: and the other according to thy precept in the Epistle, that being mounted upon these two wings, we may soar to the place where thine honor dwelleth, and there rest with thee for evermore.

A M E N.
THE FIRST SUNDAY IN LENT.

The Epistle, 2. Cor. 6.1.

Woe as helpers exhort you, that you receive not the grace of God in vain: &c.

HE Lent-faste hath beene of good credit, and is of great continuance: for although it was never commanded by God in precept, yet, as a Hierome and b Augustine thinke, commanded by Christ in pattern; whose judgement I follow to this day, as our Church, intermitting in the Collect for this day, that Christ fasted forty days and forty nights for our sakes: as< Chrysostome, for our instruction; as other for our example; for if he were to do this with us, much more we with him. It is a thing reasonable and necessary, that the Church of Christ fasteth for the salvation of its members. We may make it a rule to fast in Lent, to make up the time that we have not been able to observe it before. And we may fast for the health of our bodies and souls, and for the sake of our Lord, who fasted in the wilderness. And we may fast for the sake of our Lord, who fasted in the wilderness. And we may fast for the sake of our Lord, who fasted in the wilderness.

I dare not say with Ambrose (for the Papists have fathered this saying upon him) in toto non observare prædicationem, ex parte vigilare præcautum est: yet for as much as Protestant Divines allow, that some Lent in different degrees hath beene generally kept in all ages, I will say with Augustine, that It is an insufficent reason to neglect that which the whole Church observes.

It is true that our whole life should be nothing else but a Lent to prepare our souls against the Sabbath of our death, and Easter of our resurrection: but seeing the corruption of our days, and wickednes of our natures is so much exorbitant, as that it is a hard matter to hold the common sort of men at all times within the lists of piety, justice, and sobriety, it is fit there should be one time at least in the year, and that of a reasonable continuance, for the recalling of them unto some more fluid courses and serene cogitations; and this time was chosen as fittest, in prayer, fasting, and mourning, to turn to the Lord: because that herein we remember how Christ suffered for our sakes, which is the most prevailing motive to make vs hate sinne, as also for that after this meditation of his sufferings and conforming our selves unto them, his joyfull resurrection for our justification immediately presents it selfe unrupt, in solemnity whereof, all men unbaptized were wont to be brought into the sacred Font; and all baptiz'd of yeers and defection approached with great denotion vnto the Lords holy Table. See conformitie to our forefathers. D. Abbot ubi supra, pag. 400. 1 Bernard. Ser. 2. de icinio quadrage. 2 Relation of Religion vfed in the west parts of the world. 3 and 5 yeelded, 6 and all that week crucified & burned, Epist. Sunday 3 and 6.

T 3

Reliam.
Behint. de bonis oeribus in partis. lib. 2. cap. 16. and Dottor Field. of the Church, lib. 2. cap. 19. pag. 105.

And left we should want directions herein, it is ordered by the Church at the beginning of Lent, that Paul in the Epistle should teach vs how to fall in lesson, and Christ in the Gospel how to fall by example, being not only vox elenans as John Baptifit, a crying voice, but verbis operant, a working word in the wilderness.

Saint Paul ad-

vice concerns the

People, that they receive not the grace of God in vaine, to be called by text out of Everett, after propounded, I have heard that the grace of God in vaine, that accepted time, and seconds, and presed by text out of Sacy.

Then applied; Behold now is that accepted time, and seconds, and

Calling, vs 1. Evangelists, helpers, or workers together.

Pastors, in their

Genlerally, vs 2. Let us give none occasion of excilt, that in our office be found no fault.

Carriages

Particular, vs 4. in much patience, and seconds.

Not in vaine. J S. Paul showed in the words immediately before, that Christ, who knew no sinne, for vs was made sinne, that we should be made the righteouf不堪 of God in him; and therefore receive not in vaine this great grace of God, that is, the Gospel revealing this grace. Now to receive the Gospel in vaine, is, not to believe it, or so to believe, that we bring not forth any fruit thereof in our life, but rather hide our talents in the ground; as S. Jerome in one word: In vanae gratiae Dei recepta, qui in novo Testamento non nouunt es: He receiveth the grace of God in vaine, who doth not become a new man under the new Testament; for the grace of God that bringeth salvation into all men appearing, teacheth vs to deny vngodlineffe and worldly lusts, and that we should live soberly, and righteously, and godly in this present world.

If they spend good houres in ill actions, or great blessings to bad purposes, ashidely thou art a traitor and thief, to God, who redeemed thee from the hand of all thine enemies, and that with an inettvable price, for this end, that thou shouldst obserue him, and serue none but him all the daies of thy life.

This exhortation is pressed here by text out of Sacy, chap 49. vs 8. For be faith, that is, God the Father, I have heard thee, that is, God the Sonne, in a time accepted, and in the day of salvation; that is, in the fulnesse of time, Galat. a 4. this then is a prophecy of Christ: God the Father heard God the Sonne for vs in an acceptable time; where note the fievete order of the blessed Spirit, first an acceptable time, then the day of salvation; insinuating that our salvation is altogether from Gods free grace, by the merits and mediation of Christ, who died for our sinnes, and rose againe for our justification.

Behold now is the accepted time. A Sermon hath two principal parts, explanation and application: our Apostle therefore doth not openly propound, but apply this Scripture. Now is the time; now is the day; vs relative ad Deum, in respect of God; an accepted time: relative ad homines, in respect of men, a day of Salvation.

All our time before the Gospel, was a darke night of ignorance, Rom. 13. 12. but since the light of the world, the Sunne of righteousness hath appeared in our Horizon, illuminating all such as fit in darkness, and in the shadow of death, a bright day of salvation is come: the Gospel is the day, Christ the light, faith the eye, which apprehends this light: he then that sleepeas still, and standeth not vp from the dead, receiveth the grace of God in vaine. He that sleepeas and openeth not faiths eye to behold the great light sent into the world, receiveth it not at all; he that awaketh and openeth his eye, but ariseth not from
from the works of darkness, and bed of sin, receiveth it in vain. Walk therefore faith § Christ, in the day, the night commeth wherein no man can work; now is the time, now is the day, neglect not this opportunitie; this is our day, the next is the Lords day, wherein he will judge such as have received his grace in vain: for an § Angell of heauen hath faviour by him that liethth for evermore, that time should be no more; § that is after this acceptable time, no more time for repentance, no more days of saluation. Hee that refuseth here to take good counsell cheape, shall hereafter buy repentance too deare: the water what way it gets a vent, that way the streame will make a current: the tree falleth as it groweth, and so quattis vita, sais ita: Men dye for the most part as they live. Learn then in growing to fwayne right, looke to Jerusalem aboue, that you may fall right. As this world shall leave you, the next shall finde you. Foure great mothers have foure bad daughters; Truth hath hatred, Familiaris contempt, Prosperitie pride, Securitie perill: awake from sleepe, it is now day, worke § your saluation in fear and trembling, § while it is called to day.

The rest of this Epifile concerns especially Paftors, intimating what they be for their calling, and what they should be for their carriage. They be for their call ing helpers, or workers together, & that in respect of the people. § God.

Firtly they must be coadjuvants one to another, as § Peter and John gae to Paul and Barnabas the right hands of fellowship: they must joyn together in the preaching of one Lord, one faith, one baptism. For if division of tongues hindered the building of Babel, then division of hearts much more the building of Jerusalem. Hombred dissention in a Church, are enimicorum dispensa, holitum compendia; a Lent to friends, a Christmas to foes. O § pray for the peace of Jerusalem, that it may be a vituice within it selfe, peace within her walls, and plenteousnesse within her palaces. § If her children, as the twins of Rebecca, struggle within her, it cannot be but with great paine and more griefe. The Kings daughter is all glorious within, her clothing is of wroght gold, and needle worke, wrought about with divers colours; and § so there is in the Church, one faith, and variety of Ceremonies; an unity for doctrine, but not alwaies in rites and uniformitie: now these divers colours in the same garment may not beget a contentious opposition in the members of one body: we may not divide this coat without blame, § but so worke together, as that wee may keep the vituice of the Spirit in the bond of peace.

Secondly, Preachers are helpers of the people, being their ghostly fathers to beget them in Christ. As our Apostle told the § Corinthians: § In Christ Jesus I have begotten you through the Gospell. And as it were mothers to bring them vnto the life of grace; Galat. 4. 19 § My little children of whom I travell in birth against till Christ be formed in you. And after the people be spiritually borne, the Miniflers are nurses and tutors vnto them, exhorting them, as Paul here, that they receive not the grace of God in vain. They feed them sometime with milke, sometime with strong meat, till they be of § full growth in Christ. In affilia tion, as Simon, helping to beare their croffes; in prosperitie, like Timothy, § charging them not to be highminded, and that they tryst not in uncertaine riches, but in the living Lord. In a word, good Preachers are helpers of their hearers,

\[\times \text{preaching.}\]
\[\times \text{practise.}\]
\[\times \text{prayer.}\]

Our fruitfull preaching is a great helpe, our holy practice greater, our holy prayer (as Gorrnas obserues) is the greatest of all: therefore your debt and duty to spirittuall Paftors is such, as that § Paul told Thilemon, thus owest vnto me even thine owne selfe.

Thirdly, Preachers are helpers in respect of God, § One entire labourers together.
The first Sunday in Lent.

together with God, helping, not as efficient, but as instrumentallcauses, as Paul construeth himselfe: Neither is he that planteth any thing, neither is he that watereth, but God that giveth increase. They doe not administer helpe to God, for who can instruct his spirit? but God works in them as in his agents and ambassadors. d Ambrose calls them alutes Dei. So S. Gregories saying is true; The good which a man doth, is both the worke of man, and the worke of God. See before Epiftl. Dom. 3. Adjunct. It is then our e part first to preach, and then to preffe the Gospel as the factors of God, that his grace be not receiv'd in vaine.


Let vs gine none occasion of enuill] It is an indeblle blot to Docto Sham, the Preacher and Professor at Pauls Croffe for King Richard the thra, that he was reputed a man of greater fame then learning, and of greater learning than holiness. Good Preachers are i lux mundi, the light of the world; bad, temela mundi, faith j Bernard, fogs and mirs, which keep the people from seeing the light of the Gospel, and receivin the grace of God. If there were no more scandalous Ministers in all England but one, yet it were too many by one. k Monstrofa res eft sedes prima, vita ima, lingua magniloqu, & manu otiofa, sermo mulius & fructus mulius, &c. 1 Hobet enim vs abdenter animatur, quantaque granditate dilisonti mais pondris vita docentis: In current coyne there must bee good metal, the right stampe, and the triewe weight; if wee preach well and live ill, our merall is good, but our stampe bad; if wee line well and preach ill, our stampe is good, but our metal bad; if wee both preach and live well, our penny then is good fluer; and therefore let vs gine none occasion of enuill, that in our office be found no fault, but in all things let vs behavre our selves as the Ministers of God, exhorting and helping the people that they receive not the grace of God in vaine.

In much patience] m Not in little, but in much, as Caiesian upon the place, longa & magna; the Miter becomes Aaron, not a limiter; he must fight with beasts, even with ravenging wolves in sheeps clothing, with Deuilis under the names of Saints; hee must deal with unhinformable men, ever ready to cavil at whatsoever hee doth or faith: and therefore little patience will be to little purre, much is happily not enough.

In strifes Or, as other translations, in tumultus and seditions. As patient not as an agent; for hee that must have much patience,may not be turbulent in a State, but submit himselfe to the government of higher powers. A Divine must be in strifes as in strifes, in necessitates, in angustias, in imprisomentis; quam in inferre, verum ab aby ferre conuenit, in all which he must bear not beast. Or in strife, that is, accused of strife wrongfully. So Kings 9. Abuad said, Eliach troubled Israel, and a Demetrixis, that Paul was a dangerous man unto the Commonwealth of Ephesus; and the e Iewes, that Christ had spoke against Cafer, and that his followers had Philipu ed the State of the world: It is curio Christians liuerie, which once the renowned Elizabeth in her poety; Much suspected by me, nothing proved can be.

The Iewis are quite contrary to this example; not accused only, but also convicted of treasonable plots and practices, as in strife, not martyrs in tumultus, but murthers as one of our side wittily, Flagella Respublic, stabile seditionium; as one of their side bitterly, their Pulpits are drums and trumpets, incensing princes one against another. All their confessions are as instructions, or rather declarattions to teach rebellion, as their old friend in his b Quodlibeticall discourse: The reading of the Iewes to the English youths in the Seminaries abroad, was the stroke of flembs heads on flembs heads, that gave fire to the flembs match, which both well nigh set all Christendome on flame. They vaunt indeed, that the Church is the foule of the world; the Clergie of the Church; and they of the Clergie: but as d travellers, of Constantinople, that it is a city in a wood, or a wood in a City; so the Ieuie is e flattering Priest, a Court; rabbi, more cunning in Aretine, Lucian, Machianel, than in his Breviaries and Bible, not in commiffion from
from God or the Church, but of the Belial brood, a vicar of hell. This and
more then this our aduersaries say; this or as much as this our selves see: for all
lovers being in thralld unto their generals, and all generals unto the Pope, they
must as hands and feet worke and walke, as that their head shall devote, being
above all other in strifes actune, and as Paul here, paleifie.

In labours. Every Christian should have a sweating brow, or a working brain: S. Paul had both, and the popish Monkes for the most part have neither. In old
time none were cloistered but such as would labour, non tam properer velici nece-
statem, quam propter animae salutem, as S. Hierome doth report; not so much
for their bodily relieve, as their foules health. In latter ages, as Erasmus
observed, Monkes are more then men at their meals, leess then women at their works;
regulars guilares, as another pretly. The pampering of themselves, and star-
ving of many purifies improper belonging to their charge, makes mee re-
member how a fat man in Rome riding alwayes upon a very leane horse, being
asked upon a time the reason thereof, answered readily, that bee fed himselfe,
but trusted other to feed his horse. As Vespatian sayd, Oportet imperatorem,
Plantem mori: so recrunch level: Oportet Episcopum consciamentum mori: it is
as fit for a Priest to dye studying, as for Prince to die standing.

As Chrift sayd of his yoke, that it was easie yoke, yet a yoke; and as
Ambrose of mariage, that it is a sweete bond, yet a bond; so to be a Clergie
man, is a worrhy worke faith our Apostle, yet a worke, non ulterior sed pul-
nerus, as the next word of the text intimates, In watchings] Our Sauiors speech
unto Peter and the rest of his Apostiles: Henceforth sleepe and take your rest,
no grace ad dormandum (as Interpreters obserue) but a plaine Ironie. For
if all ought to watch, much more watchmen; whereas therefore S. Luke
records in the second chapter of his Gospell, how shepheards abiding in the
field kept watch by night, because of their flocke, X Bernard applieth it unto
the spiritual Pastor: Haec mea sunt, mibi apponuntur, mibi proponentur imitanda:
This was written for our instruction and example.

Ye si fortis posporo nos occupet, visa ferarum
Sumt in pecudes.

If death and sleepe be most lik e; sleepe nothing else but a short death, and
deaht long sleepe, then the more we sleepe, the like wee lue.

In fasting. Protestant Diiines allow three sorts of fasting:

1. Morall.
2. Civil.

The first is a practife of temperance, when as in eating and drinking our
appetite doth not exceed moderation; and this Lent every Christian in the whole
course of his life must obserue; for the cup kills more then the canon; an in-
temperate gulligut can neither live long nor well; whereas abstinent Asella,
who made fasts her feastes, ineditas habens pro refellione, liued all her life man
corpore, sanie animil.

The second is, when vpon some particular and politike considerations men
abstaine from certaine meats, as in our Common-wealth oblation of fiftys-dayes
and Lent to resist the breed of cattell, and to maintaine the calling of
Fisher-men. And yet our Lent is not meerly civil, but in part religious, as it is
apparent in the Collect for this day: Give vs grace to use such abstinance, that our
feele being subdued to the spirit, we may ever obey thy godly motions in rightens-
se and true holiness, &c. As Paul, Doth God take care for oxen? So 1; Doth
the Church take care for the lives of beasts, and not for the foules of men?

The third kind then is, when the duties of religion, as prayer and humiliati-
on are practisfed in our fasting; for, as learned Hooker judiciously, much hurt
hath growne to the Church of God through a false conceit, that fasting stands
in no stead for any spiritual respect, but only to downe the wildnes of flesh
and franknes of nature; for hereupon the world doth now blithe to fast, supposing
that men while they fast, doe rather bewray a disease than exercise a vertue; to
that
that the speech of David may be truly the voice of the Church in obseruing
diais of fast: I wept and chastened my selfe with fasting, and that was turned to my
repose.

Fasting is a matter indifferent in it selfe, but it taketh denomination from the
and vfe thereof. If wee fast as the h conceous to spare colt, or as hypo-
crites to i scene of men, or as the k Papists, out of an opinion of merit to
satisfi for our finnes, and hereby to gaine heaven, our fasting is bad : but if
wee fast for our good ends, it is commendable to vie some, yea much fasting, as
Paul here.

Now the Scripture
sets downe three principal vves of fasting, as
our Duniaces obseue;

1. To chastifie the flesh that it be not too wanton: 1 Cor.
9. 27. See Epift. Septuag. Sunday. Laysentenem
adulescentiarum carmen crebris & duplicitis eiusnum
frangebat: malens eis floramam dolere quam mentem.
Hieron. in epistapie Pauli.
2. That the spirit may be more frequent in prayer; and
so the blessed Apostles fasted and prayed: Act. 13.
3. To professe our guiltie nffe and humiliation vnto
God for our finnes, as Niniue: Jonas 3.

As Abraham said of Hagar vnto Sara, Gen. 16. 6. Behold for is in three hands
doe with her as it pleaseth thee: so if thou be regenerate, thou haft thy body com-
mittted to thy discretion to chastifie by private fasting as thou wilt, and by publi-
que according to the lawes of the Church wherein thou liest, alway re-
bring the leccion of Hierome, that the perfection and honour of a religious fast
consists not in abatting from meat, but in fasting from mitchief. If the
wezond have offended onely, then it is enough that it fast; but if all the members
have suffected in sinne, good reafon (as Bernard excellently) that all should
kepe a Lent: that the wanton eye should obturce Lent in abatting from feeing
of vanitie; that the curious itching care should obturce Lent in fasting from idle
rumours and vanityfull talke; that the glib tongue should obturce Lent in re-
fining from enuie speaking: especifally that the polluted foule should obturce
Lent in denying her owne will, and doing Gods will. 4. Quod enim presidei mone-
more viverebus, & luxurare venitibus: altare filiis, errare peccator; easfique
corpus mediatis, mement exercere nequitia; vinum fori non bibere, & ebrum cogita-
tione malignitatis moderare?

In parenthesi.] The Rheemists here rende chastifie, grounding upon this text
their impure Celicate. But a Ambrof construeth it of the Gospells purity so well
as of the bodies chastifie. a Theodoret interprets it contempt of riches; Oecumeni-
ues, modelle; Christo, rechewing of gifts, and preaching of the Gospell fre-
ely. So that it chargeth not Clergie-men to be without wine, except they have
the gift of continency, and will vfe it to Gods glory.

The Papists have so doted on their Priests singellife, that a Martinus de magi-
fris, one of their owne schoole, delievered impudently, that single fornication is
no sinne. Bishop Lewell being challenged for this as a falsarie, further auowed it
out of their owne Doctor Alphonfus de Castro. See defence of his Apologie,
part. 4. cap. 1. diuision 1.

Cardinal Campegius, Albertus Phigius, and other of that unclean generation
have ta
that it is an honeste life for a Priest to be enangled with many
concubines in secrete, then openly to be loued in mariage with one wife: for he
may not keep one benefice with one wife, but he may have two benefices and three
wvores, as their owne Cornelius Agrrippa de vanitat. scient. cap. 64.

Their learned Bishop a Espanoone affirmes, that the Romish Officers have
ken a yeect pention for licencing the Priests their concubines, exaumting a pain-
tment of continente persons also, because they may have them if they list.
In their a Canons, adulterie is reckoned among the pettie finnes, and so little pu-
nified in Clergie-men, as that a Bishop need not deprive them, and a layman
may not accuse them for indecency: for as Petrus Rananus vpon the

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Decerat, albeit handling and killing in lay-persons are the beginnings of inconvenient behaviour; yet in Priests it is far otherwise, for a Priest is intended to do those things of charity and good zeal, that if a Clergy-man embrace a woman, a layman, faith the a Glosse, must judge of it thus, that he doth it only with an intent to blest her; and thus, as a Augustinian in the like, Clem. Sodomanum & Gomorrahum multiplicates eff; the cry of Sodome and Gomorrha is multiplied, in that these vices are not only unpunished, but also openly vied, and as it were by law authorized.

b Francisca Terpinius, a Latin of great note, commends a single life so much, as to think it essential unto Priesthood, even by the word of God, and that it is no more lawful for any person to divert the Clergy to marriage, than to license a man to scale. But their old Gratian, and a Again, their now flourishing c Cardinal and their last Council affirm the contrary, concluding that this vow of chastity is annexed unto the order of Priesthood only by the positive law of the Church, and that, as their Schoolman d Johannes Scotus auoweth, is alterable. And indeed many learned Papists examining the four fruits of this accursed plant, have thought it most fit that it should be changed. I will not cite many of those Poets, as Manet, Petruarcha, Boccace, who may be said happily to write from the spirit of bittenners, but the utmost Authors inuring against this abomination, even from the bittenners of spirit.

Abbath b Panormitan, their great Canonist, faith, I believe, is a good law, and for the safety of Souls, that such as cannot live chastely, may commit matrimonial, for the Church herein ought to doe as the skillfulst Pfiitian, if he see by good experience that his medicines rather hurt, then helpe, taketh it clean away.

Polydor Virgili, an Author among them of good effectes; No crime ever brought either more flame to Priesthood, or more hindrance to religion, or more grief to the gods, then the life of single Priests.

Georgius Caflander, honoured of the Roman Emperors e Ferdinand and Maximilian for the most choice diuinie of that age; 1 the Bishops of latter times have much offended in executing the rigorous law of single life, for it is a snare unto the souls of many young nozices and hath occasioned most abominable scandal in the Church.

d Durandus, an accurate Schoolman, It were good that a Council Priest's marriage were set at libertie for bitherto it had beene in vaine to force them unto chastity. e Martinus Peregrinus a paphis Bishop: Considering many men of filthy minds are crept into the Church, it is necessary that the law of single life should be releasted utterly, that the holy name of Priesthood be no more blasphemed of carnall and carless men.

f Efesius: It may be sayd almost of Rome Christian, as it was of Rome heathen, Vobs estiam tota Lacedaemon: All the whole city is a very flens.

Pope Gregorio the Great, vpon an horrible spectacle in a fish-pond as the spawn of continescent single life, did, for scare of mome marutters, abrogate such ecclesiastical restraint. As Huldericus Bishop of Auguista reports in an Epistle to Pope Niciae the first.

Pope Innocentius the third f wrote this of the Male-priests in his age: s Malle filium virginis offerunt in choro, sed non filium veneris agitant in choro. Pope g Pius the second, vpon the like corruptions, openly protested, that hee saw many cases why widers should be taken away from Priests at the first; but now he saw many more and more weighty reasons why they should be restored unto them again.

The Cardinall of Cremona, being the Popes Legate sent from Rome to London especially for this end, to remoue married Clergie-men from their Cures; after he had made a long speech in digracy of honourable marriage, was found the same night committing folly with a whore; res apertissimam negoti non postulat, celatam non decuit, as Henry Huntingdon in his Historie.

Pope i Sergii the third kept Marozia Earle Guido his wife, and got of her another Pope John the twelue; and John the eleventh did mortifie his flesh with
with keeping his minion Theodora, and 2 Hildebrand with Matilda the Countess, who forsooth was called S. Peter's daughter.

Alexander the sixth bestowed a Cardinalship to continue the love of 3 India, Fermaglia, and made bold with his own daughter Lucretia: and 4 Paul the third with his own sister India. But why speak we thus much of their adulterie, fornication, incest, etc. It is Sodome that is Rome 5 , Diana, Rome is a 6 Chimeretic.


John Cauno Archbishop of Beneventum, the Popes Legat at Venice, wrote in commendation of that abominable filthiness; Et quod ne fando quidem audiri debeat, eloquenti sancta commendantur. It is written of 7 Tiberius Emperor of Rome, that he preferred highly Nonelius Tricongius, and made him Consul, for that he was able to drink three pottles of wine together with one breath; and so the Popes have e promoted some to Cardinalships (and a Cardinal is a Kings fellow) for doing them secret service, wherein was lost honor and honesty.

Thus (as you see) there is great difference betwixt popish chastity and Paul's purity: for he saith expressly, 8 Marriage is honorable among all men; and that 9 it is better to marie then to burne: but these men, as 10 Epiphanius of the like, reject marriage, yet cease not from lust. 11 Holocles applicith that of Job vnto them, He hath not found redness in his Angells. The spirits of our time by their conuouenience are Angells of the pit of hell, and by their incontinence like the spirits called Incub, the Priests of Priapus or Beelzebog; and so the Papists in their celibate mend their manners as the Deuill his dames legge; for whereas he should base sett red, he burneth it quite another.

It is said, Exod 27, 23. that the suffrers of the Temple were of pure gold; hereby signifying that they should be pure, who correct other. A Paister then must be pure, though not a puritan; holy, not hollow; no boaster of purity, but a true follower of vertue. Marke the words order here, 12 labour and fasting goe before, chastity followeth after. It was fulness of bread and abundance of idleness that occasioned Sodome to sinne: Ezech 16. 49. but labour, and then as the Poet truly, perdere cupidinis arcus, in the words of holy Scripture, Satans fierce darts shall not hit thee. Venus in vinius, ignis in igne, quoth the Mafter of that art. But fast and thou shalt flarce thy raging enemie: nunquam vagatur niuis cum fugitur, nunquam matitur, nis cum maceratur, as 13 Innocentius sweetly.

Knowledge. 14 That is, discretion and wisdom, called by the 15 Philosopher, 16 know and wise, as it were the soules eye: for as the Vnicorne doth more good with one horn then other beasts with two; so the discreet Paister indued with a few gifts, edificith his people better then vnwise Teachers adorned with many; which occasioned one to say, that young Lawyers, old Plutarians, and midling Diuines are best; an old Preacher cannot teach so painfully, and the young not so profitably, but the midling may doe both, as havmg the young mans creation of spiritt, and the old mans direction of zede. An Vnicorne horses being in a skillfull mans hand, is very precious and helpful, but when it is in the beasts head, often hurtfull; and therefore 16 David praised he might be deliuered from the horses of Vnicornes. In like manner, albeit zede residing in a wife ma never be commendable, yet placed in a beasts head in a mans heart 17 like horfe and mule without understanding, is no better then madness and furie. S. Paul fayd of the superfetitious fewes, I leare them record, that they have the zede of God, but not according to knowledge. Zeale without learning is flarke blinde, learning without discretion is purblinde; like strong Sampson without his eyes, apt to doe little good, howsoever able to doe much mischief.

As discretion is the soules eye, so the soule of vertue, being, as 18 Aristotele truly, virtutem.
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virtutem norma & forma, the very guide to goodness, and misrifi of all morali- 
ite ; which opinion Socrates held so stily, that he supposed every vertue to be prudence ; for prudence directs bounty what to give, when to give, where to 
give: ne liberitas liberalitate pereat, as Hierome to Paulinus; it is prudence 
that directs fortiitude with whom, and for what, and how to fight; and prudence 
directs x here to divide the word aright, that our preaching may be power-

dull vnto salvation, and that our foules may shine like y lights in the midst of a 
crooked generation.

Other understand by knowledge accurate skill in the Scriptures inuinating 
that good Diuines ought to be good text men, a endued with the wildome 
of God, and not as the falsi teachers abounding with carnall and worldly wildome. 
So that Paul in this one line doth b touch upon the three theological verities, 
Faith, Hope, Charity : faith in that wee must have knowledge founded vpon 
the word of truth, and power of God; hope, because wee must have long suf-

ing ; charity, kindnesse outwardly, love unfained inwardly, both arising from the 
holly ghoft, the Spirtit of truth and d loue.

By the armour of righteousnesse on the right hand, and on the left. ] c On the right 
hand, that wee be not puffed vp with prosperitie too high ; on the left hand, 
that we be not pressed down with adversitie too lowe. Fear and are pro 
the cloud and the fire to guide men through this wildenesse vnto the promised land 
of Canaan. They be the two millstones which a man may not pledge, Den. 24.6. 
supporting hope is the netter-millstone, depresting fear the upper; betweene 
these two the Christian must be ground till (as I Ignatius speaks) he be made 

efine manchett for Gods owne mouth.

b All that is in the world is pride of life, lust of the flesh, and lust of the eyes.

Pride of life c consists in  

Fame for our deserts.

Concerning the greatness of our quality, we must passe by honour on the right 
hand, and by dishonour on the left. In honour not too proud, though ambassadours 
of God, and helpers together with him. In dishonour not defected, howsoever accou 
dted the khith of the world. As for common fame conceuned of our well 
defering, we must passe on the right hand by good report, on the left by euill re-
port, as deceivers and yet true, as vnknowen and yet knowne.

It was popular applaute that inuagled Arius and Nestorius, and other learned 
heretickes, as being more defarous to contend in seeking, then to be content in 
finding the truth. It is written of John Knorr, that lying vpon his death-bed, Sa 
tan alluadit him with this temptation, that he should merit euerall life for his 
faithfulnesse in the minsters. The Deuill is a most cunning wraffler, if he cannot 
truth a man to the ground with plaine strength, he will lift him vp that he may 
give the greater fall. To be well spoken of, is a great treasure while wee live, 
and a good heire when we are dead, outlinguing all our povertie; for albeit 
the Nimrods of the world juyne field to field, and call their lands after their owne 
name, dreaming of a perpetuety; yet one generation passeth, and ano 
other commeth, all their entailles are to little purpose: but the memoriall of 
the iuft shall be blessed; this righteousnesse endurth for euer, all generations (as 
the Virgin prophetically) shall account me happy : but an ingenious minde 
may vse good report, not as a stirrup to insolence, but as a spurre to vertue, that 
if it be not so which is fayd, it may be so, because it is fayd; v: si non est ita fce 
cut dicetur, sit ita quid dicetur.

As for euill report, f Solomon faith, oppression makes a wise man mad. The 
Prophet g Jeremi being euery day mocked and had in derision for preaching 
Gods word, sayd, I will not make mention of him, nor speake any more in his 
name. We needed therefore to put on armour of righteousness, undaunted resolu-
tion and patience, saying with a Job, Though mine aduierarie should write a 
booke against mee, would I not take it vpon my shoulder, and binde it as a 
crowne to my head? As the wicked mans h glory is his shame, so the godly mans 
shame
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Ps. 37. 5.

Psalm 37:5. 

Fame for doing good in his glory. Commit thou thy way to the Lord, and put thy trust in him, and he shall bring it to pass, that thou shalt easily passe by good report and evil report.

The life of the flesh is in three things: Long life. 

For the first, as dying, and behold we live; for the second, as shorned, and yet not killed; for the third, as sorrowing, and yet alway merily; where note by the way that Paul faith, as sorrowing, but are merry, signifying that temporal things have but a resemblance of good and cuill, as being vnecertaine and momentaneous; but spiritual things esist truly, being permanent and certaine without any sicus or saquinam; he faith, as deceivers, as unknowne, as dying, as shaven, as sorrowing, as hauing nothing. But he faith not as true, but true; not as knowne, but knowne; not as merry, but merry; for Christians are reputed only deceivers, unknowne, sorrowing, but in verity they be most true, most merry, most rich, as having nothing, and yet possessing all things.

The life of the eye is counting of worldly wealth, in regard of our fulnes that we do not beg, in regard of other that, we may thrive; so we, faith Paul, on the left hand in temporal things are poor, but on the right hand in spiritual treasures inriching other, in inordinate desire craving nothing, yet in content hauing all things; all things in Christ who dwelleth in our hearts by faith, Habent enim omnia qui habent habentem omnia. For they must needs have all who thus enjoy the Lord of all; as S. Hierome notably, Credenti totus mundus divitiae renuntiat; To him that beleueth, all things are possiblie, faith Christs; Ergo possessing, faith Paul.

Other conclude thus of actual possession temporal goods, in that the primitive Christians sold their lands, and laid downe the price thereof at the Apostles feet, and so they possessed houses and land in common, albeit nothing in proper; in that they possessed the possessions, all things were at their command.

But the former exposition is fitter, only the man content is rich, and the contentious only poor: the good man hauing nothing is Lord of all things; on the contrary, miserable wretches hauing all things, possessing nothing.

The Gospell, Matt. 4. I.

Then was Jesus led away of the spirit into the wilderness to be tempted of the Devil, &c.

A Good Captaine doth not onely teach his sodiers how to fight by generall rules, but shew them also by particular and personall example: Thus promptus ibit, sedus fuit focus; as the Scripture, Going in and out before them, and saying with Abimelech, Whatsoever ye see me doe, make haste and doe the like.

The life of man is a warfare upon earth, and every Christian is a possessed feouldier (as he vowed in Baptisme) to fight against the world, the flesh and the devil; our grand Captaine therefore Christ being both the truth and the way, doth not onely direct vs by preaching, as the truth; but also demonstrates by personall encounter as our leader and way, how to quell and conquer all our enemies; the Captaine did fight that the feouldier might learn what every Christian might sing and say with David, Blessed be the Lord my strength, which teacheth my hands to warre and my fingers to fight. And that looking unto Jesus the author and finisher of our faith, we may not be wearied and faint in our minds.
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*Idea tentit "Christus in vincetemus a demonitari Christianum; Our General did warre, that we might winne.

Now the weapons used in this battle, striking other combats by Christ, are partly (1) Defensive, guarding himselfe.

The sword of the Spirit, that is the word of God, is his only weapon offensie, for as often as the tempter came nigh, he strooke with it, It is written, it is written, &c.

His defensive weapons are principally three: (2) A correspondence of Fieh, World, to the number of our three mortal enemies, the (3) Devils.

He did vse the wildernesse against the temptations of the world, fasting against the temptations of the flesh, and prayer against the temptations of the Devil.

In the whole Gospel place, where the wilderness is, there is a mention of our saucious temptation, the

Time when, Then.

S. Matthew reports in the words immediately before, that the time was after Christ had beene baptized in Jordan, and the spirit had descended upon him, and a voice from heaven had said, This is my beloved Sonn, in whom I am well pleased. Here then as in a Chriftiall glasse wee may behold the condition of all Christians; as soon as wee give vp our names into Christ in baptism, as soon as the Spirit shall descend upon us in enlightning our understanding, and reforming our affections; as soon as we begin to please God, we despise Satan instantly making us his enemies, roaring and raging against our poor foule in all might and malice.

* Nunquam bella bonis, nunquam diffidae cecant.

Et quocum certes, mens pis fumper habet.

As Paul when he came to Macedonia, so wee, so foone as wee looke toward Jerusalem, and make conscience of sinne, shall be troubled on every side, fightings without, and terrors within.

It is written, Apocal. 1.2.4. that the great red Dragon stood before the woman, which was ready to be deliuered, that he might devour her child, when shee had brought it forth. In a mysticall sense, this woman is the Church, and this dragon is the devil, moree more to deserue the peligin, all such as are new creatures in Christ, borne againe by baptism and repentance. As the crafty thief will not breake into an empty house, but into some fat kitchin, or full barn, where he may finde a good booty; so Satan affaileth them especially, who are rich in grace: for (2) as a dogge barks at strangers, and not at such as are domestical; and as the Fowler layeth his birds for birds that are wild, not for his Pigeons or Partriges in his owne custodie: so when the Deuell as (3) a strong man armed keepeth his hold, the things he possesseth in peace; then as (4) Halofemnes to Judith; Feare not in thine heart, for I neither hurt any that would serue Nabochohadonizer the King of all the earth: In like manner he faith; I neither molest any that are content to serve me the Prince of the world.

Discomfort not thy selfe then in any temptation, for it is a manifest argument Satan hath no possesseon or part in thee, that thou art the fervant and fonde of God; for whom God loves, assuredly the Deuell hates; as the one works in mercy, the other works in malice. Let not the Prince of darkness be wiser in his kinde than the children of light: as he is craftie in observing his Them, and taking his time to tempt, so let vs be prudent in watching our hint to quell his suggelsions; undoubtedly the best time is to refisti him at the first time, (5) quidam insitit aergo, quam reflexit in faciam. If ye refisti the Deuell, he will flee from you, faith (6) S. Iames.

Et lec. 6 fugias, fiat quae magis exceedingly.

The readieast way to kill a serpent is to breake his head, the devils head is cut V 2 off

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* Hilarius & Theophylact. in loc. 2. in Apocal. lib. 1. in Iob. 14. in Lyc. 1. Genev. cap. 2. reg. 7. a in Lyc. 8. in Apocal. lad. 3. a in para. 4. a in Judith 1. 11. b in Judith 1. 21. c in Apocal. lib. 7. pag. 423. & 424. & Verg. in Dom. 1. in qua- drages. d in Apocal. 7. e in Judith 1. 21. f in Judith 1. 11.
The first Sunday in Lent.

off, if wee repel his first assault, for as David slew Goliath by hitting him in the 
forhead, so wee must gather stones out of God's holy brock, that is, his holy 
booke, and fling them at the Deuils head. It is written, massacrihie is the root 
of all enuy, I will not therefore put my trust in vncertayne riches. It is written, 
that fornication is not to be named among Saints, I will therefore passe my 
veflie in honour and holieffe; afofe foule fiend, for It is written, that thou 
gesoft about like a roaring lyon seeking whom thou maist devour.

The place where Christ was tempted is sde here to be the wilderneffe; and that 
for fundry reasons, as Interpreters obserue; first in good correpodence to 
Adam overcome by the Tempter in Paradise: for the first Adam was conque-
red of the Serpent by gluttonie, pride and auarice: by gluttonie, when he did eat 
the forbidden fruite; by pride desiring to beas God; by countoufneffe, in being 
discontent with his present estate: So the second Adam is assaulted here by the 
same Serpent, with the like temptations: With gluttonie, If thou be the Sonne 
of God, command that these stones be made bread: with pride, The Deuill forseth 
him on a pinnacle of the Temple: with auarice, he caried him up to the top of 
an high mountaine, and shewed him all the kingdome of the world, and the glory of 
them, and sayd, All these will I give thee, if thou wilt fall downe and worhip me. But 
our Saviour comming into the world to gaine that which Adam lost, abounding 
with three contrary vertues, Humilitie, Temperance, Contention, overcame 
the Tempter, and that in open field, because the Deuill had discomfit Adam 
in the garden.

Secondly, Christ was tempted and fasted in the wilderneffe fortie days, before he did execute his office publikely, that he might appeare 
to be sent from God, rather then out of any Towne from men. When Anmighty 
God deliered his Law to Moyses, he tooke him vp into a mountaine from the 
flight of the people, and a cloud covered the mountaine, that he might talke 
with Moyses, as in a withdrawing chamber; and after Moyses had bee in Mount Sinai 
fortie days and fortie nights, the Lord spake to Moyses, and afterward Moyses 
to the people. In like manner, it was mete that Christ being a far more worthy Mi-

nister of a far more excellent law, should fortie daies & fortie nights abide in the 
wilderneffe, free from the tumults and troubles of the world, and then begin to 
reach the Gofpell as a God among men, at least as a man of God, & not of men.

According to this patterne Preachers of the Word should not be taken 
out of Tauernes into Temples, or from meere secular courses into this highe 
cclasiall function, but from their solitarie studies, and monasticall liues in 
Vniversityes.

Thirdly, Christ was tempted in the wilderneffe as a moft fit place for tempta-
tion, as also for duell and single combat: for men of resoluyon will not draw 
their weapons in the street, but (as we speake) challenge their adversarie to goe 
into the field. Our valiant Captaine therefore prouoked his and our mortall ene-
mie to fight hand to hand in a despret.

That the wilderneffe is fit for temptation, is auowed by truth it selfe: Two 
are better than one, for if they fall, the one will lift up his fellow: but wee upon 
him that is alon: for he falteh, and there want a second to succour him. A mel-
cholike solitarie man is most expos'd to Satans malice; Christian societie is like 
a bundle of flacks laid together, whereof one kindles another; Envy was tempted 
alone, Christ alone, Hieronym alone: Company then is good, especcially when the 
men are good; otherwise better it is to fight with one deuill in the wilderneffe, 
than with many deuills in a tauern. When thou art alone read the Scriptures, or 
pray, that either God may talke to thee, or thou to God, and so thou mayst 
pray with Scepio, that thou art never leffe alone, than when alone; for what com-
panie so great and so good as the guard of Angels, and fellowship of the Holy 
Ghost? But if thou talke with thy selfe concerning worldly busines, and medi-
tate mischiefe in thy bed, in thy field, in thy Cell, affuredly Satan is in his right 
obi to triumph ouer thee.
The first Sunday in Lent.

Led by the spirit.] There be sundry different acceptations of this word in holy Scriptures.

In this one Gospel [Diabolical, tempted, ver. 1] wee may note foure kinds of spirits; a Angelical, by which Christ was comforted, ver. 11 hungy, ver. 2. Humane, led.

For all the Doctors accord that this Spirit was the Spirit, the third person in the sacred Trinity. Dydimus and Hierome gather this out of the article The. Secondly, St Luke reports expressly, that Iesus full of the Holy Ghoft returned from Iordam, and was led by the Spirit into the wild-reme. Thirdly, the context of our Evangelift is plaine; When the Spirit of God had descended on him like a Dove, then was he with the Spirit, &c. As Christ the natural Sonne, so Christians adoptive children of God are led by the Spirit of God, concurtur non tractatur; as the Schoole, Deus non necessitat, sed facilitas: an harsh phrase, but a sweete sentence, verba lateritia, sed ratio morormea. So David, O God my heart is ready, my heart is ready, Psal. 108. 1. Paratum cor meum ad prosperea, paratum ad aduenturis, paratum ad salutis, paratum ad vanitatis, paratum ad vestrum,ugs proceperis: O God my heart is ready for prosperitie, ready for aduerfitie: wilt thou have me to be a shepheard, O God my heart is ready: wilt thou make me a King? O God my heart is ready, ready for honour, and ready for a meane estate; whatsoever pleacie thee to lend, I will give and glace praise with the behit member that I have. So Paul in this dais Epistle, being led by the Spirit, was ready for euill report and good report, ready for mirth, and ready for forrow, ready for honor, and ready for dishonour in much patience.

The kine who carried the Lords Ark to Bethhemesh, as Gregorie notes, aptly remembre the luft: Although they loved after their values at home, yet they kept one path, and turned neither to the right hand nor to the left. And to naturall affection toward our children, makes even the best man sometime to low, sometime to looke back unto the things of this life; yet being led by the Spirit goeth on the straight way, forgetting that which is hebinde, and endemyng himselfe unto that which is before, following hard toward the marke for the price of the high calling of God in Christ Jesus.

S Abraham being led by the Spirit, forsooke his owne country, kindred, home, and went out, not knowing whither he went. Paul being led by the Spirit, went to Jerusalem, euin a Citie that killed her prophets, and said, I paffe not at all, neither is my life deare unto my selfe, fo that I may fulfill my course with joy. So Christ here led by the Spirit into the wilderneffe.

He did not then thrust himselfe into temptation, neither was he forced thereunto by Satan his enemie, as the text plainly, led by the Spirit to be tempted of the Demiull. Out of which observe two conclusions: first, that we may not seeke temptations our fellies: secondly that we cannot be tempted of other but by diuine permission. In consideration of both, it is fit with the Church daily to desire God, that we fall into no sinne neither runne into any kind of danger, but that all our doings may be ordered by his government, the which is no more than our master Christ hath taught in his absolute forme of prayer, lead us not into temptation, but deliver us from euill. O heavenly Father affist vs with thy Spirit, and giue an issue with the temptation, that those euils which the craft and subtiltie of the demiull, or man worketh against us, be brought to nought, and by the prouidence of thy goodness they may be differed; as our Church in the Leterian.

To be tempted] as S. Iames faith, a man may not say when he is tempted, I am tempted of God; for he can neither be tempted with euill, nor tempt any to euill; how then could the Spirit leade Christ to be tempted? Anfwer is made by S. Augustine in an Epistle to Consemus: Alia tematio deceptionis, alia probationis. There be two forts of temptations, one to proe, another to decreuie vs. Now God doth only tempt to try, but Satan to destroy. God doth tempt to make men better; and therefore I David: Probœ me Deus, et tempœ me. So P.S. Iames; Account of.
Account it exceeding joy, when ye fall into divers temptations, as knowing that the trying of our faith bringeth forth patience. But Satan tempteth men worse: 1. Cor. 7. 5. and 1. Theess. 2. 5. 9 Diabolus tentat vs subrubat, Deus vs coronet: The devil doth tempt vs to destruction, but God doth tempt vs for our infliction.

Happily some will object: If Christ were led by the Spirit to be tempted of the devil, Almighty God is Author of euill. In answer whereof, understand that God in some respect may be said, sedor in malo, but not Author mali, that is a worker in temptation, and yet free from sinne: first, God may be said immediately to tempt by offering occasions and objects to trie whether a man will sinn or not. A mediator inspecting his servant, kis a purfe of money in this way to trie if he will heale it; when if he heale it, then the master hath found by watching him a secret thieve, and so will lay him open for deceiving any more: now this trying is no fault in the matter, albeit this stealing is sinne in the servant. In like manner God tempteth his servants to preue them, Deut. 13. 2. These shall not hearken unto the words of the Prophet or dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart.

Secondly, God is said to lead into temptation by withdrawing his grace, for so S. Augustinus doth expound, nec nos inferas in tentationem: intellectus (faith he) ne nos inferi deferendo permettas. As the schoolmen disputeth aptly, Deus dedit gratiam et aedificavit, diabolus affectavit matilium apponendo, bene sequi omnis infiniti duriatis contrabrandos.

Thirdly, God is a worker in temptation so far forth as it is an action, for every action as it is an action is good, and of God, in whom we live, and have our being. A man rides upon a lame horse, the rider is the cause of the motion, but the horse himself is the cause of the halting in the motion: so God is author of every action, but not of the wickedness in any action; and yet being infinite in greatness and goodness, he doth dispose well of that which is ill, as the cunning Phylitian makes of deadly poison a wholesome medicine. 2. Lib. Dei non fit author, tamen ordinatur eis peccatum, ne universis sit naturam turbare, vel turpem permitter. And so God suffers his children to be tempted, defiuntur, for their exercise, that they be not exalted out of measure, that they may know the power of the Lord, and prove of his armoure, that they may be thankfull for that ineffable treasure committed to them by the father of mercies, I mean their issue, which Satan assaults daily to winne from them.

I conclude in the words of S. Augustinus to Laurentius: Non debito addendo est Deus facere bene etiam faciendo fieri quodcumque malum; non enim hoc nisi sibi indicio fieri; & procul bonum est omne quod inimicum est; quantum ergo ea quae malum sunt in quantum mala sunt non sunt bona, tamen omni bonum sed etiam sibi & mala bonum est; nam nisi esset hoc bonum, ot esset & mala, nullo modo esse suerteur ad omnipotentem bone.

God to man: Genes. 3. Hath God indeed said, ye shall not eat of every tree of the garden?


Man to man: for all quarrels originally proceed from him, as being the father of lies, and a murderer from the beginning. Peacemakers are beloved, good Angels, heirs and children of God, who is love; but contentious spirits are enemies of their father the devil.

And when he had fasted forty days and forty nights, he was at the last hungered.] He sustained himself forty days and forty nights without meat, to shew that he was God, and to be hungry to shew that he was man. S. Markes and S. Luke remember only the days and not the nights, our Evangelist expresseth both, and that, as Euthymius is of opinion, for the greater exaggeration
exaggeration of the miracle; because the Israelites in their faith virtufully refreshed the multitude at night, although they fasted all the day. My textually, Quadragesimus enim numerus ex quatuor centat & decessit: quatuor enim decem, vel decies quattuor quadragesimae sunt. Per quattuor antem numerum tatem signum significat, quotam in quatuor quaegas confessit. Per decem vero significat quinque, quin in decem mandata legis contingunt. Quadragesina enim dicibus sicium, qui ab illis seminis ffimunum et seminum confidit, quia verumque talis perfectum facere interdicta: vi si ut caro exterum incisam a cibo, iste & animis interioris incisum a visui. Christ's orderly proceeding in the whole business is worth observing: first he was baptized, & then led into the wilderness; after that fasted, and last of all he was tempted, and to the Christian is first to be made clean by baptism, then hee mult withdraw himselfe from the vaine pleasures of the world, after that exercis himselfe in fasting and other duties of religion, and last of all overcome Satan his mortal enemy.

**The** [As Virgill is called the Poet, and Aristotles the Philosopher, and David in holy Scripture the king; so Satan is said per autonymian, the tempter: as there is a sacred Trinitie, the Father, Sonne, and holy Ghost; so there is a cursed Cerberus inticing to sinne, the world, the flesh, and the devil, but the chief of these tempters is the devil. If thou be the Sonne of God. The Prince of darknesse here transformes himselfe into an Angel of light: he seemes to speaketh aeron and religion, against Scripture enacting Scripture. Who can diversifie the face of his garment? or who shall open the doores of his face? the giltes of Behemoth are like flates of iron: cartilage cius quasiam ferrea, the griffes are neither bone nor flesh; and so the Grecians, the greatest strength of the devil in his diffamnation and hypocrifie: the ministers of Satan visuall reason after the same manner; If thou be a gentleman well bred, revenge this quarrell; if an honest fellow, pledge this health; if a true Catholicke, die for the popes unlimited supremacy; whereas it is the part of a gentleman to be curteous, of an honest man to be sober, of a good Catholicke to give to Caesar the things appertaining to Caesar; and so the devil as a bargeman lookes one way, but rowes another way, aliud prophet, aliud sapient.

**Command that these stones be made bread.** Interpreters obsequre the gradation of Satan: he begins with little finnes, and so proceeds unto greater; at the first he tempts vnto sin, command that these stones be made bread; and then vnto too much confidence, cast thy selfe downe headlong; and last of all vnto countedneffe and flat idolatrie, all these things will I give thee, if thou wilt fall downe and worship me.

Kill the serpent in the ege, b out of the serpent's root shall come a cockatrice, and the fruit thereof shall be a fiery flying dragon; first a serpent, then a cockatrice, last of all a cerealls. And therefore 1 Salomon adulacth in his song, to take the little foxes; not because little cubs are able to doe much hurt, but, as expilcators aptly, because they may grow to be great foxes. In the two former temptations, as 1 Agni vitrillis, the devil assalteth Christ with, if thou be the Son of God; but when he tempteth Christ vnto countedneffe, he was not so shamefaced as to say, if thou be the Sonne of God, because that finne is so faire vnfitting the Sonne of God, as that it doth not in any fort become the man of God. See Epist. Dom. 3. quadrages.

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* Exemfionem in loc. biamufmus quid apta ho- mom, 2. a qua. 147. curt. 5.
* Cap. 1. cap. 22.
* 1 Pet. 5. 8. 1. B. Lorraine. Scrn. at Paul's.

1 Lutulphus de Virg. via Christi, pass. cap. 22.


9. Stella in Luc. 1. et Ioan. in Iepa Maria in Cant. 2. 1. Vg. sup. 1. Tim. 6. 11.
It is written] Our Saviour repels all Satan's assaults only with this one weapon. It is written. Philip Dizez a Portuagal Friar, of a great reckoning in Spaine, faith in his Poestill upon this place; that as a Laban deceived Jacob in the night, giving him in stead of faire Rachel, bleare-eyed Lea; so Satan in the darkness of our ignorance deceiveth us: and therefore we must be concerfiant in Gods holy word, which is a lantern vnto our feet, and a light vnto our paths, able to deliver foule from faire, good from evil, Rachel from Lea. Cardinall Ca- liciante, daring to Pope Leo the tenth, one who for his good erudite to the Church of Rome, I should (as it is thought) if he had lived, beene preferred vnto the Pope, dome, writes in his Commentaries vpon these words, *Deo dilectus omnis arma nostra esse sacra Scripturae: *Hence all may learne that holy Scriptures are their armorie. *Iosephus a Cofola Proutional of the Ieufuits at Peru, Viflorin in Aragon, and Robert Colleye Salmanticien. in Spaine, faith vpon this ] Text that this Scripture is like the Tower of David built for defence, a thousand shields hang therein, and all the targets of the strong men. Cant. 4. 4. In this armorie there are many fields to defend our felves, and many swords to offend our enemies.

It is said of Christ, Cant. 5. 12. that his eyes are like doves vpon the rivers of water. Which Pope J Gregorie the Great thus allegorically: The Dove fitting by the rivers side descripth a far off the shadow of the Hawke her mortal enemy, and so doth either escape by flight, or throwd her selfe by the bank. In like manner (faith he) the Christian who delights to fit by the fountain of living waters, and to meditate on Gods law day and night, is able to difcencr all the cunning affaults of his adversary the devil, and as Christ here, to found him and wound him, even by calling a little of this holy water in his face, *Scriptum est, scriptum est.

I cite these popish Authors against the pope, who denieth vnto the common fouldier of Christ this weapon, and in stead thereof would have him fight either with the woodden dagger of fabulous Histories, or else with the ruffe lacedbord of old traditions; and so blunting so much as he can the two-edged sword of the Spirit, throwes him selfe more like the diuels deputy than Christ's vicar. For, Christ both vrging most, it is written, whereas the Pope by way of counteract as Antichrift especially maintaineth ordinances vnwritten: as Gal. 3. alluding to the words of *Jeremey, told Francis the King of France plainly, the Papists have for faken the fountain of living water, and have digged themselves pits, even broken pits that can hold no water, neglecting the Bible which is the Tree of Life, the Word of Life, the Booke of Life; they feed the peoples eye with pictures and babies, and their ear with legends and fables, in stead of *scriptum est, traditum est, teaching for doctrines the traditions of men.

To lay passe the manifest alteration of the word tradition, examined by their learned *Bishop Perefine, and their accurate *Bellarminie: in this controversy betweene them and vs, it is agreed on each side, that *Traditions are doctrines delinchered from hand to hand, either by word of mouth, or by writing, beside the Canonical Scriptures.

And the state of the question is this, as the cited Authors & other acknowledge: they teach, that beside the word written, there be certaine traditions vnwritten, which must be believed as necessarie to salvation: and these are either apolo- gically, delinchered by the Apostles and not penned; or Ecclesiasticall, decreed by the Church, as occasion is offered daily. *We contrariwise maintaine, that the sacred Scripture containeth all doctrine necessarie to salvation, whether it concern faith or manners.

It is vntruly said of Bellarminie, *lib. de notis ecclesiis, cap. 9. that we reiect all traditions; he doth deal more kindly with vs & elsewhere, confessing that our Di- nines allow traditions and ordinances, touching outward order and comelineffe in the Church: and the truth is, our Congregations embrace more decent and ancient rites in faying of publike prayers, and adiniftring of the Sacraments, than the present Romane Synagogue: for most of their old traditions are but
The first Sunday in Lent

vplart fornicities, I will not here meddle with their strumptries in administering of holy baptism, nor with the ridiculous and apish ceremonies of the Male, whereby the Priest in his duckings and turnings, his kissings and crossings, his lifting vp and letting downe, behaneth himself more like a lugler or avise uppon a flage, then a reverend father in a Temple. Give me leave to take two points only, which more nearlie concern the present text, 

Then shalt worship the Lord thy God, and him only shalt thou serve.

First, their adoration of Christ's image with divine honour, concluded in their Schooles and practis'd in their Churches, is of owne blasphemous invention against all Synods and Fathers, old and new, Greeke and Latine. The second Nicene Council almost eight hundred yeere after Christ, first began this playftume to kisse Images, and make Groffes; and yet that Council ascribed not divine honour to Images, as the Papists in our time. 

I 

Tomas Bishop of Orleans that wrote against Claudius Bishop of Turin, in the defence of Images, about sixe yeere after the second Nicene Council, abdorbed notwithstanding exceedingly the worshipping of Images as a most hainous error, and a wickedlye with open voyce to be detested and accur'd; it is then an old new tradition, neuer embrac'd in the Church vntill Aquinas, who died

1 Anno. 1574.

The second point here to be confouched is their idle distinction of latria and doulas, as it is applied of late to maintain their invention of Saints against my text. 

Dominum Deum tumus adorabi, et illi soli servire. All divine worship and honour whether it be doulas or latria, belongs  

An old Tertullian: Debetur ei latria ut Deo, doulas ut Domino. Whereas the Papists then affords vnto the creature doulas, referring to the Creator only latria; and he deals with God, as it is said  

S. Augustine: He shall worship the Lord his God, and him only shall he worship: and was  

with the Husband as with a brother: whereas all was due to her husband only.

1 Severini Valla doth proue, the leaft  

Socrates cannot deuide it, and Cardinal Bellarmine in one place doth twice confesse it, that latria and doulas signifie the same thing in all prophane writers, howsoever the Church distinguish them. I demand, what Church? Hath the Welt, or East? Is any primitie Doctor, or ancient father of this distinction? 

Arigen answers ingeniously, no. For in their nativ signification, as he notes out of Stoicae and Phaenomenes, in old time, latria was the same with  

but now (faith he)  

and not  

that is, either the Electors and Schoolmen must hold it vp, or else let invocation of Saints fall downe. Neither is this strange (faith he) for the first authors and inventers of any Science have licence to sayn words according to their purpose. So the 

Cardinal himselfe: Why should not the latter Church have libertie to make new distinctions against new heretikes, as well as the learned Orthodoxes in former times invented the word latria, against Arius? In fite, the pith of his resolution is, as if he should say, the Papists against the true professors of the Goippell, hammer'd first in their owne Schoole this halting difference betweene latria and  

to inflifie their idolatrous invocation of Saints, and adoration of their reliques. I proteste this argument more vehemently, because Chrift in this place doth handle Satan (as Interpreters observe) more roughly when he tempted vnto false worship, then he did before when he did only tempt to diffust and vane-glory: now Chrift could not any longer endure him, Anoyd Satan hence from me: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. We may not worship a Saint, nor an Angel, Ergo not Deuill: if we may not adore with divine worship Gods especiall friends, then surely much lesse his irreconcilable foe. Man fell from God, and was againe reconciled vnto God, as being only seduced of another: 

Ergo quae fo fragili in natura, tanto facilior ad venam. But Lucifer fell so fully, so foullly, being author of his fall as well as actor in his fault, that he shall never bereftored againe, but is 

in

1 Velle Belhousm de Baptismis lib. 1. cap. 25, 26, 27. 

1 See D. Aubut against D. Bishops, tri. Traditions. 

1 See B. Bilson against the Leuites, fol. 593. 

1 Magnicas rerum & eel. 599. See the church hom, against the peril of idolatry, part 2. 

1 De qvis imag. ch. lib. 1. 

1 part. quest. 15, art. 2, 3 of the 

1 Adam and Eve, vnto their Church.
The second Sunday in Lent.

In everlasting chains under darkeness vnto the judgement of the great day: so that Ruperus hath well noted vpon my text, that our Sainter repeats the law, 'thou shalt worship the Lord thy God, as written to men only,' for God is not ahabit,ed to be called their God: not as concerning the devil, for the Lord is not his God, as he is euill, or devil: Almighty God created in the beginning Angels and men, but he never made Satan or Sinne.

Then the devil leaveth him.] Or as S. Luke, then the devil endeth all his temptation: for if he cannot overcome a man in these which are the chiefest temptations, he shall never hurt him in other; or as Chrysostome, for our comfort notably, the devil did leave Christ, because Christ had thrust him away, for he cannot tempt so long as he will, but only so long as God will; if he bid him auid, he must be packing.

And behold the Angels came and ministered vnto him.] These words are as flakes of wine to comfort a distressed soule; for whereas one devil assaulted him, Angels in the plural administered vnto him; and it is reported by S. Matthew, not so much for Christes sake, who needed not their helpes, as for our instruction: intoxicating, that if wee resite the devil, seduced in the faith, Almighty God will give his Angels charge over vs, and they shall in all our necessities bee ministering spirits: in hunger and thirst (as Luther is bold to speake) they shall be butlers and cooks vnto vs as here to Christ. It is not said of those glorious Angels, as it was in the former chapter, of Gods holy Spirit, that they descended on Christ, for they had already pitched their tents about him, ever ready to minister vnto him: and therefore let vs pray with the Church; Everlasting God, which hast ordered and constituted the services of all Angels and men in a wonderful order, mercifully grant, that they which alway do the service in heaven, may by thy appointment succor and defend vs on earth, through Jesus Christ our Lord.

The Epistle. 1. Theff. 4. 1.

We beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more,

T

This Epistle to the Thessalonians, hath two principal parts: a Congratulation for their constant faith, in the three former Chapters; and Exhortation to godly life, contained in the two latter.

In the first part S. Paul, Silvanus, and Timothee give God hearty thanks, for that the Thessalonians had received the Gospel in such fort, that they were examples not only to those of Achaia and Macedonia, but also to Christians in all quarters; and this may teach all men, Pasteurs especially, to rejoysce for the good success of the Gospel, as also sometyme to commend and encourage their auditors in that they doe well; and it is the peoples dutie to vfe this commendation, as a spur to vertue, not a thripper to pride.

In the second, They desire the Thessalonians earnestly, to continue still according to their good beginnings, adding further (as in S. Peter speaks) vnto their faith vertue; part of which exhortation is the Scripture read:

Wherein observe the

Manner, ver 1. We beseech you brethren, &c. in treating them louely, brethren; and louely, we beseech you; yet adiring them floutly, By the Lord Jesus. Matter, that ye increase more and more, following that which is good; possesse your wombs in holinesse and honour ver 4. and forfully that which is euill vnto your felues, abstaine from fornication, ver 3. and from the lust of concupiscence, ver 5. vnto other; Let no man oppresse or defraud his brother in bargains, ver 6.
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We beseech you, Out of love desire, not as your better's enforcing, but as your brethren exhorting, yet exhorting by the Lord Jesus; as if they should argue thus: If you respect and reverence Christ, fearing him as Lord and loving him as Jesus, suffer our words of exhortation, for we speak from him, and for him; he therefore that despiseth our embassage, despiseth not man, but God.

These two, mildness and boldness of speech, how soever in their own nature different, ought notwithstanding to meete in every good Pastour; in regard of himselfe, mildnes is amiable; for that is Paul's precept, to improve, rebuke with all long sufferings: but in regard of Christ, whose errand he doth, all boldnes is necessarie; for that is Paul's precept, preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all boldnesse of speech. Hereby we may learn to distinguish betweene good and bad Teachers, if good, they beseech as brethren, and exhort by the Lord Jesus; if bad, they demur more over the faith of their hearers, obtruding their owne inventions upon the people, teaching for doctrines the traditions of men: Instead of the Prophets edict, thus saith the Lord, and Pauls exhorting and commanding by Jesus Christ, they thunder out, sic volo, sic libet, sic prorogatione volumus; or as Constantinus that Arian Emperour, Quod ego volo pro canone fit. The people mutt beleeue as the Church, and the Church as the Pope, and the Pope as he list. And as the great Pope cannot err; so the schismaticall Popeling will not err; both are tyrants over their brethren in a different degree; for that which is effected by the one, is affected by the other.

That ye increase more and more. There is alwaies in Christianitie, two more, a furthermore. The mot of Charles the fifth, plus ultra, fits every man: in Gods way not to goe forward, is to goe backward, qui dixit, sufficit, desitis.

A Christian must not be like Ezekiel's fuming that went backward, nor like Iofias's fuming, that stood still; but Daniel's fuming, that like a Bridegroome comes out of his chamber, and as a champion rejoiceth to run his race. As then heretofore we did heape fume upon fume, drawing the threads thereof so big, so long till we made them cords of vanity, and after wreathed these cords until they became cart-ropes of iniquities: so now being called into sanctification and holiness, let vs increase more and more, from faith to faith, from vertue to vertue, laying with Paul, I count not my selfe perfect, &c. but one thing I doe, I forget that which is behinde, and endevour my selfe to that which is before, following hard toward the mark for the price of the high calling of God in Christ Jesus. As it is said of Origen, that he did excell other in all he wrote, but himselfe in his notes upon the Cauticles: so we must earnestly contend to passe all other, and at the last to goe beyond our selves in holy conversation and pursuance of life, like Paulinus, of whom S. Hierome, in primis partibus alios, in pulchissimis testifis superas.

How ye ought to walk. Good workes then are necessarie to sanctification, albeit not necessarie to justification, I say required necessarily,
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God, that we may doe the will of our Father in heaven, and by this our light, occasion other to glorifie him also, mat. 5.16.

In respect of our neighbours, to witnesse our faith vnto them, as also to winne them vnto Christ.

Our selfes, to quiet our conscience, 1. Tim. 1.19, and to make our election sure, 2. Pet. 1.10.

This doctrine Protestant Diuines anowed ever, as the Church of England in our Confession, art. 12, the Church of Saxonia, the Confession exhibited at Wormes, anno 1530, and after explained at Wormes, anno 1540. Luther, com. epist. ad Galat. cap. 5. vers. 6. Philip, Melanthon in his Common places and Catechisme, sit de bona operibus, set. causa bortantes ad bene operandum. o Isaeus in his Apologie, Calvin in his Institutio, Chemnium in his Examination of the Tridentine Council, Zanchius and others in their Commentaries upon this Text.

It is then a forged imputation (our aduersarie Bellarmine being witnesse) that our Gospel is carnall, and the beaten high way to Epicurisme: so that we take vp the words of Angustine, Nemo legem sicut intelligit, nifi quis non intelligat; no man thus understandeth the matter, but he that wants understanding. We say that good works make faith fat, and without that holinesse it is impossible to see God. Indeed we dare not compare with the Papists in their meritorious butchering of Princes, in their vncleane chalitur, drunken fasts, vnhonorable charitie, selling heauen vnto the rich, and denying it vnto the poore for want of money; but in all duties of religion and honestie, we dare not soe cleare our selfes in comparison of them, vnto the whole world, though hereby we doe not soe cleare our selfes before God.

That every one should know how to keepe his vsefull holinesse and honour.] First know to keepe by the word, and then to keepe according to the word: Whether shall a young man cleanse his way? even by ruling himselfe after thy word.

His vsefull To wit, his bodie, which is a vsefull of honour in Gods houe, yea, the temple of the Holy Ghost: if then we must keepe the materiall Temple clean, much more the mysticall. Or, Thou vsefull, that is, thy wife; for albeit Christians of all sexes and fortes may marrie, yet the bed must be vndeefled, Heb. 13.4. d Doting loue is dishonest in a man even toward his owne wife: lust of intemperate concupiscence in marriage, is a kinde of adulterie, faith e Ambrose. The Gentiles vse to sinne much in this kinde, but it is becaus they know not God, but yee know what commandements we gave you by our Lord Jesu, and therefore possesse your vsefulls in holinesse and honour, and not in the lust of concupiscence.

Now becaus filthy lust dishonestes and pollutes our vsefulls especially, S. Paul would havke vs absaine from fornication in every kinde; for although it seemeth a paradise to the desire, yet it is a purgatoriue to the purge, and an hell to the soule, and that which may move the wanton most, a sinne against his owne body.

Doest thou then love thy self? abstaine from fornication, for it is rottenneffe to the bones: Doest thou love thy soule? abstaine from fornication, for it is dishonest: Doest thou love thy credit? abstaine from fornication, for it is diu nephable: this heaste is an infernall fire, whose fuel is h fulkess of bread, and abundance of idleneffe; i will communicate the sparkling, k famifie the smoke, pollutionas, end 1 hell. See before 9. Commandement, and after Gospel Dom. 15. posh Trinit.

m Ty posceps ad mortis iter, tu ianna lethi, Corpora commaculas, animas in mortis morsis.

That no man oppresse and defraud his brother in bargaining! a Some considering what went before, and what after; hanc concludit this of adulterie, that no man defraud his brother in bargaining with his wife for this businesse, and the words (as a Theophylact and Cangi fil think) may beare this sense; forasmuch as adulterers, if they be great men, oppresse violently their brethren, as David his servant.
Dee Gofpel, therebj hauc ymii T and 6. I reuealed 'forfo laini. birds and for the banoyles, hc much for cast

For this is the will of God even your holiness. To wit, his revealed will, voluntas sancti, manifested in his word, which is holy, commanding as well in the Gospel, as in the Law, that we be holy as he is holy. God the Father at the first created us according to his own likeness, Gen. 1:26 that is, righteous and true holiness, Ephes. 4:24. When this image was defaced, it pleased God the Son to restore it again, creating us a-new to good works, Ephes. 2:10. And that we may now possesse our vessels in honour and holiness, he holy Ghoat is given unto us b helping our infirmities, and teaching us how to servc God in holinesse and rightcounses all the dayes of our life: sanctification then is the will of God the Father, Sonne, and holy Ghost.

It is Gods absolute command, that the very fumme of all his strict lawes; but to winne further obedience, Paul with a more gratious terme, will, infuluating that every child should bee most ready to doe the will of his father: and therefore we must first learn what is his acceptable will, and then endeavour that it may be done in earth as it is in heauen: for none shall enter into Gods kingdom, but such as doe Gods will, Matth. 7:21.

If all our time that remaisth in the flesh, ought to be spent, not after the lust of men, but after the will of God; much more his holy day, when we meet in his holy Temple, to call upon his holy Name, to be made partakers of his holy Sacraments and holy word. Holy things are for holy persons; a pearle must not be cast before swine, nor which is sanctified given to dogs.

As God enioyneth holinesse by the word written, so likewise by the word preached, according to that which is written, verf. 2. Tell know what commandments we gave you by the Lord lefus. For I have received of the Lord, that which I have delivered unto you. Tell have received of us how ye ought to walk, verf. 1. Tell know what commandments we gave you, verf. 2. We have told you before time, and testified, verf. 6. Albeit the Thessalonians abounded in faith and knowledge, yet Paul thinketh it not vifit to repeat the same lessons againe and againe: So likewise S. Peter, I will not be negligett to put you alwaies in remembrance of these things, though that ye have knowledge, and be established in the present truth. And fo Bishop Latimer in his ultimum vale to the Court, protested openly, that if he should lay nothing else three or foure hours together but only the bare words of his text, beware of couetousnesse, beware of couetousnesse, his Sermon might be reputed wicketle, yet not needlesse. If all the world were paradise, the lower one might sow for all; or if he were like the land of the Alabamofes, he need but once to till in three yeares; or if it were so fertile as some fayd, under the Norterne pole, he might sow in the morning, and reape at evening. But since Adams fall the ground is full of thornes, Gen. 3. and some seed vvisually falleth among thornes, Matth. 13. and much graine is cast upon the high way, which is either trampled away by the vilgar tract of the world, or washed away by the common flame of the time, or else follen away by the birds.
birds of the ayre, that is, as Christ expounds himselfe, by Satan the prince of the ayre: it is therefore commendable for the speaker, and profitable for the hearer, that the same thing bee preached and preffed often: I say, that the same seed bee sowne in seafon, and out of seafon; 2 Tim. 4. verf. 2.

And in truth all our sermons are nothing else, but rehearfsal of that old Spittle Sermon, (as it were) preached by God himselfe to decayed Adam and Eve, Gen. 3. 15. For first, all that is sayd by Christ and his blessed Apostles in the New Testament, is summarily nothing else, but a repetition and explanation of that one prophecie, 

Simon mulieris coniuratus capit serpentis.

The primitive Fathers, who flourished as yet while the blood of Christ was warme, Ignatius, Areopagita, Clement, Polyarchus, and other, were discipes vno Christ his discipes, as Irenæus writes, lib. 3. cap. 3.

After these succeeded other Doctors as the salt of the earth and light of the world, whereof some confirmed the Scripture literally, as Hierome, other allegorically, as Origen; other morally, as Gregorius the great; other pathetically, as Chrysostome; other dogmatically, as Augustine; all of them (as worthy Melatbon is bold to deliver) in the maine articles of religion apoplecticly.

Then in another ranke marched immediately the Schoole Authors, whose crotchets are nothing els but a defvant upon the plaine song of the Fathers: and therefore Peter Lombard, their grand Captaine is titled Magister Sententiarum the compiler of the Fathers axioms; and Thomas is termed by Tritenhemius, alter Augustinii; and it is an usuall adage in the Schoole, that the soule of Augustine was Pythagorically transfused into the compiler of the Fathers axioms; as Zeno sayd, Rhetorike is like the open, and Logiecke like the shut door; as A Galicetti Mari- tians sayd, Hebrew is Chalde augmented, and Chalde Hebrew curtained. And as one said, galloping is nothing else but a leitche amble, and an amble nothing else but a soft gallop: So the Father is a large Schooleman, and the Schooleman a short Father: the one doth flie out, and as it were gallop in the large fieldes of Common places, the other as it were amble in the first termes of argument; the one so plaine as the palme, the other so knottie as the fit.

As y Augustine wrote of his bastard Adeodatus: Ego iulipuro præcèr deliciu nihil habebam: so the Schoolemen may confesse of their Treatises (which are their children, as S Synesius called his Orations) that there is nothing in them of their owne, but only that which is bad, all the good stuffe is the Fathers (if I may so speake) but the curious shipping and pincking is their owne. I might here mention the scribbling Frier, a midling Diuine betweene a Father and a Schooleman, ape to both: but as some imitated Pompey the Great in scratching his head with one finger; and as some Philip Melatbon in his hammering speech, and other Sir Thomas Moore in wearing his gowne on one shoulder; even to the Frier, as an horse-leech, did onely sucke the corrupt blood out of the Schoole veine, and spider-like, gather poynon out of the Fathers sweet flowers.

To come neerer home: Vindicatories in this laftage, be nothing else but the old Schooles new plaiftered, and our Diunitie profefors are reformed Catalo- likes, as Zunens is termed usuallly the refined Thomist; Melatbon the pennisive Schooleman; Luther, I think, may challenge the file of our countryman Bacon, a Doctor resolutus; and the Jesuite is a moth-eaten Schooleman in a new print and faire cover: the difference betweene them is onely this, as Bonamius once wittily; the Schooleman is philosophicall in his theologie, whereas the Jesuite is theologicall in his philosophicke: but in the maine matters, as one fayd of cinnamon,

that it is bread upon bread; fo Ludovicus Molina, Gregorius de Valentia, Franciscus Suarez, and other of the Jesuiticall Order in their Explications, Commentaries, and disputations vpon Aquinas, are nothing else as it were but Thomas vpon Thomas.

Thus in all ages (as you see) the whole course of Diunitie is nothing else but a rehearfsal of one Sermon onely, the seed of the woman, &c. and therefore Paul had usefull to repeat the same doctrine to the Thefalonians here, see have received.
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received of us how to make, &c. ye know what commandments, &c. as we have told you before, &c.

Here therefore that despiseth, despiseth not man but God. This argument is a conclusion of the former reasons, enforcing them all. It is not I Paul that exhort you, but Christ, and Christ is not only man, but also God; he that wills fantification is God, he that is an expert of fornication and couetousness is God, he that calls vnto this holiness is God; he therefore that despiseth our admonitions in this case, despiseth not man, but God, God the Father, who created us in holiness, God the Sonne, who remeued vs vnto holiness, God the Holy Ghoft, proceeding from the Father and the Sonne, to keepe vs in true holiness.

It is a great finne to despise man, Ealy 33. 1. Quis spermis non spes spenneris? a greater finne to despise the messengeres of God; Hee that despiseth you, faith & Christ, despiseth me: but it is the greatest finne to despise God himselfe; for his they spoiled not, which refuse him that spake on earth, how shall we escape, if we turne away from him, that speaketh from heauen? I will honour them, faith the Lord, that honoure me, but they that despise me, shall be despised: If one man trespasseth another, the judge shall judge it; but if a man offend God, who shall plead for him? all his aduersaries shall be destroyed, and out of heauen shall hee thunder upon them; as Paul in this text, he is an auenger of such things. If God then despise those who neglect him, all the rest of their time shall be spent, in heaping vp wrath against the day of wrath.

But how doth our Apostle preue this proposition, ex that despiseth, despiseth not man but God? for he, faith he, God hath sent his holy Spirit among you.] There be two readings of these words, vcinun, and vcinus; if wee translate with the vulgar Latine, Marlorat. Beza, God hath given vs his holy Spirit, then Pauls argument is framed thus: he that despiseth vs, despiseth not man, but God; for we write not of our owne authority, but as inspired by the blessed Spirit, which is God. If we read with the best Copies, among you then Paul enlargeth after this fort, God hath sent his holy Spirit among you for this end, that you may discern the finning and be his will. His Spirit is our helper, Rom. 2. 26. our comforter, Ioh. 14. 16. our teacher, 1. Epistle of Joh. 2. 27 and therefore quench not the Spirit: no man can extinguish the Spirit, & but the wicked endeavoure to starue as they can, to put it out, and so they be fayd to quench the Spirit, as to crucifie Christ againe, not actually but intentionally. Or as another expound that text, the wicked are fayd to quench the Spirit, in that they quench the gifts of the Spirit; a metaphor taken from fire, which is put out either by calling on water, or taking away the wood; and so quench the ferrer of Gods holy Spirit with our dyrtie sinne, fornication and avarice; the body is the foules house, the foules house; fornication pollutes the bodie; couetousness, which make vs dote on the worlds mucke, defileth the foule; this puddle then must needs extinguish Gods holy fire within vs. Again, we lefien this heat by taking the fuel away, neglecting good motions, and the means to cherish these motions; hearing of the saied word, receiuing of the blessed Sacraments, heartie prayer, holy denotion, are the bellowes to blow the coles and increase the sparkes of Gods heavenly graces: bee therefore that flops his cares and hardens his heart, when the Preachers exhort by the Lord iesus, he that regardeth little the word and will of God commanding sanctification, he that will not possesse his self in honoure and holiness, he that oppresseth or desastrueth his brother in bargaining, what doth he but quench the Spirit, despising not man but God, a befreech God, a God that rather wills then commands, a God that calls vnto holiness, an auenger of God, a God that dwells (as it were like an inmate) with him, a God that with all meanes for his good in this life, that he may increase more and more; for his glory in the next, that he may rest upon his holy hill for evermore.

Whereas it is objected, if the blessed Spirit dwell with vs, and preach in our hearts, what need we read the Scriptures, and heare so many sermons and ex-
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Isaiah 58:9-11

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The wicked in grievous his Spirit lieth the Spirit, and then the foul feuend posseffeth them, and makes them worke all vncleanefell even with vniclustie, Ephes. 4. 19.

Seneca diuiniter, Sacer intra nos spiritus sedet, hic prout à nobis tràfìlatu est, ita nos ipse tràfìtis; the blessed Spirit is wont to dwell among you, but if any man entertaine not the Holy Ghost as a holy guest, Almighty God will take his Spirit from him, and that vncleane Spirit taking vnto him leuen other worfe than himselfe will enter in and dwell there, and the end of that man is worfe than the beginning, Matth. 11. 45. For it is impossible that they which were once lightened, and baneasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come; if they fall away should be renewed againe by repentance; seeing they crucifie againe to themselves the Sonne of God, and make a mock of him. An hard saying to understand, moit hard to vndergoe.

And this (as the Schoole speakes) is pana damnii, the want of good in the reprobate, who despise Gods holy Spirit within them, after which enueth alwaies panas hennis, in this life temporall punishment, in the next, eternally; in this world & God rained vpon filthy Sodome and Gomorhra fire and brimstone; gehemnum morte & colo, faith Salluianus, hee fent hell out of heauen to consume those people for their uncleanesse; hee caueth Phineas also to slay Zimni and Cuibi in the very act of incontinence; hee suffered a filie Seamiller with her
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Whereas to thrift Thorow Walter a popish Bishop of Hereford, that would have forced her to folly.

The proverbe is true, that the best end is such as shall continue still in these foule finnes is pox and penury.

Nuda Oenni pilla est, nudi pinguntur amores;
Nam quis nuda captis, nudos annatat opertis.

Now for oppression and defrauding our brethren in bargaining, it is very remarkable, that God in all the New Testament is called but once the Lord of Hofts, and that is an auenger of these finnes. Behold, the hire of the labourers, which have reaped your fields (which is of you kept back by fraud) crieth, and the cries of them that have reaped, are erupted into the ears of the Lord of hofs. Againe notes in his Commentaries upon this text of S. James, that there be but foure kinds of crying finnes mentioned in all the Scriptures, according to that old ditichon:

Clamitatis in calumnum vex jagniuitis & sodomorum,
Vox pannis oppressorum, mercies retenta laborum.

Three of these foure are crying against the couetous wretch, as being an open oppressor, a lecret defrauder, both open and secret murtherer; for when his poor brother shall flarea for want of food and clothes is he not accustome to his death, if not principall? and therefore the clamors of many poore eborder in the dungeon, of many poore labourers in the field, of many poore neighbours crying and dying in the streets, enter into the ears of the Lord, who being Lord of hofs, hath innumerable seouldiers ever ready to fight against them that fight against him and his; and so wee read that an holt of Frogs diercempt op-pressing Pharaoh, that an holt of Lice denuoued cruel Herod, that an holt of Rats cat vp couetous Hanno; but the Magiftrates are Gods especiall lieutenants in this battle, and therefore by Gods appointment lehm King of Israel brake Jefabels neck, for taking away Naboth his life, that Abrah his husband might enjoy his vineyard, 1. King. 21. and Catellus a British King hanged vp all oppr. flos of the poore therein for example; King Edward, commonly called good King Edward banisheth them all his land. And albeit sometime the great theeces hang vp the little thoses, as Dagones unhappily, yet God at his generafl alize will auenge these things, when as bee shall lay to such as omitted only the works of mercy, much more to such as have committed acts of crueltie depart from me ye cursed into everlasting fire, prepared for the devil and his Angels. What then shall the muck-worme game by purchasing an earthly lordship, and loosing an heavenly kingdom? What shall the fornicators get, enduring an ocean of torture for a drop of pleafure? Momentumus, quid detecetiam; aeternum quod crater; O that men would forget the beginning, and only behold the end of these delights, and consider here with our Apostile, that God is an auenger of such things.

It is written of Lyfmachius, that hauing his Citie besieged, and himselfe together with his whole armie being in extreme danger of perishing by thirst, in exchange of a cup of cold water, he delivered vp the keys of his Citie to his enemie, which cold comfort he had no sooner tasted, but his tongue was rayed the griefe of his heart, saying, O that in lieu of so momentane a pleafure, I should be made of a Soueraigne, a feruant of a King a captaine! O that euer finner would apply this, and meditate with Hierome, Benedictus voluptas fornicatorum, & perpetuas penna fornicatoris.

God hath not called us unto uncleanness, but unto holinesse] Every man must continue in that calling, whereunto he is called, and therefore seeing we are called to be saints, and have escaped from the filthinesse of the world, through the knowledge of the Lord, and of the Saviour Jesus Christ, we may not with the few returne to the mire, nor with the Dog to the vomit, and therefore let vs pray with the Church: Almighty God which dost see that we have no power of our selves to helpe our selves; keep vs both outwardly in body, & inwardly in soule that we may be defended from all adversitie, which may happen to the body, and from all euill thoughts which may assault and hart the soule, through Jesus Christ, &c.
I

The Gospell. MAT TH. 15. 21.

Jesus went thence and departed into the coasts of Tyre and Sidon: and behold a woman of Canaan, &c.

In this one Gospell workes of Christ, justice. I

obterne two great virtues of a Christian, faith.

All the waies of God are mercy and truth: the two pillers of his kingdom are justice in punishing, and mercifullnesse in giving grace, forgiving sinne. Christ here shewed his justice in delivering the most ingratefull leves, and comming from Tyrus and Sydon, countries of the Gentiles; and this should terrifie vs, in that our vnthankfullnesse hath waryly deterued, that Christ should depart from our coasts into some new found land, taking his word from vs, and bestowing it vpon a people, that will bring forth better fruit thereof.

Christ's mercy doth appeare, first, generally toward all the Gentiles, in making them his people who were no people, a favour in other ages vnknowne vnto the fones of men, as it is now revealed vnto his holy Apostles and Preachers by the Spirit, that the Gentiles also should bee inheritors, and of the same body, and partaker of Gods promfes in Christ by the Gospell; more particularly toward this Cananite woman, in hearing her prayers, and helping her child: and this may coft vs, in that the lord over all, is rich vnto all them that call vpon him.

The two chiefe virtues of a Christian are faith and love, both are most eminent in this woman: her faith is such as that our Evangelift reports it with an Ecce, behold, a woman of Canaan; it is straunge that a woman, and that not a Jew, but a Gentile, and among all the Gentiles of the most accursed and wicked nation a Cananite, should have such a measure of faith, as to conquer not only the world, but also the Lord of the world: for, whereas it was shewed in the Gospell appointed for the last Sunday, that Christ in a duell overcame the devill: it is layd in the Gospell for this Sunday, that a silec woman overcame Christ, not by force, but by faith.

Hauue mercy on mee, O Lord, thon Sonne of David.] These words intimate Christ's office, natures and person; hauue mercy, shewes his office, for he came to preach good tidings vnto the poore to binde vp the broken hearted, to comfort all that mourne, to visit and redeem his people: the word of Lord, his divine nature: Sonne of David, his humane: both together, one Christ, not by confusion of substance, but by vniety of person: this preamble then insinueth his faith to be bond, in that she went not for help to Baalszebub, nor to witches: nor to Christ's Apostles; as the father of the lunaticke child, Mat. 17. 16 but she came and cried vnto the Meffias himselfe, believing that he was able to help, because the Lord; and willing, because the Sonne of David. See before Gospell Sunday after Christmass.

Her faith appeares also to be commendation of Christ great by the same time. Parol: O woman great is thy faith.

The principall fruits of her faith here mentioned are worshipping and praying, and that is common ded in foure respects, as being.

1. Discreet.
2. Feruent.
3. Humble.

Her devotion was discreet in regard of matter and manner. For matter; in praying for that one which was most fit for her to beg, and Christ to give, to wit, mercie, misereve; this is her totall summe, Mercy good Lord, Lord helpe.
The Philosopher said truly, that a wife maneuer begins at the end; and therefore this woman was very wise to begin her prayer with that which is the end of all our praying, Haue mercy on me, good Lord. Christ is faithful and cannot deny himselfe, faith Paul, the which text is wittily glossed, if we desire worldly wealth, he may deny, for that is not himselfe; if we desire reuenge he may deny, for that is not himselfe; if we desire preferment, he may deny, for that is not himselfe; but if we desire mercy, then he cannot deny, for that is himselfe. Deus meus misericordiam, thou O God art my refuge and my mercy, the father of mercies, and therefore cannot deny himselfe. Lord I doe not allege my merit, but expect and only respect thy mercy.

Again, she was discreet for the manner, ving not so much babling of the mouth as devotion of the minde; her petition was a very briefe, containing a choice in matter in a little current of speech, haue mercy on me, Lord helpe me. Lexvngus enjoyned the people to offer little sacrifies unto their gods: for, faith he, they respect more the inward affection then the outward action; a rule which our master Christ hath given vs in the sixt of Math. when ye pray, ofe not much babling; a word is enough to the wise, much then enough to a friend. Almighty God is wisedome it selfe, knowing our need, mercy it selfe, and heares the very groanes of his servants, albeit he be not expressed and vnterted distinctly; this woman therefore dealt discreetly considering the person of Christ, and shortciste of time, and incommencement of place, to begge in a few words, haue mercy on me.

2. Her praying was earnest and fervent; it is said in the text twice, that shee cried, and this cry was not so much the lifting vp of her voyce, as of her heart; of which kinde of cry, God vayd vnto Moses, Exod. 14. 15. Wherefore criest thou vnto me? So David in his Psalmes often, I cried vnto the Lord, and called vp on him with my whole heart. So Paul I will pray with the spirit, I will pray with understanding also. See before Magnificat.

3. She was humble in her devotion, holding this opinion, that wee cannot attribute too much vnto God, nor too little vnto our selves: and therefore though Christ called her dogge, shee called him Lord, extolling him who did exteminate her, and to Christ regarding the lowlinesse of his handmaid, calls her no more dogge, but woman and whereas at the first he did answere nothing, at the last he granted every thing that shee desired: O woman, he is vnto thee even as thou wilt.

4. She was content in her fare, not discouraged either with Christs denial or delay, but continually followed him and his, vntill her felle was heard, and her daughter healed. Christ for the greater manifestation of his faith and patience, made three great stops in granting her request. First, hee doth neglect her, answering not a word, ver. 23. Then deny her, ver. 24. I am not sent but to the lost of Israel. Thirdly reproch her, as shee might haply confound him, it is not meet to take the childrens bread, and cast it to dogs. And yet her faith was so strong, that shee takes a good hint by Christs worst word, and entangles him as it were in his owne saying, truth Lord, I am a dogge, and therefore I will doe like a dogge, never depart from my masters heales, vntill I am rewarded. A spanell will quaff, when hee doth eie game; neither can I hold my peace, when I see such advantage the dogge will srowe, and take the loose which he can liche with his tongue, give me leue to speake then, O Lord; I am no few and therefore because no child, I looke for no bread, but yet as a dogge I may well expect crumbs from my masters table; albeit your greatest miracles and mercies are for the fewes, your own countreymen and peculier people, yet you may well after a little miracle, cast out one deuil, shew a small fauour to me who am a Canaanite, I crave not a loafe, I begge only fragments, one crume, one dram of thy mercy, Lord helpe me.

It is well observed, that Satan assaills our faith and hope with these two suggestions especially: first, that in regard of our manifold sines and iniquities, we bee most unworthy to receive any fauour from God; secondly, that
howsoever wee serve God in holinesse and righteousnesse all the daies of our life, yet happily wee doe not belong to the number of Gods elect: hee doth passe by many notable men, as Augustus, Cato, Socrates; and elects Magdalen an harlot, Matthew a Publician, Zachaus an opprressor, yea the thief vpon the crosse. This woman is assaulted here with these two temptations: in that Christ at the first answered nothing, and after compared her to a dogge; the might imagine that hee was no way worthy to recieve comfort. Secondly, the might fear that she did not appertaine to God's election; because the Saviour of the world sayd, I am not sent but to the lost sheepe of Israel, and yet her faith is so great that the more she feeles her owne miserie, the more she feeles after Christ's mercie: so we must say with Paul, if at any time we fall into the like temptation, where sinne aboundeth, there grace aboundeth much more; for our sins in regard of themselves are finite, but the grace of God is infinite: rob not then God of his glory, make not his goodnesse leffe then thy wickednesse; howsoever thou be not so faithfull as Abraham, so patient as Job, so penitent as David, yet cease not to crye with this woman, O Lord thou Sonne of David have mercy on me.

If the common enemie shall besiege the cistle of our comfort with that other suggestion, as that the number of Gods elect children is small, some few lost sheepe of Israel, a little flocke; then answer with this woman here, that the crummes of Gods mercy belong to the Gentiles as well as to the Iewes; and with Paul, that all benefactors are Israelites: and with Augustine, that all faithfull hearthen are more Israel then Israel it selfe; that the promises of God touching our salvation are generall, as Rom. 10. 12. He that is Lord over all, is rich unto all. And Matth. 11. 28. Come vnto me all ye that are weary laden, and I will ease you; at least indefinite, not excluding any particular man; 1 For God so loved the world, that he gave his only begotten Sonne, that whom soever belieth in him should not perish, but have life everlasting. But I beleue and call vpon him: ergo, I am included in the generalitie, not excluded elsewhere through any particularity.

For albeit my name be not written in the covenant of grace particularly, yet grace is offered to me particularly, first in Baptisme, then in the Lords Supper, often in hearing of Gods holy word, so that except by doubting I cut of my selfe, I am sure to be concluded in Gods general pardon; I may not curiously search into his secret counsell, but I know this to be his revealed will, and therefore my heart is surely set, so long as I have any being; to call vpon him and cry after him, as the woman of Canaan, have mercy on me, O Lord, thou Sonne of David. Now the praefectes of holy men and women are as it were Commandaries upon the Commandements of God, and many of them are recorded in sacred historie for our instruction and example, that being compacted about with so great a cloud of wittnesse, we might cast away every thing that preteth downe and the sinne that hangeth so fast on, and to runne with patience the race that is set before us.

And surely the Church hath allotted this historie for this time, because religious falling confits in heartie prayer and vnflaimed humiliation for our sinne. This Sunday was called heretofore Dominica remissiere; let vs therefore remember and learne by this good woman, how to be devout all the Lent, all the yeere, praying discreetly, frequented, humbly, constantly, neuer leaving Christ vn-till he beleeve vs, vn-till some crummes of mercy fall from his table.

His Disciples came and besought him.] a As the snow which falls vpon the mountaine being dissolved into water by the beames of the Sunne, and descending vpon the valley, maketh it to glie her increase, but being deprived of the Sunnes heat, remaines congealed and unprofitable; so such as are in high places, as it were mountaines, in Court and Country, vpon whom the favoure of God and the King shine not, ought not to be frozen in charity, but to have the bowels of piety and pity meliorate for the good of their inferior brethren. I will not here dispute whether the Disciples out of love besought Christ, or only, for her impatient,
Again, the Roman Church hath canonized many for Saints, who can bee no better then delts; as Alexander the third reprehended some for giving the honour of a Martyr to one that died drunkne; and as Bellarme confeth out of Sulpitius, the people did long time decently celebrate one for a Martyr, who was a thecie, and after appeare and told them that he was dead. So the Papists adore Papius a Millenarian heretike: S. Becker a traitour, S. Saunders an open rebel, and others, who were neither Saints in heaven, nor men on earth, as S. Christopher, S. George, S. Catherine, Quiriacus, and that which often makes me merry, Father Parsons, whom Ribadeneira calls a perpetuall Martyr all his life, must be worshipped euery of the secular Priests, as a Saint after his death.

See Gogsell, Dom. 5, after Eatler.

O woman, great is thy faith. O is an Interiect on marvellous; but it is awonder how Christ, who knows all things, shoud wonder at any thing, how hee that gave this faith unto this woman, should admire this faith in this woman. Anster is made by vs one, that Christ did wonder not as God, but as man, in which respect his experimental knowledge was increas'd. But I thinke with other Expositors, that Christ is sayd here to wonder, as God elsewhere, to be compassionate and angry; non sedundum effeellum, sed secundum effellum (as the Schoole speaks) not that there is any such perturbation in God as wrath and anger, but that in punishing he doth behave him selfe like one that is angrie; so Christ did wonder in hisw, to make vs wonder indeed, that hee might hereby stirre vs vp highly, to commend and inuocate the great faith of this woman; as Augustine pithily, Non sunt bona perturbationes divinii decenii magis; These words, O woman, great is thy faith, are not signes of an ignorant minde, but of a skilful matter; her faith did not alonish him, but adonish him vs one; for whose learning they were first spoken, and after written.

And it is worth our further observation, that Christ did not wonder at the faith of any lyn, but at the faith of the Gentiles one, not to the faith of the Centurion, Matt. 8, and at the faith of this woman in this place; the reason hereof is plain, because the Gentiles in old time were strangers from the company of promisse, without hope, without God in the world. That all people therefore should be Gods people, is the doing of the Lord, and it ought to bee wonderfull in our eyes; our Saviour here did wonder a little, that woe might wonder much, acknowledging and magnifying his mercy toward vs.

Woman] After it was once maniested, that there was no longer an Infidell, but a Believer, Christ calleth no more dogge, but woman. Hence we may learn to confirme men, not as they have beeen, but as they are; when new vertues arisse in the place of old vices, highly to commend them in our lifetimes, as Christ here this woman, O woman, great is thy faith.

It is an impossibility to put the very life of religion into the hearts of women, to see that every little dutie of theirs is so well accepted of God, and remember'd in his books; as the little kindness of Rabab in entertaining the spies of Israell; the little meal which the widow of Sarepta spent uppon Elia; the little chamber which the Shunamite provided for Elisa; the little mite which the widdow caliue the treasurer; Mary's box of ointment, the diligence of Martha, the faith of this woman. And therefore let not them complainte too much of their weaknesse, nor other condemne too much their wickednesse; let them not complainte, either of nature, or grace; not of nature, for as the Martyr Itulista sayd exhorting women to confinunce, they be made of the same matter with men, not only flesh of the flesh, which is weake, but also bone of the bone, which is strong;
strong; not of grace, 

for in Christ Jesus there is neither male nor female; though women in regard of their sex be weaker, yet they be strong in the Lord, and in the power of his might, able to do all things through the help of Christ: so we read that Esther was renowned for her zeal, Judith for her valor, the Queen of Saba for her widowed, Rebecca for her discreet carriage, Sarah for her obediency, Rachel for her amiableness, and here this woman is a map of patience and mirror of faith, O woman great is thy faith.

Great] In comparison, as the Disciples faith is elsewhere called little; the Disciples faith was little, considering their great matter; and this woman's faith was great, considering her little means of infliction. A little faith, so little as a graine of mustard, and that implicit, confused, and infolded, is sufficient for some men at some time, to wit, in the beginning of their conversion, and in the hour of some grievous temptation; but where God doth give greater means he looks for a greater measure; when he bestoweth a greater portion of grace, there doth he expect a greater proportion of goodness. Little faith in this vantage, he woman was great; it was well for her that she was a swan in beleef, but in this great Sunshine of the Gospel, it behoveth vs to be like Saul higher then other by the shoulders; it is required of vs assuredly, that we goe from virtue to vertue, and grow from faith to faith, &c.

Thy faith] Christ healed the child through the faith and invocation of the mother, thy great faith hath made thy daughter whole. Let no man doubt but that the prayer and faith of our common mother assieth much in catechizing and baptizing children. If the petition of a private mother was so forcible, then undoubtedly the devotion of the publick congregation shall prevail much more: and indeed this woman is a lively picture of the Church, resembling her tender care, besecching Christ daily to take pittance on her poor children grievously vexed with the devil and his angels.

Bee vs unto thee even as thou wilt.] In that she faith not, O woman goe thy way thy daughter is well, or the devil is gone out of thy daughter, as S. Mark reports it, but further, O woman be it unto thee even as thou wilt, observe the power of faith and gratioufness of Christ; the power of faith in that all things are possible to him that believeth; and the rich mercy of Christ, who is so good as his word, yet a better then his promise: for whereas he faid, take and see shall have this woman asking in faith had more then she did ask; for whereas her suit was for one thing, namely that her child might be made whole, Christ granted her more be it unto thee even as thou wilt. See Gospel, Dom. 19, post Trinit.

Hitherto concerning the faith of this woman. Her loute doth appear, in staying Miserere mei, not me, reputed her child misfortune her owne misfere, hale mercy on me in healing my daughter. It is say truly that necessity makes a man pray for himselfe, but charity for another; and in charity the rule is good, the wiser the dearer: and therefore seeing our children next unto our felues, and our wines our other felues, are nearest unto us, it is good reason we should with them all good, especially that they may be dispatised of the Deuill.

Deuiji, tot habet demonia quot crimina; so many fines are so many friends in every man; and some devils cannot be call out but by fasting and prayer. It is our duty to confine the spirit of uncleanness, and other foule friends out of our children in their young yeers; if thou have some unfruit them, and hold their necks from their youth. Albeit this Canaanite did suffer patiently whatsoever Christ and his Disciples either said or did in reproving her nation, and repelling her suit, yet shee could not endure this one thing, that a devil at her owne house should poffeze her owne child; make the parts and passions of her speech, O Lord thou Sonne of David have mercy, &c. for my daughter is piteously vexed with a devil; it is not a feruent, but a daughter; and not anothers childe, but my daughter; and shee is not only troubled, but vexed; and that not a little, but piteously; not with a common euill, but euill with a very devill. See Gospel, Dom. 1, post Epiphan.
The Epistle. Ephes. 5. 1.

Becoye followers of God, as deare children, &c.

The first words of this chapter agree with the last words of the former, as a conclusion to the precedent exhortation; "Be courteous one to another and tender-hearted, forgiving one another, even as God for Christ's sake forgave you: be ye therefore followers of God, in guing, in forgiving, walk in love, even as Christ hath loved us, &c.

1. Whom we must imitate, be ye followers of God.

In which observe foure points especially:

2. Wherefore, because ye are children, and deare children.

3. Wherein, in love.

4. How, even as Christ hath loved us, and given himself for us, &c.

Where note, Efficium, an effect, an offering and a sacrifice of a sweete favour to God.

God is the first and truest exemplar, and therefore to be followed first of all and most of all: *Yee shall be holy, because I am holy;* be you perfect, as your Father in heaven is perfect; *Be ye mercifull, as your Father in heaven is mercifull;* See Epift. Dom. 1, post Epiph. and Golspell, Dom. 4, post Trinit.

Action, for it is not enough highly to commend and admire the pattern we propound for imitation, except we follow it indeed.

In imitation two things are principally required:

Affection, following with a desire to follow, for it is not enough to forgive, because we cannot opportunely revenge; this is not to follow God in love, for he can as he lift crush sinners in pieces as a potters vessell, but we must forgive with a minde to forgive, with a tender heart even as God for Christ's sake forgiveth us.

As deare children] Imiration doth become two sorts of men especially, schollers and children; schollers, Joh. 12. 12. Yee call me master and Lord, and herein yee say well: if then I your Lord and Master have washed your feet, yee ought also to wash one another's feet; for I have given you an example, that yee should doe even as I have done to you. Children, Mar. 5. 44. love your enemies, and biefe them that curse you, that yee may be the children of your Father in Heauen. If it be comely and commendable for natural children, much more for adoptive by grace, to follow the manners and examples of their most mercifull Father, as being not onely children, but deare children. ¶ Chari proper imaginem creatiionis, charioresproper similitudinem regenerationis, charissimi proper similitudinem glorificationis.

The word in Lewis, signifies not onely dilectum, but diligitalem, one that induceth another to love him: here then is another argument included; the more we follow God, the more God louer vs, even the nearer the deare: if yee draw neere to God, faith & times, yee will draw neere to you; be ye therefore followers of God as children, as deare children, especially because most deare when yee most imitate.

*And walke in love.*] We must imitate Christ not in miracles, but in morals, in his love principally, for that is aboue all his works; hee doth not say, talk of love, but walke in love, the whole course of our living must be loving; all that we doe, that we say, must begin, continue, and end in love: when we runne courses without it, every hep is out of the way to God, for God is love; this our love must not be dissembling, but dilectio vera, faith §. John, dilectio merata, faith Martin Luther, an heary plaine working love.

Footnotes:
1. Zanchius in loc.
2. Corran, in loc.
3. Luke 11. 44
4. Mark 5. 42.
7. Psalm 2. 9.
8. Sarcerius in loc.
9. Theophylact, in loc.
10. Corran in loc.
11. Cap. 4. 8.
12. ¶ race. 3. 18
13. polit. matur. in loc.
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It is well observed, that here doth not imply an equality, but a qualitative, we must love one another as Christ loved us, as for the manner, not for the measure; the love of Christ paffeth all knowledge; God so loved the world, that he gave his only begotten Sonne, so much as no tongue can tell, or heart conceive how much, as being infinite for greatness and goodness; on the contrary, man's love is inconstant, weak, mixed with selfish-love, yet we must imitate God as dear children: a little child, though he cannot tread in the footsteps of his father, yet he may walk in the path after his father, as Virgil wrote of Aeneas following Aeneas:


In like sort we must follow God, albeit we cannot out-take him in goodness, we must walk in love, even as Christ loved us, howsoever we cannot let go great paces as he, for he made for our sake, but one stride from the clouds into the cradle, and but another from the cross to the crown; to come from the bosom of his Father into the womb of his mother, was a wonderful stride; so was his ascending from hell to heaven, a very great stride: wee cannot then love other as much as Christ loved us; and yet we must walk in love, run so fast and stride so farre as we can; for if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

When a man is delivered from some dangerous and desperate sickness, he will ever love the very name of the medicine; by Christ's love men are cured of all their aires, of all their sines, and therefore let us honour this falsce, let us apply this vnto other, which hath done so much good vnto our felues, albeit we cannot imitate fully, yet let vs emulate Christ in his love.

Not, but that Christ loued vs now, for hee faith, I have loued thee with an euerlafting love; but our Apostle speaks in this sort, to dignifh his love, wherewith he loueth vs now, from that wherewith he loued vs, even while we were his enemies, as he dispuites in the fifth to the Romans, For, when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life.

That is, all vs, as Demus nulla persona est acceptio, qui seipsum excipit sepsipsem decipit. in this one word is infold a double reason, exciting vs to mutual love. 1. He that inoineth vs to love, loued vs all first; this is my commandment, that ye love one another, as I have loued you, dilecti dilegimus. 2. Christ loueth all those whom he will he loueth to love, dilecti ergo dilegimus, it is meet we should love them heartily, whom God fauoureth highly.

Who gave himselfe for us? Every word amplifieth his exceeding love, first, who, Christ, God and man, very God of very God, in whom are hidden all the treasures of wisdom and knowledge, the Lord of Lords, his name, the highest, he it was that loued vs, and so loued vs, as that he gave himselfe for us.

It is said elsewhere, God spared not his owne Sonne, but gave him for vs all to death: how then is it true, that Christ gave himselfe to us? Our Saviour anfwered in the fifth of S. John, verf. 19. Whatsoever the Father doth, the same thing also doth the Sonne, God in his eternall love decreed to give his owne Sonne for vs, and his Sonne became obedient vnto the death, even the death of the crifte.

In the beginning of the book it is written of me, that I should do thy will, and loe I come to do thy will, as Paul applieth this vnto Christ, Heb. 10. 7. The Sonne then of God the Father doth not extenuate, but amplifieth the riches of Christ's mercy, who gave himselfe for vs.

This word doth also magnifie Christ's love much, hee was not compelled to dye, but freely gave himselfe: I lay downe my life, faith he, no man taketh it from me, I lay it downe of my selfe, Pater tradidit filium, & Christus sum Corpus, & Iudae Dominum sumus; the Father gave the Sonne; the Sonne gave himselfe, Iudas betrayed him, and the Jewses crucified him; in one and the same tradition (as Augustine notably) God is to be magnifieth, and man condemned, Quia in re una quanam fecerunt, causa non uno quanam fecerunt; because God and Christ did
that out of love, which Iudas and the leues out of malice. Chrift gaine himselfe: that affection is therefore damnable, that he was a coward in fearing the natural death of the body, a distracted wretch, in suffering the spiritual death of the soule, a brand of hell in enduring for a time the infernal death both of body and soule; for he did vndergo the first death manfully, and overcome the other triumphant. I know Chrift did naturally fear death, otherwise he should not have beene affected as an ordinary man: yet he willingly suffered, otherwise he should not have beene so well affected as an ordinary martyr. See Goip. Dom 10. p. 28.

Histifel] We are not redeemed with firuer and gold, all the riches of Craf- tus, of Solomon, or Midas, all the treasures of the new world, of the whole world cannot deliuer one poore soule, that will cost more, faith 2 Dauid, evry soule being more worth then a million of worlds; neither are we sau’d by the blood of bulls and beafts, all those legal sacrifices were but figures of this fac, dumb sheves of this tragedy; not by the merits of any meere man, for a mediator betweene God and man must participate both natures, our mortality, Gods immortality, 4 Ne in i DES BOMBIS similes longe effet a Deus, but in vitre, Deus similes longe effet ab hominibus; 5 apparuit igitur inter mortales pecatorum & immortalium, mortalis cum hominibus, inspirum cum Dvo.

Neither by the mediation of Saints, 7 for they cannot spare their oyle for our lamps, it is impossible that they should be the propitiation for our fin; for the propitiation for sinne knew no finne; but all the Saints of God (Mary not excepted) were bred in wickednesse and brought forth in iniquit, 8 receiving, not giving palmes; and therefore the Papists are blasphemous in their abolutions and prayers, abfoluing thus, 1 Passio Domini nostri Jesu Christi, merita beatiffima Virginis, & omnium Sanctorum festi in remissionem peccatorum; and 9 Bellarmine plainly; The foundation of the Indulgences is the Church treafure; the Church treafure consists of Chrifts passion, and the Saints sufferings; and 1 Ruperus speaking to the Virgin Mary, faith Ecco vittimus tuus meritis: and their whole Church doth pray, m Mariis mater gratiae, o Sancta virgo Dorothea, tuis instantia bene, cor in multis nouamus cern.

Neither did Almighty God send a glorious Angell to redeeme the world; for he behold, he found no stedfastnesse in his seruants, and layd folly upon his Angells, 11 heaven is not clear in his fight. Again, blessed Angells cannot fitly mediate betweene the mortall ofender. and immortall judge, because they be not touched with the feeling of our infirmities and therefore when a lother in heaven and earth failed, Chrift so loued vs, as that he gaine himselfe for us; all himselfe, his whole perfon, bodie and foule, Godhead and manhood, as God he faffied, as man he suffered, as God and man he sawed; although his Deity could not die, yet in regard of the personall union of the two natures in Chrift, God is said to have redeemed his Church with his owne bloud, Ag. 20. 28 and 1. Cor. 2. 8. they crucified the Lord of glory.

So that as the Schoole speakes out of Augustinian, totus Chriftus, albeit not totum Chrifti, was ginen for vs, all Chrift, for God and man is but one Chrift. 1 Solus homo non hoc quem praetere volentes.

Solis itemque Deus non hoc praetere velitabat.

If Chrift had beene man only, not God, he could not have done so much for vs; if onely God and not man, he would not have done so much for vs; all Chrift did die, but all of Chrift could not die; for his Godhead is impaffable; Chrift therefore suffered in the flesh; but if he could have suffered in all his soule fully was such, as that he would, for he faith, Efay 4. What could I have done any more to my vineyard, that I have not done villie?

Hereby haue we perceived ounce, that he laid downe his life for vs. 2 One will scarce die for a righteous man, but yet for a good man, it may bee that one dare die; but God seteth out his loue toward vs, seeing that while we were yet sinners, Chrift died for vs. 3 O quam supra dulce, quam immens maniibuentu,

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regeglorie pro deprecatis siffmo vermiculo, imo vermiculo crucisig? What an unspeakable kindness is it for the King of glory to die for a wretch, yea, for a worme and that not a loving worme, but for his enemie; for all men sufficiently, for every beleuere efficiently, who doth not only beleue that Christ so loved vs, as that he gave himselfe for vs in grosse; but more particularly with Paul, Gal. 2.20. Who hath loved me, and given himselfe for me,3 Read with great vehementie these words againe, and againe, and for me. Practice with thy selfe, that thou maist conceive and print this in thine heart, and apply it to thy selfe, not doubting but that thou art of the number of those to whom this me doth appertaine.

When I feele my selfe a sinner through Adam transgression, why should I not say, that I am made righteous through the righteousnesse of Christ, especially when I hearre that he loved me, and gave him selfe for me, euene for me the greatest sinner, and least saint: 4 Christo legi deoens viasiam vias, quia in viasiam ipsam posuit pro vivis tuas; & cruciat in amanos sustinuit, ne tui perpetuos sustinere; hic defici omnis linguae, nec sufficiat oculus vel ad tuendum tanta dignitatis arcum; non ergo eis donum quisquid sum, quisquid possum, nonne ita sibi fisci sed iei nulce ad solam gutam ad flumium, lapsi ad monera, grannum ad acerrum? resipiscit voluntas pendentis, &c. 5 ut nobis figurare in corde, quis totus pro nobis fixus in cimento.

An offering and a sacrifice. In the Law there were two forts of oblations unto God; one gratulatorie for the donation of gifts, another expiatorie for the con donation of sinnes; a peace-offering; and a sinne-offering; sicutque significhi, as Interpreters obferue, the firft kinde; dona the latter: in Christ then all sacrifices haue their end, giving him selfe for vs an offering and a sacrifice. The last character of the Hebrews alphabet was a plaine figure of Christes croffe, to signifie that Christ is the end of the law written in Hebrew. Some Rabbins affirme that in the fire confumming the sacrifices of the law, there did alwaies appeare the face of a Lyon; hereby prefiguring that Christ the Lyon of Judah shoulde in the fulnesse of time glie him selfe for vs, an offering and a sacrifice.

Christ in his life was an offering, in his death a sacrifice; the whole course of his life was gratuitorie to God in word and deed in word, I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and understanding, and hast opened them unto babes. I thank thee Father, because thou hast heard me, John 11.41. in deed, I have glorified thee on earth, I have finished the worke thou gauest me to doe. 6 Not as I will, but as thou wilt, was often his prayer, alwaies his practife; for he was obedient to his Fathers all things; he was an offering for vs all his life, but his death especially was a sacrifice for our sinnes; 7 he died for our sinnes, and was wounded for our transgressions, and broken for our iniquities. His owne selfe in his owne body bare our wickednesse on the Croffe, that wee being deliuere from sinne should liue in righteouenesse: he gave him selfe for vs often an eucharistica, 8 once an expiatorie sacrifice, doing for vs in the first all that we shoulde doe, sufferinge for vs in the second all that we should suffer, non identitate penna, sed dignitate personae.

To God7 Hereby teaching that all sacrifices are due to God, and therefore not to be conferred upon false gods, or true Saints: againe to signifie that God only was to be pleased, his justicce onely to bee satisfied, in that all sinnes are committted against him; Against thee only haue I sinned, faith 8 David, and done this cuill in thy sight.

Of a sweet smelting. Almighty God hearing all things without eares, and seeth all things without eyes, & doth all things without hands: & yet the Scripture for our infirmity doth speake grotly, attributing to him hands, and eares, and eyes, and here smelting, intimating that this sacrifice was acceptable to God, alluding to the sacrifices of the law, the perfume whereof was sweet to the Lord.

In this word obserue the fruit and efficacy of Christs oblation, in which and for which all other sacrifices are well accepted; in Christ alone God is onely well pleased; other offerings considered in themselves, and not respecting this, are noyforme to the Lord, Psal. 51. 16. 11. 11. Amos 5. 21. Esai 66. 3. But...
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But such as proceeded out of faith, and had reference to this oblation of Christ were pleasing to God: Abel by faith offered a greater sacrifice than Cain; and by faith Noe built an Altar vnto the Lord, and offered burnt offerings upon the Altar, and the Lord smelled a sweet favour. So the sacrifices of the New Testament are well pleasing to God by this oblation only: we are an holy Priesthood to offer vp spiritual sacrifices acceptable to God by Jesus Christ: and this is the true reason, why the Church in our Liturgie concludes all her devotion with this one clause, Through Jesus Christ our Lord, defining the father of mercy; that he would heare vs for his deare Sonnes sake; accepting of our sacrifice for his sacrifice.

If any demand from whence this oblation hath such an efficacie: S.Paul here doth intimate, that it proceeds, 1. From the worthinesse of the person offering, being of infinite greatness and goodness; the blood shed for vs, was not the blood of Bulls and Goats, or mere humane blood, but, as the Scripture speaks in regard of the personall vniion, the blood of God, his blood did cleanse vs from all vniightyconfinell.

2. From the sacrificers obedience, giving himselfe freely, being obedient unto death, even the death of the Cross; so that this perfect obedience did merit perfect remission of sinne.

3. From his love, for that is the fulfilling of the Law: this sacrifice therefore proceeding out of love to God and man, is a sweet favour.

4. From his immaculate innocencie; for the Priest in old time did offer first for his owne sinnes, and then for the sinnes of the people: but our Saviour Christ knew no sinne, being the Patchall Lambe without blemish, and so gave himselfe not for himselfe, but for vs only, that we might be well accepted of God.

1 Who is the Bishop of our foules? he that was sacrificed for vs, Christ.

2. What he did offer? himselfe, for no other oblation had beene sufficient.

3. To whom? to God, who was offended, and therefore to be appeased.

4. For whom? for vs, all sufficiently, the beholders efficiently.

5. How? making himselfe an offering and a sacrifice, being the complement of all legal oblations.

6. The fruit and force, a sweet favour to God.

O most mercifull Father, Behold thy Sonne, who did endure this for my sake; behold him which hath suffred, and of thy goodnesse remember him for whom he hath suffred; behold his harmelie hands, and forgive the sinne which my harmefull hands have committted; behold his undisfiled feet, which never stood in the wayes of sinners, and make my paths perfect in thy tract: behold how his side became bloody, his bowells dry, his sight dimme, his countenance pale, his armes stiffe, how his legs hung, and the streame of blessed blood watered his pierced feete, accept vs and your sacrifice for him and his sacrifice, who loved vs and gave himselfe for us an offering of a sweet favour to God.

As for fornication, &c. In these words and the rest vnto the end, S. Paul dehorts his Ephesians, and in them all Christians from 3. faults especially: Lewdnesse of tongue, filthy, confounding in lecherous; filthiness of tongue, filthy; lecherous; filthiness of tongue, filthy.

He names these rather than other sinnes, as being so common in the world, that they be reputed commendable. Fornication is held a tricke of youth; aurice, but a point of good husbandrie; foolish and filthy istling, but a jck of a good wit. Our Apostle therefore sheweth these peccadillos in the
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worlds eye to be great times in Gods light, even so great that his wrath commeth upon the children of disobedience for such things; and so farre whistling the Saints of God, as they may not be named among them, much lesse done by them.

A Sainr may name them out of detestation to shun them, (otherwise wife S. Pauls owne practice should contradi{t} his owne precept) but a Saint may not name them out of delight to nourish them, as the patrons of fornication vrg both arguements and authority for the inflicting of that sinne; their chiefe reason is, that common courtesians in hou Countries are necessarie evil; if there were no lawes, all the world would be full of adulterie, rape, Sodomitie: fo S. Augustine; Anfwer meretrices de rebus humanis S. curtis aevum libdissimis.

The land of Israel is thought an better climate than that of Italia; yet God said vnto the leues expressly, There shall be nowhore of the daughters of Israel neither shall there be a whore keeper of the founes of Israel.

For as of that Augustine, we say, that he lincd in disorder, when he wrote that tra^e of order, he was a young gallant, a noyse in the faith, and as yet unbaptized, himselfe keeping a concubine: but Augustine when he was indeed S. Augustine's faith, Automarorum terrae ciuitas licitam sequitururidendum; The worlds Citie, not the Church of God, hath made this filthinesse of harlots to bee lawfull. And S. Paul greater than Augustine, Wee may not doe euill that good may come thereto; we must abandon that remedy, which is worse than the disease. Other answer that the words of Augustine were spoken ad hominum, according to the terms of the Schools, as being the worlds opinion, not his judgement and therefore we may censure the Romish prouers of the leues, as S. Augustine, Petilian; Vbi respondere conati, magis offerant, quod non possis respondere.

Carnall Libertines have text, as they think, for this sinne: Hosca 1. 2, Gee take vnto thee a wife of fornications, &. Answer is made, that it is not a plain history, but a propheticall vision, a figure, not a fact, as the Chaldee Paraphra{f} Hierome, 

k S. Hieron. in Off. ebr. i.ebr. lib. 4. cap. 27. 

k Ephel 1. 27. 

k 1. Cor. 7. 14. 

In Vifo 5. 

m Contr. Faufla Manichaen. lib. 22. cap. 80. 

m In loc. Off. 

n In Rom. 3. 

p Gaffar Magni apud Marter, in loc. 

p Harding agathiz Ierem. cap. 1. diviniti 1. 

p De ordine. lib. 2. cap. 4. 

p Invel aduersus Harding vs supr. 

4 Deuot. 23. 17. 


4 Rom. 3. 8. 

4 Esqnoe. in D. Marlor. app. pag. 69. 

4 Lib 3. contra literas Petilam. cap. 50. 

Rbera in Off. 

1. Num. 27. 

k Doug. in Off. 

in loc. 

m Hieron. in Off. 

m 1 ebr. Ibr. lib. 4. 

m cap. 27. 

m Ephel 1. 27. 

m 1. Cor. 7. 14. 

p Vn Vifo 5. 

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4 Rom. 3. 8. 

4 Esqnoe. in D. Marlor. app. pag. 69. 

4 Lib 3. contra literas Petilam. cap. 50. 

If we continue this as done, namely, that Oras had taken an harlot, and begat of her children of fornication, as Bafil, S. Augustine, Cyril, Aquin 1. 28. ques. 94. art. 5. &. ques. 100. art. 8. yet because this fact is singular and extraordinary, it is no warrant or example for other to doe the like, no more than Abrahams fact in going about to kill Iftack is a president for murther.

Or to preffe the precise words, it is not faid, gee take vnto thee an harlot for fornication, but, take vnto thee a wife of fornication; and the Prophet is not to be blamed, as Hierome and Rupert note vpon the place, Simeretivm convertat ad pudicitiam, fed paues tauandres, quod ex meli bonam fecerit.

The bawds of this sinne wrTe other places of Scripture for this purpose: to whom I say with Priamo, Nemo pecunias peccat, quem qui peccara defendit: no man sinneeth in a higher degree, than he that maketh apologie for sinne: Let none deceite you with vain words, because of such things, commeth the wrath of God upon the children of disobedience; for ye yet not therefore companions of them, for single fornication is a double, yea triple fault, against God, our neighbour, and our selues.

Against God; for all of v^re are his servants, the members of Christ and temples of the Holy Ghost. No man is his owne man, but Gods, and that, if a Christian,
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by price and promise: by price, for we are bought and redeemed from the hands of all our enemies, that we might serve God in holinesse, and righteousnesse all the days of our life: by promise, for every Christian in baptism makes a solemn vow, to continue Christ's faithful soldier and servant unto his lives end. The fornicator then, as being Gods covenant-servant, wrongs him in following his owne waies, and doing his owne will. Againe we are the members of Christ; shall I then take the members of Christ, and make them the members of an harlot? God forbid: An argument drawne ab absurd., for to couple with a trumpet is, Interpretes caput cornicis innumerum equinam, as the "Poet; according to that of the *Prophet, Ovnisquisque, ad vexorem proximi sui hinimbatur.

Secondly, the fornicator inureth his neighbour, all men in generall by the fame; his minion and bastard in more particular by the fact; his minion, if vn-willing, by corrupting her; if willing, by contending unto this her sinne; his bastard, whose bringing vp for the most part is more base then his birth. Lastly the fornicator hurts himselfe by woundinge his conscience and defiling his bodie, 1 Cor. 6. verf. 18. 19. 20.

Oraconcist] Fornication is a sinne that raignes in young men; avarice, that is in old mens especially: fornication as we grow in yeares is weaker and weaker; avarice, for the most part, stronger and stronger. 1 Omnia vitia cum se- necente fecescunt, avaritia sola sancutor. And yet because some young men are couetous, and all that are young may prove old, S. Paul exhorts every one to shun this fault as a sinne not to be named among Saints, as idolatrie, so groffte, so great, so contrary to faith and love, that it pulls upon a man the wrath of God, and debarres him ytterly from any inheritance in the Kingdom of Christ.

The word *omnigla, signifies an unmoderate desire to get more, much is nothing, too much is too little for the couetous; 2 Auris namque fames partes fit minor ab axo: so the Latines have derived Anarista ab auco & aurum aut aat, avarus quasi aniuis cris, in Engl. a money-man.

This sinne spreads into three branches: 3 Wretchednesse in keeping.

Falconesse in spending.

The first is the mother sinne begetter, and bringing the rest, as our Apostle plainly, *omnigla, lome of money is the root of all evill, of all sinne committed either against God or man; it is such an offence to God, that Paul here calls it wor- shipping of Idols. A couetous wretch is an Idolator in respect of his inward and outward adoring of Mammon: inward worship consits in our faith, hope, love; see Decalog. Com. 1. for as he is our master, to whom we submitt our obedience so that is our God, which we trust most, and love best: as the wantons beast belon- ged is his Saint and Goddesse; the panch of Epicurus is his god: and the couetous beast, who would rather be damned then damned, hath his mammon in the place of God, louing it with all his heart, with all his soule, with all his minde, *making gold his hope, and *laying to the wedge of gold, thou art my confidence reposing it his Creator, Redeemer, Sanctifier; his God the Father, his God the Sonne, his God the Holy Ghost.

His Creator, for when he gets abundance of wealth, he thinks himselfe made; but when by some accident he loseth any goods, he complaineth infantly, that he is vndone; the Father Almighty maker of heaven and earth is not his Creator, he fings that old song, sol, re, me, fa, solares me facire; only good doth either marre or make, doe or vndoe him, if his purfe be light his heart is heavy.

God the Sonne is not his Redeemer, its is his money that delivers him from all evil; hath he escaped any danger? he thinkes not of God, but thanks his gold: Is he like to fall into mischief? he puts his certaine trust in uncertaine riches; 4 Soule thou haft much goods layd vp for many yeares, eat, drink, take thy pillow. When all is done, he faith his best protector and protector is his purfe, so that the fooles faith is in his heart 5 thou art my God, and I will thanke thee, thouart my God, and I will praise thee.

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1 Tim. 6. 10
2 Rom. 6. 16
3 Philip. 3. 19
4 Tob. 31. 24
5 Luke 12. 19
6 Phil. 14. 1
7 Phil. 11. 28
God the Holy Ghost is none of his Sanctuary, \( ^{1} \) ille sanctior, qui ditor, hec is belt, that hath most, he is good enough, that hath goods enough, he is learned enough, noble enough, wise enough, and what not? faith the \( ^{2} \) Poer, adulterate gold can guil a rotten poilt, and preferre Baham as well as Peter, and Simon Magus as well as Solomon magnus, \( ^{3} \) quicquid valet, valet, he wants not grace that hath gifts; as \( ^{4} \) Laban therefore when he left his idols, said he left his gods, so the cœnetous in losing his finer pictures, imagineth in his heart, that he hath left even His God, who first created him something of nothing, and ever since preferred, redeemed, justified and glorified him.

As for outward worship, \( ^{5} \) S. Hierome notes upon my text, that the cœnetous man adores grave images in his coyne. God made man little lower then Angels, \( ^{6} \) Psal. 8. 5. but the cœnetous makes himselfe much lower then his angels. As the Papifts hold images to bee the lay-mans gospel, \( ^{7} \) soe sculptura may be called his scripture for as a guiled pictures in the Church; so glittering piece in the chef, excite men to commit idolatry. Nay the cœnetous is more groffe then hellenifh and populist idolaters, for they worship aurum in imagine; but he doth worship aurum in ergaige: \( ^{8} \) so S. James expressly, Your gold and silver is cankred, and the rust of them shall be a witness against you: thus, as Christ in the Gospel, no man can serve God and riches. he that is a penny father cannot be Gods childe, he that is the worlds friend, is Chrisits foe, the cœnetous person is an idolater.

As aurarice is hatefull to God, so most hurtfull to men, \( ^{9} \) anaurus nemini bonus, sibi vero pestissmus, a cœnetous much-worme doth no good to any, much hurt to himselfe: as for other, either they be superius, or equalls, or inferioris, all which the cœnetous offendeth in sinnes of omission and commission; it is lose of money that makes a man unwilling to give Cesar, the things appertaining to Cesar, honour to whom honour, custome to whom custome, tribute to whom tribute belongs. It is lose of money that occasioneth rebellious thoughts, and treasnable practices; it is lose of money that caueth a childe to with his father dead, and in fine to take away his life, who first brought him to life: nay whereas man and wife are but one minde in two bodies; as the Scripture, but one minde in one body, being indeed both one flesh, lose of money makes them often two, sometime none.

Concerning equals, it is especially lose of money, that hindereth all good neighbourhood and hospitality, breeding in the stead thereof endless contentions and fruitlesse quarrels: as the darkness of Egypt was so thick, \( ^{10} \) that one could not see another, so this vnhappy sinneth doth darken our understanding, the foules eye, that it cannot or will not determine a brother from a stranger, a stranger from an enemie; all is ifhifh that comes to net, all is good that brings in goods, \( ^{11} \) unde habent quierit nemo, fed opores habere, it is no matter how he get, so he get, all terms of acquaintance, civilitie, kindred, honofie, religion, are forgot where dame loue doth command, and aurarice fit as judge.

Touching inferiours, the cœnetous get much, and have much, and keepe much, but they spend little, and give nothing; it is \( ^{12} \) written of Antonie Prince of Salern, Olim rogatus, quid sibi reliquereret, Tam multa qui cuius dare? Hor, inquit Antunus, si quid medii; Nam esterae band pura mea.

And our \( ^{13} \) Chronicles, according to the saying, that we gave, that we have, report that Alexander Bishop of Lincolne, Quod nondum dederit, nondum se credit habere.

But aurarous men on the contrary thinke they lose what better they give, \( ^{14} \) parce quas par arca, quid facis arca tenaciter omnin custodiis, a hold-fast is like his chest cuermore close shut, except it be to receive: \( ^{15} \) like the Christmas earthen boxes of Apprentices, apt to take in money, but they restore none till they be broken; so the cœnetous, as hogs & medlers, never doe good vnto any, till they be dead and
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and rotten: but when they shall be broken as a potters pot, Esay 30. 14. then happily the wormes shall have their carcasse, and vnthriftie heires their cap-cake.

There be faults of omission in the cozenous man; but his fines of commiision are greater: he is like S. Peters * filo, albeit his mouth be full of gold, yet is he nibling on euery bait; if Neboth have a little vineyard, Ahab must have it, or else he will dye for very griefe; whereupon b Ambrose notably, P|psi|s pisi|bus

& pecus pecori, nec damnum ducent fed salarium & c. solus in homo confortem excludis, includis feras, frivolas habitaculas bestiarum, destinis hominum; according to that of the ° Prophet, Hee doth ioyne field to field, till there be no place for other in the land.

The Rabbins have this Apochegone, Quo& dicit, quod meum est tuum est, & quod tuum est meum est, idest est; quisi vero dicit, quod meum est meum est, & quod tuum est tuum est, mediaeior est; qui dicit, quod meum est tuum est, & quod tuum est tuum est, tuum est, impius est.

Yea but the miserable beast is wise for himselfe. No surely: e Fulgentius observes that King Midas, who defiried Apollo, that euery thing which he touched instantly might be turned into gold, is so called in Greeke, *Mida, qua& pote|sis

as wvides, in Latine f a non videnre, because cozenousciffe hath so blinded him, that he cannot understand and see what is for his owne good. If the 5 Philifkins had not bored out Sampfons eyes, he would never have beene their miller; the world is a mill turned about with the wheedes of time, the cozenous man is Sampfon toying for earthly corne, not b seeking, because not seeing the things above; nay, this unhappy wretch is like the mill-wheedes, that turns about all day, and at night remaineth in the same place, rising vp early in the morning, and going to bed late at night, eating the bread of carefulnesse (as the Plainift speaks) and yet when all is done, hee remains as a man vndone wanting to himselfe in all things appertaining to life naturally, cuill, spiritually, eternally.

The natural is maintained by diet and apparell, sleepe, recreation and mirth; in all whiche the cozenous man is no man, alwaies in debt to backe and belly, corpus externum, ut luxum extendat. As for sleepe, he will not spare so much idle time as to take refst in the day; neither can he & sleepe in the night; he calls to servant and wife whether the doores be shut, the buttery and pantry well locked; and when anfwer is returned that all is well, he will beleue none, except he rise out of his naked bed, and see it himselfe; when he lyeth downe the second time to sleepe, hee suddenly doth mistrust his owne memory, and though his gold was the last thing he thought on, and the first thing he worshipped at his going to bed, yes he doth now beginne to doubt, whether his closet be sure, or whether any thing lyeth in the window, that may be stolen. I remember Mauinius reports, how a miller in a daire yere would needes rife at mid-night to see his corne, and so flumbling in the straw, with his candle, did set both corne and barnes on fire.

His recreation is nothing else but vexation of spirift, 1 pierced thorow with many sorrowes, eating in darkenesse with much griefe, Ecclesiates 5. 16.

For the cuill life, which is beneft reparation in the world, no man almost doth speake well of him when he is alwin, few men hope well of him when he is dead; all the Schoole condemnes oppreffours, all honourable states exclude them, the Church excommunicates them, the people curfe them, all hate them.

The spirituall life consists in faith and repentance: now the cozenous being drowned in riches, make a shipwrecke of faith, and a good conscience. For faith is by hearing, and hearing by the word; but the deceitfullynesse of riches, as our Saviour declareth, Matth. 13. choakes the word, and hindereth the paffage thereof.

And as for repentance, the cozenous is fcarce brought to confesse his fault, seldom to be sorry, never to restore; so that having neither true faith in God, nor due love toward men, he cannot be but spiritually dead, and so by consequence can have no portion in the kingdom of Christ and of God, as Paul here: e For it is easier

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*a* Matth. 17. 27

*b* Lib de Na-bab. cap. 3.

*c* Esay. 5. 2.

*d* paulus Fagus, Sent. Heb. cap. 5.

*e* Mytholog. ib. 1. fab. de Midas.

*f* 2 Sam. 9. 110.

*g* ludg. 16. 21.

*h* Coloff. 3. 1.

*i* Bonament. vbi supra.

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*k* Eccles. 5. 11.

*l* Theophrastus in Charalambic.
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easier for a Camell to goe thorow the eye of a needle, then for a rich man putting his trust in riches to enter into heaven.

I have rubbed enough this fore: let vs now come to the saue, set downe by S. Paul, 1 Tim. 6.11. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meeknesse. Wherein he prescribeth a strict diet to the courious, intimating first from what he must abstaine, flee these things, and that for two caues, because—A man.

A man of God.

Secondly, whereon he must feed, and what exercise he must use, follow righteousness, holinesse, &c. for contraries are cured by contraries.

In religion and infidelity toward God:

Avarice then arising from Vncharitableness, injustice, pride toward men:

Impatience toward our selues:

is cured assuredly by following righteousness, godliness, faith, love, patience, meeknesse. The first antidote against couritousnesse is to flee from it, as from a serpent and that in body and minde; in body, not to meddle with such occupations and occasions as increase this sinne; not to joyful with oppressors in unlawful gaine: Be not yee companions of them, let not avarice be once named among you; for such words corrupt good manners. A laying to true, that it is receiued into the sacred Canon, and made the lesson of an Apostle, being before the line of a Poet;—Secularem verfum ipsum Apostolus sacet ecclesiasticum: It is now Gods word, that was Menanders verfe.

We must flee these things in our minde also; for out of the heart come euill thoughtes, adulteries, theftes, &c. If avarice be nothing else but an immoderate desire to get and gaine more, then to flee these things in our thoughts is to cut the very throat thereof. It is a good observation of Gregory, that couritousnesse is a spirituall sinne, whereas vnlearned and glutonie be carnall. Fornication is accomplished in chambering and wantonnesse; glutonie, in eating and drinking; all carnall sinnes are finisht in carnall fence; but avarice being a spirituall wickednesse, alway refides in the soule, beginning, continuing, and ending in it only: for if the couetous have all the world, he would wish with Alexander the greater, for more worlds: it is a fault bounded in his minde, not in his mines or meanes, and therefore the more dangerous and hard to cure, because such a sinne as can hardly be cesse.

Flee therefore these things, as secret enemies in thine owne bosome, because thou art a man, and because a man of God, a man; ergo, not a muckworm but an heavenly plant, for whereas all beasts are made looking downe grawling toward the earth, a man hath an erect countenance looking vp into heauen: Anima, as Etymologists observe, as Plato diuinly, quasi animalis, et homo. According to that of the Poet:

Promaque cum fidelium animalia catena terram,
Os hominis sublimem dedit, columnae tucri;
Insit, et creftos ad sidera tollere vacuit.

Remember then o man, that thou art a man, play not the beast, looke not downward, seek not the dust, non tanquam corper quas capiendas. For albeit man be made z de terra & ex terra, both in the earth and of the earth, non tenantem ad terram, nec proper terram, sed ad column, & proper column, yet made toward heaven and for heaven; for that is his end: to get a kingdom without end; a quis alius noster est fini, nisi perennis ad regnum, cuius nullus est finis?

As our outward frame, so much more our inward forme, should make vs abhorre couritousnesse; for the foule is a spark of diuinite,

—b Plena Deo similisque creati,
Non tamen ipsa Deus, quoniam generationis nostri.
Sed sua Dei — breathed into man by God, ad Deo, non de Deo, not of the substance of God, yet according to his Image; for our memorie remembles God the Father, our vnderstanding God the Sonne, our will God the Holy.
Holy Ghost: and therefore nothing can fit worse this Epitome of Divinity then immoderately to carke and care for earthly Truth. If our soule be Gods image, then as i: the printed wax nothing can fill the void room, but the scale that made it: so nothing can falsifie the three capacities of our minde, but onely the bieffed Thrynity.

Again, thou art a man of God, one that hath renounced in holy baptism, the vaie pome of glory of the world, after a Saint, in the world, not of the world: e.g. the consecration is in heaven: and thou must seeke the things above: See Epitile for Easter day. S. Paul includes all these reasons, and concludes all his exhortations in this Epitile with one line, T ec were sometime darkened: but now are ye light in the Lord walke then as children of light. Concerning Jew doctrine of tongue, See Decalog. Com. 9.


Jesus was calling out a Deuill that was dumb, &c.

Saint Luke presents upon the } Actors,
Theatrer of this Gospell, } Spectators.
The principal Actors are Christ and Satan; the Spectators, as they be divers, so likewise different; some behold the wonder, and except against it; other behold the wonder and accept of it. There be two sorts of the distastous: the first openly blaspheme Christ, affirming that he casteth out Devils through Beel-zebub the chief of the devils, verf. 15. The second secretly deride Christ, asking a signe from heaven, verf. 16. All the curteous admire the miracle, the dumb shake, and the people wander: one, to wit, a ducow woman of the company, brake forth into another acclamation, and sayd, Happy is the wombe that bare thee, and the paps which gave thee sucke.

The first that appears upon the stage, is the Denill: Now that you may the better understand what part he payeth,

1. Who he is.
2. What he doth.
3. Why he doth it.

The Denill by creation was an Angel of light, but through his owne fault and fall became a fiend of darkness: but all that God made was good; yea very good: and therefore the Denill, as he is a creature, is good: illius Diabolic natura, in quantum naturae est, non est malae, faith Augustine; but that he is miscreant, evil or Denill, is altogether from himselfe; so Christ Joh. 8. 44. the Deuill when he speake a lyke, speake of his owne, for he is a lyer, and the father thereof. In a word, a Deuill not by Gods generation, but through his owne degeneration, he kept not his first estate, but lost his habitation, he fell from Heauen into the bottomlesse pit of hell, and therefore he and all his Angells are returned in everlasting chains in darkencesse, as S. Iude teacheth in his Epistle.

This doctrine doth on overthrow two wicked affections, as first that of the Sad-uces holding that Denulls are owne qualities of the minde, affirming that good Angells are nothing else but good motions, and bad angells nothing else but bad motions; whereas the Scripture sheweth vs plainly, that they be spirits essentially subltling. Hell fire is no table, Denuills are not Nominals only but Reals not qualities but spiritual substances, here Tempters, hereafter Tormentors.

Again, that error of Unartenes is abounding confused by this doctrine, that taught the that the Deuill at the first was so bad by creation as he is now; whereas it is evident, that he was formed good by God, deformed by himselfe.

If any desire to know more concerning the Deuill, he may learne it easily by the qualities attributed to him: as in this Gospell, in regard of his excellent knowledge,
knowledge, *Demon*; in regard of his enmity, *Satan*; in regard of his command *Beelzebub*; in regard of his power, a *strong man*; in regard of his pollution, an *unclean Spirit*; but *Devil* is his most vulナル name, being a continual accuser of his brethren, *Apoc.* 12. 10.

But woe mayiest understand who the Devil is by his acting; what then is that which the Devil doth on the stage? *S.Luke* reports here, that he made a man dumb: Satan is not a dumb spirit, but a roaring Lyon, and therefore called in this text dumb; but *a formaliter* (as the School doth speak) but *canaliiter et efficiente*, making other dumb: the word doth signify deaf, as well as dumb; for whoever is borne deaf, is dumb also. *S. Matthew* relating this history faith further, that this man was made blind; *then was brought to him one possessed with a devil both blind and dumb*.

A cunning thefe that robs an house, comes in a blustering night left any should heare him, and puts out all the light; left any should fee him, and then stops the mouth of the goodman, left he call for helpe, and so frame him. The Devil acts the part of a murthering thefe, he comes to steal from vs our soule the most precious thing in all our house; wherefore he laboureth to shut our eyes left we should see that which is for our good, and stop our ears, left we should heare that which is for our good, and close our mouth, left we should call for that which is for our good.

The *Gospel* is the power of God unto salvation, for faith commeth by hearing, and then there can be no condemnation unto the *believer*: and this affurdiy is the true reason why the Devil veth all means in our time, to keep both buffe Papists, and lazie protestants, from coming to Church; he knowes well enough, that Atheists and Papists too may be caught with the nets and hooks of *S. Peter*; if they come within his reach, and therefore he doth actually perswade them with a deaf spirit.

But when he cannot stop our cares, he laboures exceedingly to shut our eyes *he doth blind* (faith *S. Paul*) the minds of vnableers, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine vnto them. Hee that hath cares to heare, and eyes to see, can soone decry the thefe that comes to rob him: if the Devil can neither blind the eye of reason, nor put out the eye of faith, he will soone be discovered for a Devil. It is written of *Antiochus*, that entering into the Sanctuary, he took away the golden Altar and the Candlesticke for the light: in like sort, to bee as Satan hath entred into any mans house, which is God's holy Temple, he doth endeavour instantly to put out the light, to darken his rectified understanding, that he may not be able to discover good from cuill: as *Nebuchadnezar*, when he conquered *Zedekia*, put out his eyes, and bound him in chains, and carried him to Babylon; so the Devil overcometh a sinner, visially puts out his eyes, that he may the more secretly be carried into Babylon, his fouls confusion.

When he can neither stop our cares, nor shut our eyes, his next assault is, to close vp our mouth, left we should confess Christ: for albeit we heare and believe, yet without confession he thinkes to bring vs to confusion, as *S. Paul* expressly with the heart man believeth vnto righteousnesse, and with the mouth man confesseth to salvation. And herein the Devil especially resembles a sacrilefe thefe, who fearing to be discovered, either cuts out the tongue of the true man, or else puts a gagge into his mouth, and then drawing him into some by-way, leueth him hapless and hopelesse. So long as the true man is speechlesse, the thefe is carelesse; as a cunning layour, although he suffer his prisoner sometimetime to be loosed from his manacles and fetters, in such sort that he may work with his hands and walke with his feet, yet he will be sure to kepe the prizon doore fast; even to the Devil is content, that our hands give almes, and that our feet sometime carry vs vnto Church, as long as the bars of our mouth, and doores of our lips are shut. Our Evangelist omitting therefore, that this poore wretch was blinde, mentioneth only that he was possest with a *dumb Devil*.

Happily
The third Sunday in Lent.

Happily some will object, Belzebub is a roaring Lyon, and his ministers are talkature; the contentious schismatike is a gaping deuill, like Demetrius, heretik to carry it away with crying, great is Diana: the parasite, who ispends his tongue to maintaine his teeth, is a prating deuill; the malitious flanderer is a brawling deuill, he makes a great noyse, but all is like the dogs barking at the Moon; his vertuous enemies fight him in honour, while he pines in enemie. In towne Schoole, Court, Countrie there be many, too many talking deuills, every one whereof our Saviour Christ may converse with, hold thy peace and come out. Who then is he that hath a dumbe deuill? Anfwere is made by the Prophet Jeremey, chap. 4. veri. 22. They are wise to doe euill, but to doe well they have no knowledge, they have tongue enough to speake ill, but mute when they should speake well.

He therefore that dares not confesse Christ for scare of persecution, is possesed of a dumbe spirit. The myterie of the fiery tongues doth betoken the preaching of the Gospell, and our profession of the Christian faith: he therefore that is dumbe in the cause of religion, hath not his tongue loosed by God, but tied by the deuill.

2. That man is possesed of a dumbe spirit, who sufferes in his company prophanes swaggerers to blaspheme the most holy name of God; without any controle. A blasphemous wretch is worre then any thing; for every creature doth praise God in his kinde, yea the very dragons and loathsome toades after their fashions; but he like a mad dogge, flieth in his masters face, who keeps him. If we cannot endure with patience, that any should injure our father or friend, or acquaintance, what numbresse of spirit, what numbresse is it to suffer our best friend, even our father in heaven, to be rent in pieces with oaths, and rabbed thorow with outrageous blasphemies?

3. That man hath a dumbe deuill, who will not make confession of his owne sins, as David teacheth out of his owne experience; while I held my tongue, my bones consumed away through my daily complaining. How can a man hold his tongue and yet mourne all day? Gregorie the great anfwereth aptly, that he who committeth daily new sins, and yet neither acknowledgeth and confesseth vnto God his old, doth roare much and yet hold his tongue.

In the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance and confession: and surely the Church in the choice of this Gospell, had an eye to this point intimating that Lent is a very fit time for the casting out of this dumbe deuill: it is written of the fishe Scelopendra, that having sucked in the fishe hoake, that owere sweet merfell,

She hath a rare tricke to rid her from it,
For instantly she all her guts doth vomit.

Men are caught with Satans allurements, as fishe are taken with a bait; we must therefore powre out our soules vnto God, call vp, and call out in humble confession all the baits of Satan within vs; and then assuredly the dumbe shall speake, and the people shall wonder.

4. Clergie men either idol or idle may be sayd to be possesed of a dumbe spirit; some learned men complain much, I thinke too much of their unlearned brethen: but it is not enough for a man to be sufficient, except efficient; attune some way for the good of the Church, either in writing, or preaching, or concurring, or governing. A good pastor is a voice, Christes owne mouth, and therefore little difference betweene the dumbe dogge and the dumbe deuill, betwene him that cannot, and him that will not employ his talent. In a word, he that doth not speake to glorifie God and edifi his brother, hath a dumbe deuill: and here Gospell and Epistle parallell; for it is sayd in the Epistle, that all foolish, all furious, all filthy talking is uncomely, not fitting the Saints of God, but the fommes of Belial.

And thus I have shewed who the deuill is, and what he doth on the stage: the next
next point to be further examined, is, why Satan doth all this; and that is out of malice to God, and enui to man; he knowes himselfe already damned, and therefore thinkes himselfe most happy when he makes other like himselfe most unhappy, going about like a roaring Lion seeking whom he may devour. Like as a fororne desperate rebell out of all hope of pardon, standeth upon his owne guard, and raifieth a faction and part against his Souteraine; so the Deuill pait all grace laboureth to set vp a kingdom of his owne, the kingdom of darkness against the kingdom of light; the kingdom of Antichrist, against the kingdom of Christ: and for this warre his might is great, his malice greater.

But thanks be gien vnto God, who hath giuen vs victorie through Iesus Christ our Lord; our Captaine Christ hathe cast out this Prince of darkness, out of his holds and dominions; as he did conquer the world on earth, and death in the grave; so Satan in the courts of hell his owne kingdom, leading, faith the Scripture, captivitie captive, triumphing over him, who did tyrannize over vs as it followeth in the text, ejicienti damnorum.

The second Acton then appearing vpon this Theater, is Christ; I need not tell you who he is, or what he doth, or why he doth it, he is God and man, 6 God of the substance of his father begotten before the worlds, and man of the substance of his mother borne in the world; for vs men and our satisfaction, he came downe from heauen, and was incarnate by the Holy Ghost: as Satan therefore plaith the part of a murtherer and destroyer; so Christ doth as a Redeemer and Saviour: as the deuill sest variance betweene God and man, betwene man and man, betwene man and himselfe; so Christ contrarywise makes our peace with God, exHORTS vs to peace with men, and grants vs peace in our felues, as the text tels it in briefe he doth caste out the deuill, I lay caste the deuill out of the poore sinne, whom he did possesse, and that for foure reasons especially insuffiable by Law.

1. Because the deuill doth not pay the rent of Gods house.
2. Because he doth suffer Gods tenement to decay.
3. Because he doth imploy it to base vies.
4. Because God himselfe hath a purpose to dwell in it.

Almighty God infinitely rich in mercy, lends every man, and as it were lets to farme diverse possession, as the graces of the spirtuir, the vertues of the minde, the gifts of the body, the goods of the world; and for all these requires no rent but thanking; that our soule may magnifie the Lord, and our mouth shew forth his praiie; but so long as the deuill is in any tenement, God cannot haue this little rent, this small farme: for bee possesseth a sinners heart with such a mundane, and his tongue with such a mundane, that he can neither think things good nor speake things gracious.

Secondly, the deuill ruinieth euery tenement, wherein he dwells: as for the out-houfes of our bodies, he doth endouer sometime to burne them with luff, and sometimt to drowne them with drunkenesse, alway to mistichie them with some perill or other: as for the spirituall and inward building; " the foundation of Gods tenement in our soule is faith. the walls hope, the roofe charitie. Now the deuill hauing neither faith, hope, nor loue, seemes euermore to raze our foundation, to digge throughe our walls, and vncover our rooffe, that having neither faith in God, nor loue toward men, our poore soule may be exposd to all his tempests and temptations, and therefore Christ hath a luft caufe to cast him out of his farme for dilapidations.

Thirdly that tenant defueres worthily to be thrust out of house and home, sedibus, abitus, that implieth all the best roomes vnto the basest offices, as to make them either stables for his horses, or itall for his oxen, or styes for his hogs: but the deuill is such a tenant, he makes our body, which is the temple of God, a den of thieves, a den of oppression and coutoufneffe, a den of luft and filthinesse; as it is said of Babylon, an habitation of devills, an holld of all foule spirits, a cage of baseful and uncleane birds.

Fourthly.
The third Sunday in Lent.

Fourthly, the Lord hath a purpose to dwell in our mansion himself, and therefore the devil must be packing: Behold, faith, Christ is at the door and knockes, if any man hear my voice, and open the door, I will come in unto him, and sit with him, and he with me. There he doth promise to be our guest, but he faith in another place, that he will dwell with vs, if any man love me, he will keep my word, and my father will love him, and we will come unto him, and will dwell with him. Now that Christ may come into vs, when he comes vnto vs, he doth open our eares the doores of our house, that we may hear his word, open our eyes and inlarge our heart, that we may beleue his word, vritie our tongue, that we may confesse his faith, and call vpon his holy name. So did he to this poore wretch, and so doth he still vnto his children; if any mens heart melt, when our welbeloved puts in his hand by the hole of the doore, let him acknowledge thankfully, that it is the worke of God. See the exposition of O Lord open our lips.

The people wondered: the words and wonders of Christ are entertained of divers men diversly; the people both admit and admire Christ, but the Pharissies, and the wicked generation mutter and murmure. Now this may teach all teachers not to fear the reproach of men, as knowing that God hath made vs gathering flocks to the world, to men and Angels Ablamafins was nick-named 1 Satanaus, Cyprian called Caprian, Paul accounted mad, Christ himselfe reputed a coniurer, casting out devils through Beelzebub the chief of the devils.

To be carelesse what is spoken of vs, althoogh never so falsly and slanderously spoken (especially when it is fuch, as that the majestie of God and cause of the Gospel may thereby be dammaged) is the part of rechles and disolute perions; 6 Hominum est dissolutorum & ad inimicas dimini nominis secure commuientum; eti enim alie inimice sepe magne ab homine modefo & christiano fieri ac dissimulari possit, tanen hæreses nonam qui dissimulat, eum Ruffinus negare solvet esse Christianum. And therefore Christ accused of blaspheme, did euer apoloyz for himselfe, when it made for the glory of God, and good of his hearers, as John 8.49. and John 18.23. and here confuting his aduerfaries with free Reasons.

The first argument is taken from a proverbiall saying, verf. 17. 18. A kingdome divided in it selfe cannot stand; Ergo, no man can cast out one devil by another.

* The second is pari, verf. 19. If I through Beelzebub cast out devills, by whose helpe doe your children cast them out? You say that your sones cast out devills by the power of God; Ergo, you doe wickedly to say I doeth this in the name of Beelzebub.

The third is a medius, verf. 20. I cast out devills by the singer of God; Ergo not by Beelzebub.

The fourth is ab impossibili, verf. 21. 22. A strong man is not cast out of his possession but by a stronger; the devil is overcome by me, for I cast him out and ioyce him, Ergo, I am stronger then he.

The last argument a contrarius, verf. 23. He that is not with me is against me, and he that gathereth not with me, scattereth abroad. I gather the Church, but Satan doth scatter; Ergo, there can be no good agreement betwene the Devill and me that the devil doth scatter the Church, he prones at large by a goodly similitude, verf. 24. 25. 26.

The true miracles of Christ and his Church, are knowne from the false miracles of heathen forcers and idolatrous exorcists, especially two wares, impossibilitate & finibus, by their ends and impossibility. The miracles of Christ were wrought to strengthen our faith, and confirm the true worship of God: but all the miracles of Antichrist are to deceive the children of God, and to set vp idolatrty. So in St. Augustine disputes, Alter fum, & sanctis, alter amagis, diverso sine diverso ire

Again the miracles of Christ are impossible; Since the world began, was it not heard, that any man opened the eyes of one that was borne blind; Antichrist cannot
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cannot eisere diabolum repugnantium, a devil against his will, as our Saviour in my text.

A conjurer expels Satan by consent, not by constraint; or aliter enim cogisur posse heurum dare militis, aliter cum tradit empori, vel eunotis donat; and therefore when evil spirits are cast out by wicked men, it is by compact, and the devil will be sure to gain by the bargain. But Christ here stronger then Satan, overcommit him, and taketh from him all his harness (where in he trusted) and divideth his goods.

Tell me (ye that desire to be under the Law) do ye not heare of the law? &c.

A as painting is an ornament to set forth and garnish an house which is already builded; so is an allegorie the light of a matter already proved, and otherwise sufficiently confirmed. Some Fathers, and most Frizers expounding the Scriptures, are too much in their allegories, as being more cunning to beautifie then to build, and so their poems are like the Courtiers lodging, a rotten cottage well hanged; or, as a merry fellow sayd of the Lawyers library, mul-
tam hic video iurus, an nihil carnis.

On the contrary, S. Paul visite in this Epistle first arguments, and then ornaments. He doth fortifie the maine proposition of all his discourses (namely, that a man is not justified by the works of the law, but by faith in Jesus Christ) first, by reasons of experience: secondly, from a股东mains example: thirdly, by manifold testimonies of holy writ: fourthly, by similitudes and apt comparisions of a man's will, of the a prifon, of the a schoolemather, of an b her: now last of all as a beauty to the rest, he addeth an allegorie, Tell me ye that desire to be under the law, &c.

The whole text may 

{Preface, verf. 21.}

bee divided into three 

Allegories, containing a

principal parts: 

{Story, verf. 22. 23.}

{MySTERIe, verf. 24. 25.}

{Conclusion, verf. 31.}

Tell me] Teach me, faith i love, and I will hold my tongue, so Paul here, tell me yee that desire to live under the burden of the law, do ye read Moses or not? if ye never read the law, you be not wise to desire you know not what if you had read or heard the law, then understand that Abraham had two sons, &c.

As c Bernard, have you appealeed to the Goell? vnto the Goell shall you 

goe: so Paul, are ye defirous to be tryed by the law? then let the law passe upon you. For it is written, &c. f that is a true proofe and without contradiction, which hath tokens for the testifying of it even from the very aduersaries themselves. And therefore the S Fathers in old time did well in wrestling the weapons of heathen Poets and Philosophers out of their owne hands; and the Protestants in our age deserve better, who beat the Papists on their owne dunghill, in their owne schoole: for as Paul, tell me yee that desire to be under the law; so tell mee yee that depend vpon the Popes infallible judgement, as though he carried the holy stone in his boosome, did you never heare from a learned Papist of b eminent note, that some Popes have beene so little furnished with good letters, as that they did not understand so much as their Grammar? and that
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that Pepe Paul the second so much hated learning, that he pronounced them heretics, which once would mention either in earnest or left the word Academ. Tell me ye that have received a conceit of the Romish Clergie, did he never hear what their Abbat Bernard hath written? Omnes necessari, & omnes aduersari. Yee that desire whorish Babylon for your holy mother, have ye not read what a Popish m Poet hath recorded of Rome?

--- venialia nobis

Temple: Sacerdotes, altaria, iacera, corona, Ignis, thur, proce, calum eff vende, Denique.

Did you never hear what your St. Thomas Becket? Mater Roma falsa est mer, et pro sua et sua, procula, et pro sua mercede: Rome our mother is become an harlot, and expolseth her selfe to sale for meed and mony.

The Law.] Genesis out of which he tooke this history, teacheth especially faith and streweth how the Patriarches in respect of their beleefe pleased God: yet after the manner of the lewes he called it the law, for that the law of circumcision is contained therein; and sometime the law comprehends, not only the booke of Moses, but also the Princes of David, and all the booke of the old Testament, as John 15, 25. but it is, that the word might be fulfilled which is written in their Law; 9 They hated me without a cause. Law then in the first place must be considered of the law moral and ceremonial; in the second, it is taken for the booke of Moses, especially for that of Genesis.

For it is written that Abraham had two sones, Gen. 16, 17, 18, 21. chapters; one by a bondmaid, Ismael by Agar, and the other by a free woman, Isaacke by Sara: now he that was borne of the bondwoman was borne after the flesh; after an ordinary fashion as other children are but Isaacke borne of Sara the freewoman was borne of promise: & Sara thy wife, faith the Angel to Abraham, shal beare thee a sonne indeed, and thou shalt call his name Isacke; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And this in briefe is the plaine historie, the which we our Apoiffe speakes, is an allegorie, for by these things is meant another thing.

Abraham is a figure of God, which had two sones, that is, two sorts of people, Lewes and Christians, Ismael representeth the Lewes, Isaacke the Christians; and these two be borne unto God by Agar and Sara, that is, in a similitude the two Testaments, the old and the new, the Law and the Gospel. Agar is Sara, which was without the limits of the land of promise in Arabia, & on which the covenant of the law was giv'n with lightnings and thunders, horror and trembling, and to all the children of that Testament are begotten to bondage and fearing: but Sara is Jerusalem, not old Jerusalem in bondage with her children, but new Jerusalem our mother the Church, here called Jerusalem above from whence commeth the Gospel, begotten free children of liberty, who receive the spirit of adoption whereby they are called Abba father.

Mount Sinai is Agar in Arabia. Some thinke this mount had two names, Agar and Sinai. Some, that Sinai is called of Arabians, Agar, and it signifies in their language as much as handmaid; and haply the kinde of the name gave Paul occasion to finde out this excellent allegorie. Some that Agar is called Sinai, for that Agar is a figure of Sinai, as Christ is called the Passover.

As then Agar the bondmaid brought Abraham a sone, yet not an heire, but a seruant; so mystical Agar the law, did beare to God the great Abraham a people, but without the promise, not an heire, but a seruile feed. As Ismael was the true sone of Abraham; so the Lewes had the true God to be their father, who gave them his oracles, and religion, and temple: Psalm 144. 19. He sheweth his word unto Jacob, his statutes and ordinances unto Israel. This only was the difference, that Isaacke was borne by promise, but Ismael without the blessing of the word: Agar therefore gendereth vnto bondage, quantum ad affeclum, Jeffellum.
The Law doth gender an affection of fear, but the Gospel of love, so
S. Augustine, 'Brevisissima & aperitissima dissertation, timor et amor: according to that of Paul; Yea that are led by the Spirit of God, and benevolently the Gospel, have not received the spirit of bondage to fear again; but ye have received the spirit of adoption, whereby ye cry to God, as to a most merciful Father: Rom. 8. 14, 15.

Again, the bond-woman gendereth vnto bondage, quantum ad effectum, in respect of the successe and estate; for the Law begeteth vnto God seruants only, not fones; or if sones, not heires of his kingdom; in this respect it is called the ministris of death. On the contrary, the Gospel is the power of God vnto saluation, and begeteth inheritors of Gods eternall kingdom: the seruant abideth not in the house for ever, but the sonne doth abide for ever.

As Agar figures the Law, so doth Ishmael all Lifticiaries that looke to be fauced by the Law: so that the Turkes and Leues are Imaelites, ignorant Protestians, and Schoole Papists halfe Imaelites, ascribing too much vnto their owne works, and too little to Christ and his merits.

Bordered upon the City now called Hierusalem.] Here the Nonelist except against our translation, in that the word [bordereth] exprefteth neither the situations of the place, nor meaning of our Apostle.

First, for the fault in Cosmographie, Martin Luther auoweth in his Commentaries vpon this place, that there be continuall mountains reaching from Arabia Petraea to Cades Berea in Iury: so that mount Agar in that respect may be faied to border vpon Hierusalem. And as for the true construction in Dominie, we take not the word topically, but typically. Mount Agar bordereth vpon Hierusalem in similitude, not in situation, as the Church Bible confenting with the Translators of Geneva, Sina is a mountain in Arabia, which answereth vnto Hierusalem: and so there is a great neighbour-hood in allusion and correspondence. For as Agar gendereth not the seed of promife, so the Law seated in the terrestrial Hierusalem, is not able to beget heires vnto God, for Hierusalem is in bondage with her children, vnder the Romane feruitude literally; but according to Pauls meaning allegorically, it sheweth not to the libertie of the spirit, but abideth vnder the wrath of God, horror of conscience, guilt of death and hell.

I could tell the curious Criticke, who feeth a mote in the Churches eye, but overseeth a bace in his owne, that Hierome and Ambrose read continuos, Erasmus of Roterodam, continus; Erasmus Sarcius in his postill contiguus; all which are the same with our English bordereth: and if I should faie, that the Puritan of England is next neighbour vnto the Brownis of Amsterdam, the most simple Separatist in all Sandwich, I am sure, would understand me; so little difference is there betwene the new Church and no Church.

But Hierusalem which is above is free, which is the mother of us all.] Interpreters obtrude, that these words are a truly description of the Church: In hoc quad divinarum turris, notatur altitude; quod Hierusalem, pacis multitudine; quod liberatam, libertatis amplitudine; quod mater, charitatis, or (as Aquin) facunditas. I shewed in mine exposition of the Creed, that the Church of God hath three properties, and three prerogatives; the properties are, holy, catholicke, knitt in communio; her prerogatives are, forgiveness of sinne, resurrection of the body, life everlasting.

Hierusalem is a type of the Catholike Church in feure respectes especially. First, God chose Hierusalem above all other places on earth to dwell in; 'tis my rest for ever, here will I dwell, and I have delight therein. So the Church is a chosen generation, a holy nation, a peculiar people to God, enclosed (as it were) from the commons of the world.

Hierusalem was a builded on a citie, that is at unity within it selfe, so the members
members of the Church are linked together by the bond of one Spirit, one Lord, one Faith, one Baptism.

3. Hierufalem was the Sanctuary, the place of God's holy worship, and (if I may so speak) the chamber of his presence; so the Church is the pillar and ground of truth, in it we must seek God and the word of life.

4. Hierufalem was the seat of David, Psal. 122. 5. and so the Church is the throne of Christ, figured by the Kingdom of David, Ellis 22. 21. Apoc. 3. 7. Above.] The Church on earth is called a heavenly Hierusalem, a city which came down from God.

Beginning, for all God's elect are written in heaven, Heb. 12. 23. enrolled in the book of life, Apoc. 20. 15. Faith; for Christ dwell in us, and we dwell with him in heaven by faith.

in respect of her

Continuance, for

Conversatio animus est vivi anima, non vivi animali; seeing then her affection is set on heavenly things, her conversation isayed expressly to be in heaven also.

End, For that is her end, to possess a kingdom without end, * idea dicitur cælesti, quaculum sedes eis off; I will (faith our blessed Saviour) that they which thou hast given me, be with me, even where I am: every good and perfect gift is from above. Seeking then Almighty God hath blessed us with people with all spiritual blessing in heavenly things in Christ: the Church in her best part is above, though in her want below. This should admonish us to live in this present world as pilgrims and strangers, and to saile away from us every thing that hindereth vs in our journey, that we may go lightly to our heavenly home. This also may teach us, if we suffer wrong, either in goods or good name, to be patient, for the world doth hate us, because we are not of the world, and hereupon to make haste unto our journey end, desiring to be delivered and to be with Christ. See Epitaph for Easter day

Is free.] Libera quod liberata, free because made free by Christ; if the Son make you free, you shall be free indeed. Our Apostle saith a discharge from the whole bondage of the Law, Satan, and Sinne; not (as Anabaptists imagine) a liberty to do what every man list, or to live under no obedience to spiritual and temporal Governors. A dissolute licentiousfesse is quite contrary to the true freedom, which Christ obtained for us; * omnis frumentum libratus nobis perdam, et tamen omnia spera per charismat, ut simul fete seruitu libertatis liberetur; a Christian in respect of his faith is Lord over all, in respect of his love servant to all Hierufalem is free for her confidence, not for her perfon or purdue; for notwithstanding her liberty, the must pay debts, and performe duties vno whom either debt or dutie belongs.

Breach, for there is no condemnation to them that are in Christ, 1 he was made a curse to deliver us from the curse.

Bond, which obligeth us in our owne person, to bring perfect righteousness for attaintment of everlasting saluation, according to the tenour of the Law, Doe this and live, so the publick and the prodigal sonne, who condemned themselves, appeared from the bar of Gods juste, to the court of his mercy; non ehis sub leges, sed sub gratia, Rom. 6. 14.

Christian licentie consists in

Delincurance frd cuii; in respect of the lawes

Freedom in good: respecting either the

Creator, in having free access to God the Father, in the name of Christ, and a libertie to ferue him in holinesse and righteoufness; all the days of our life without feare; for Christ hath an easie yoke, the ynicke of God is not a bondage, but a perfect freedome.

Creatures, in that all things are pure to the pure; for the dominion over the creature lost by Adam, is restored againe by Christ, all are 3 years, and you Christs, and Christ Gods.

Hence

Hence S. Paul calls the forbidding of meats and marriage, with obligation of conscience, and opinion of merit, "a doctrine of devils."

A thing indifferent, upon the commandment of the Magistrate becomes necessary, not in respect of it selfe, but for raging scandal and contempt of authority; the thing to the conscience remains indifferent still, and may be vied and not vied, if it were not for our obedience to the Prince. See Luther, ibid. of Christian. libert. & com. in Galat. 5. 1. & loc. com. tit. of libertar. Christian. Melancthon, com. tit. of Ceremon. & Christian libertar. Calvin. Instituc. lib. 3. cap. 19. Beda, s. c. 24. Perkins treat. of Conscience, cap. 2. & com. in Galat. cap. 5. vers. 1. Dominicus à Soto apud Bellarm. de Injusticia, lib. 4. cap. 6. & c.

The consideration of this liberty is, as the means of three duties especially:

1. To love Christian religion, as the means of this liberty.
2. To search the Scriptures, as the Charter in which our liberties are written.
3. To serve God in the duties of faith and newness of life; because this servitude is our libertie, Stand fast therefore in the libertie wherewith Christ hath made us free, and be not entangled againe with the yoke of bondage, Galat. 5. 1.

Mother.] The word of God is committed to the keeping of the Church, and this word is seed, and milk, and strong meat, Heb. 5. 14. The Church then as a mother brings forth children to God by the minitrie of the word, and after they be borne, feeds them with milke flowing from her owne two breasts, which are the Scriptures of the two Testament.

b) Hence the Church may learn to be diligent in preaching the Gospel sincerely. For by the feed of the word one begets another to God; I being begotten (faith Luther) of other, doe now beget other, which also shall beget other hereafter, and so this spiritual begetten shall continue to the worlds end.

2. Wee are taught hereby to despise our first birth, and seek to be borne againe to God, and sucke the breast of our mother, feeding on the milke of the word, 1. Pet. 2. 2. Non enim nasceinur, sed nasceinur Christiani, quoth Hierome. Thus to be made a member of the new Hierusalem, is a great privilege, Rev. 3. 12.

3. The word mother, impliqueth our dutiful obedience to the command of God according to that of Salomon; My sonne, heare thy fathers instruction, and forsake not thy mothers teaching. This Father is God, and this mother is the Church as Dinines expound it aptly. The Romane Church is not our mother, but a step-mother, it proposeth harlot; and therefore we must come out of her as being more like mount Sina, gendring to bondage, then mount Sinai begetten free children.

Of vs, not of all, but vs all, that is, all true beleivers elected and called effectually, qui sse sunt in domo Dei, vs ibi sunt domus dei; for if the reprobate be liuely numbers of Hierusalem above, the Church is a mother not only to the sons of God, but also to the children of the discilli: a doctrine not only receivd of the fathers in old time, but entertained of the Scholemen also, Johanne de Turre Crenata, Alexander Halis, Hugo, Thomas, Petrus de Soto, Melchior Canus, &c.

All] For he that hath not the Church for his mother, shall never have God for his father, quis elegit bos, vocans, all Gods electe are in due time called, and all that are called, are called by the Church, electi una quam nisi inter vocatois, and therefore most honorable for the King himselfe, who is the father of the Common weale, to be the sonne of the Church.

For it is written.] In a controversie betweene the false teachers and himselfe, concerning the justifying of a sinner, he makes the Scripture his Indige;
The fourth Sunday in Lent.


Jesus departed over the Sea of Galilee, &c.

This Gospell is the same with the Gospell allotted for the last, and but little differing from the Gospell appointed for the seventh Sunday after Trinity: for the miraculous feeding of much people with a few loaves is read in the Church every year thrice; to wit, in winter, when Wheat is sowne; in Lent, when it is in hopeful spring; and in harvest, when it is ready for the barn. See the reason and exposition hereof, Gospell Dom. 7. post Trin.
The Epistle, Heb. 9. 11.

Christ being an High Priest of good things to come, came by a greater and more perfect Tabernacle, &c.

This text is a briefe of the whole Epistle, wherein Christ Jesus the great Bishop of our soules, is first compared and then preferred before the Leuiticall high Priest in sundry points, as,

1. Aaron and all his succeffors were but only fore-runners of Christ, who is the end of the law, for this called here saecendor accuscent, or superveniens, a Priest added to the Priests, a Mediator of the new Testament, consummating the priesthood of the old.

2. The Leuiticall high Priest was a Priest of things present, that is, earthly things and temporary, which only flood in meats and drinks, and divers washings, and carnall rites, until the time of reformation; but Christ is an high Priest of good things to come, so great, that this world cannot perceive, much lefse receive them. As an everlasting father he bestowed on the Church eternall gifts, in this life grace to the end, in the next glorie without end. Spiritual graces in respect of the law were things to come, but yet howsoever we be now furnished of God, it doth not appeare what we shall be; for the glorie which our high Priest hath purchased for vs is yet to come; now we see through a glasse darkly, but when this corruption shall put on incorruption, and this mortal shall be clothed with immortality, then we shall see face to face. These good things to come shall be further enioyed and fully revealed in the world to come.

3. Christ Jesus our high Priest came by a greater and more perfect tabernacle than Aaron. Some by tabernacle meanne the Church of God, a tabernacle which the Lord pight and not man. It is greater then the Jewes temple, for it is Catholike, the Lords great Cathedrall extended to all places, and at all times, and all percons, not only those who now are living, but also those who have been from the beginning, and shall be to the worlds end, for this caufe called, Galat. 4, the mother of vs all, and it is more perfect as being the body, whereof the tabernacle was only the shadow.

Some by tabernacle understand heaven, a tabernacle that cannot be removed; a greater tabernacle. For the whole earth in comparision of heauen is but a point, all Iury but a part of a point, the temple but a parcel of a part; and more perfect, for now we know in part, and prophesie in part; but when that which is perfect is come, then that which is vnpertect shall be abollished.

Other, and that most fitly, thinke Chrifts humane nature to be this tabernacle, for he was consecrated unto God in his flesh, he was crucified in it, ascended in it, glorified in it, and now sitteth at the right hand of God in Saeulo Sanctorum, as our Mediator and Advocate. WeIl may Chrifts body be called a tabernacle, for it is the temple of the blessed Trinity, wherein all the fleshe of the Godhead dwells bodily: this tabernacle was not made with hands, as that old tabernacle, nor of this building as our earthly tabernacles are. For albeit Chrift was borne of the Virgine Mary, yet conceiued of the Holy Ghost; as the Prophet, the fone cut out of the mountaine without hands. His body was of this building, secundum principium materiale, for it was not fantastical or heavenly, but true flesh of the subfance of Marie, yet not of this building, secundum formale principium et altissim, as being conceiued by the power of the blessed Spirit, not as other men, by the feed of man; and this was a more perfect tabernacle. For, the word incarnate was full of grace and truth. In Mesier tabernacle was the type, but by Jesu Christ came the truth: in a word, Chrifts body was a tabernacle, proper militiam passionis, greater, proper habitationem toius Trinitatis, more perfect, proper abunct initiam sanctitatis, not of this building, proper modum conceptionis.

4. The
The fifth Sunday in Lent.

4. The Leuicall high Priest entred into the holy place by the blood of goats and calves, as we read; Leuisicus 16. but our high Priest by his own blood: he gave himselfe for vs an offering and a sacrifice of a sweet smelling savour to God. As the Pelican feeds her young, so Christ redeemes his Church with his own precious blood: a benefit to great, that our blessed Saviour instituted that holy Sacrament of his Supper in perpetuall remembrance thereof; * in the night that he was betrayed he took bread, and when he had given thanks he brake it, and said, Take, eate, this is my body, which is broken for you, doe this in remembrance of me. After the same manner he took the cup, saying, This cup is the new Testament in my blood, doe this as oft as you drinke it in remembrance of me.

5. The Priest of the old Testament entred into the holy place b once every yeere; but Christ our high Priest of the new Testament ofreth himselfe once for all, a difference from materiall, as that our Apostle repeats it often in this one chapter, as vs 25. not as that he should offer himselfe often: verf. 6. He appeard once to put away faune: verf. 28. Christ was once offered to take away the sinnes of many.

S. Paulis argument is plain, Christ could not offer vp himselfe any other way then by dyi. g: he therefore did offer vp himselfe but once, because he could die but once, c not often after any fantastical, hidden, inuitive, myyttical, or unbloode manner, as the d Papills hold, that the Minister is a sacrificing Priest, and that in the Sacrament of the Lords Supper, he doth offer vp Christ againe to God the Father, under the forms of bread and wine really and properly.

The Church of England call a Preacher of the Gospel a Priest, of the word Presbyter, not Sacrificius nor a Minifter may be called a sacrificer, it is in respect of his Eucharistiac sacrificie, prayer and thanksgiving to God, not biaisticaU.

Now the Lords Supper is not a new propitiatorie sacrificie for the sinnes of the quicke and the dead, but a thankfull commemoration and representation of the old, and that in words, because celebrating this holy Sacrament, we report and repeat how Christ died for our sinnes, and shed his blood once for our eternal redemption. In action, breaking the bread, and pouing out the wine, taking, eating, drinking, all which are dumbe sermons, and lively representations of Christis oblation for vs on the crose, e for as often as ye shall eat this bread, and drinke this cup, ye shewe the Lords death vntill he come. As Christ died, and after a fort was offered in all the sacrificies of the Law, to wit in figure not in fact; so Christ is offered in the Sacrament daily, not in fact, but in faith, as e Ambrose notably, sacrificie in the mindes of beleivers as upon an Altar.

In administrifing this Sacrament, we must doe as Christ the truth and the way, who did not offer vp his body, for that was crucified the day following, but he took the bread and brake it, and gave it not to God, but to the Disciples; and said not to them, take and sacrificie, but take and eat, and to h Lombard, i Aquine k Gropenius and other Papills acknowledge that the Lords Supper is not a real offering vp of Christ, but a memorialis of his passion, according to their antiphon, o sacrificium coniunium, in quo Christus sumentur, recollitum memoria pannisius eius, mens impetatur grasse, & future gloriam nobis pignus datum. A&c.

The popish Maffe then is a inunious sacrificie, detracting from the power and merit of Christs passion, an effectuall mediacy that at once curseth a dicase, neede not to be applied againe: But Christ offering himselfe for vs once, was sufficient for all, efficient for such as apply it, as Goras doth glosse the text briefly, sufficienter quad femel; and therefore the Maffe being m either a continuance or repetition of Christs oblation, is a blasphemous act; for if the Priest feigned that on the altar, which the worlds Saviour began on the croce, then truth itselfe, told an vntruth in saying, n confirma teo eft, it is finished. If the masse be a repetition of Christs offring, then his sacrificie was not sufficient, and our Apostiles argument insufficient, o who proues all the legall sacrificies vuperfect, because they were repeated. It is a good obserbation, that in a sacrificie we give something to God, but in a Sacrament we receave something from God; if the Lords
Lords Supper then be a Sacrament of the New Testament, we must not in it offer vp Christ to God, but expect Christ and the benefits of his sacrifice from God.

6. The Leuiticall high Priest entred into the holy place that are made with hands, which are similitudes of the true Sanctuary: but our high Priest is entred into very heaven, to appear now in the sight of God for vs. If any now sinne, we have ans agent in the court of heaven, as S. John, an advocate with the Father Jesus Christ the righteous, and he is the reconciliation for our sinnes, and not for our sins only, but for the sins of the whole world, The Mediator of the new Testament, interceding daily betweene God and man, obtaining for vs not onely temporal gifts, as the Legall high Priest, which could not make holy concerning the conscience, but as it followeth in the next word to be considered, eternal redemption: he recovered our estate in Gods kingdom which Adam lost, & hath to firmly purchased it againe for the Church, as that it is a perpetuity, now for ever, Efficacie, for he that believeth hath everlasting life; Joh. 3. 16.

For the blood of oxen and of goats, and the ashes of a young cow when it is sprinkled, purifieth the vniclone, as touching the purifiying of the flesh, how much more shall the blood of Christ be an argument to prove that Christ hath obtained eternal redemption for vs, and it is from the letter to the greater, or from the signe to the thing signified. If the blood of the beasts outwardly did purifie the flesh, how much more shall the blood of Christ inwardly purge the conscience from dead works, to serve the living God? First, because the blood of Christ, for S. Eus is a Saviour of his people. Secondly, for that he was offered through the eternal spirit: for although our enemie came like a flood, yet the Spirit of the Lord shall chase him away. Thirdly for that he was without blemish, an high Priest which is a holy, harmless, undefiled, he knew no sinne, therefore most able to purge the conscience from all sinnes, here termed deadly works, in that they procure to the sinner in this world death spirtually, in the world to come death eternall. See Epift. Dom. post Trinit.

To serve the living god.] The Lord is life: such then as will serve him, must offer themselves a living sacrifice, for he redeemed vs for this end, that we should serve him in holinesse and righteounesse all the daies of our life. I have put off my coat, faith the Church, how shall I put it on? I have washed my feet, how shall I defile them? A sinner irrepentant is like the foul wallowing in durt and mire; but God (as David speakes) hath brought me out of the horrible pit, out of the mire and clay, and set my feet upon the rocke and ordered my goings: I have put off the old man, and I am become a new creature in Christ. Why then should I, that am washed in the sacred font, and bathed in my sweet Saviours owne blood, defile my selfe againe by standing in the waies of sinners and sitting in the seat of the scornfull? So Hoc magis expublitas sumus, si legem bonam columnis, & multitudines sumus; nos potentias nec culturos, si malis, quid culturos dicis non potest malus cultor; utique eum colitis, qui rem sanctam non sancte colis.

The Gospell. Iohn. 8. 46.

Which of you can rebuke me of sinne? &c.

T HIS Gospell containeth a liuely description of two contrary kingdoms. one of light, another of darkness; as Christ is zealous in upholding Gods glory, so the champions of Satan earnestly in maintaining his quarrell. All Christs kingdom conflits in righteounesse and truth, as the Flamergrapher expressly,
The fifth Sunday in Lent.

 expressly, righteousness and equity is the habitation of thy seat, mercy and truth shall goe before thy face. Concerning righteousness, our Saviour faith here, Which of you can rebuke me of sinne? Concerning truth; If I say the truth, why doest not believe me?

Satan's kingdom stands upon four props especially:

1. Railing, ver. 48. Say we not well that thou art a Samaritan and hast a Devil.
3. Sophistry, ver. 52. Confirming that of death natural, which Christ uttered of eternal.
4. Tyranny, ver. 59. When reason and railing fail, then they come to Carters logickes, gunpowder arguments, open violence, they tooke vp stones to cast at him.

These points are so twined and intermingled in the text, as that I cannot part them easily, yet for orders sake two leffons are more principally regardable.

1. As Christ is the true Messiah sent from God; so euer one that beareth him not, is not of God.
2. That all obfervers of Christ's saying are free from eternal death; and this he doth assure by a double bond, his

   Word, I say.
   Oath, Verily, verily, I say unto you, if a man keep my saying, he shall never taste of death.

Which of you can rebuke me of sinne? The Church of Christ. My beloved is white and ruddy, the chiefeft of ten thousand. Candidus sanctius rubescundus passionis, white, for he that was without spot in his life, ruddy, for that he shed his owne blood for vs at his death; A ruddy colour is not beautiful, except it be grounded upon a faire white, so Christ's passion had not beene an offering of a sweete favour to God, if his life first had not beene candidus, without sinne, holy, blamelesse, undefiled.

Here the Epistle and Gospell accord, our high Priest was without spot, saith Paul, who can rebuke me of sinne? faith Christ: and both are for passion Sunday, for all the sufferings of Christ on the Cross, may be reduced unto bitter words, Behold and see, if there be any sorrow like my sorrow.

This Gospell affords a taste of both, he did heare bitter words in the 48. verfe, Say we not well, that thou art a Samaritan and hast a Devil? and he was like to suffer bitter words in that they would have stoned him, ver. 59.

Christ proues himselfe to be the Messiah, and our high Priest of good things to come, by this infallible demonstration; which of you can rebuke me of sinne? among whom will accuse, but who can rebuke, which of you mine enemies, euen you that prle so much into my life? My conception is without fault, my doctrine without error, and why then admit you me not for Christ? seeing none is free from sinne, aue the Messiah only; flatter not your fulnes in your idle conceit, either prove me to be a finner, or acknowledge me for a Saviour, if no crime, then Christ. If I say the truth, why do ye not believe me? that man is worst then mad, who perverteth that as false, which he knowes to be true.

All men hence may learne, Preachers especially, to frame them fulnes according to Christ's example, inoying integrity of life to sinceritie of doctrine, that they may further the Gospell among enemies, who respect more good life then good learning; and among friends, who tolerate bad manners often for our doctrines purity: the Priest had Vrim and Thummim in his breastplate, to the Preacher ought to haue science and conscience; for albeit Christ alone was free from all finne, yet such as will reach his Gospell with fruit, must be cleare from open crimes. Our Saviour faith not, (as Erasmus upon the place) which of you can accuse? for they called him coniurer and Samaritan: but which of you can convince? who can prove that he doth reprove? the most heavenly Doctor is an earthy man, staff and bloud, and in many things all of vs offend;

[Note: The text continues with further analysis and commentary on the verses referenced, discussing the church's response to Christ's teachings and the implications of his life and words.]
The fifth Sunday in Lent.

So we may be convicted of manifold weakness, but let us take heed of manifest wickedness. O Lord keep thy servant from presumptuous sins, from crying sins, which in any sort may scandalize his holy calling. Howsoever we cry to God with David, "Enter not into judgment with thy servants O Lord; for in thy sight shall no man living be justified; yet let us say with Christ unto men: which of you can rebuke me of mine? for any gross fault in executing mine office. So Moses, I have not taken so much as an ass from them, neither have I hurt any of their company. So Samuel, Whole oxen have I taken, or to whom have I done wrong, &c. So Paul, I know nothing by myself, to condemn my self in my Apostleship. He that is of God heareth God's word." Erse, the cause why ye heare not, is because ye are not of God: as men, they were of God, as malicious, of the devil. 

Examine thy self by this one rule, whether thou be God's child, or the devil's servant. He that with a good will and honest heart heareth God's word, hath Christ's record that he is of God; he that heareth the word and perfeceth it, is of the devil: and so John in his first epistle, "We are of God, he that knoweth God, heareth his: he that is not of God, heareth not, hereby know we the Spirit of truth and error.

Say we not well, that thou art a Samaritan, and hast the Devil? Albeit you say who can rebuke me of mine? yet we say thou art a Samaritan, an irreligious and vile person: howsoever you boast of the truth, we say, thou hast the devil, who is the father of lies. It is certain, the Jews knew Christ to be no Samaritan, and that he spake such words, and did such wonders, as none could doe by the power of the devil; and so some confesse, John 10. 21. These are not the words of one that hath a devil; can the devil open the eyes of the blind?

Here then observe the craft of Satan, when he cannot deny the truth, he falleth to flat railing and lying: and fitch is the practice of his Ministers and agents in all ages, as the Papists in our time call the sincere profession of the Gospel, Heresy, f. 

In Caluisin-Turcifon, confide li. 4. VIIT in five r. Starret. in Calimino-Turcifon. 2. Lib. de A-theifon., Proteant. caluisin-Turcifon. I. Preface to the confutation of Tyndall's answer.

2. E. of Lin. 

Thee epistle to the K. before the answer to a nameless Catholicke.

3. Christis Theo-

poldus. 1. wher Melan. is loc. Luther. loc.

4. com. it. Zulas

Theodores.

5. Lib. ib. 4. cap. 17

6. Vbi supra.

7. Icon. in Gal. 2. 6.

8. Answer to Harding's Preface before the defense of his challenge.

An indiguitie, which only toucheth our priuate person, may be dispersed, as 1 Augustine replied to Petilian, postcum esse in his pariter copiose sed nostim esse pariter vult; 2 So learned 3 Hooker, the best answer to words of scorn and petulance, is Ifeacks apologie to his brother Ifsam, the apologie which patience and silence make; our answer then unto their reasons is, no, to their scoffes nothing; and yet when the flanders which light on our persons, rebound to the discredit of our professioun, it behooueth vs not to be silent in answering truly, when as our aduersaries are eloquent in objecting falsely; 4 Paul therefore when Jesu scorne him as a mad man, answered, I am not mad, O noble Fesus, but I speake the words of truth and soberneffe. And when the Primitive Chriftians had beene flandered vnto the people for disturbing the State, for adulterie, murder, and other insufferable crimes, it was their vifualcument to write apologies, and to put vp supplications vnto Princes, that they might defend themselues in open audience; fo Chrift here doth answere the Iews cauall in a word, I honour my father, &c. as if he should argue thushe, that is a Samaritan & worketh by the deniel, feakes his owne praisse, not Gods glory: but I honour my father, and feake not mine owne praisse: Ergo, I am no Samaritan or couniurer, but yee rather are of the deniel, in that ye dishonour me, who honour God; and this is tortura Tortis, the retorting of a poisoned weapon into the aduersaries owne breth.

Now we know that thou haft the deniel: 5 We said so before, but now we can easily proue it fo, before we did only conjecture, but now we certainly know that thou haft the deniel. 6 Here note the desperate incorrigibilitie of such as are in a reprobate fenie; as every word of Chrift is the favour of life vnto the godly; fo the favour of death vnto death to the wicked, the more they heare, the worse they are: first they thought Chrift had a deniel, then they saide it; last of all, which is worst of all, they knew it.

Your father Abraham was glad to see my day.] 7 The Iews exceedingly beafted of the temple sayyng, the temple of the Lord, the temple of the Lord, this is the temple of the Lord; they did seeme to reverence the Prophets and Patriarkes, especcially, so the Papists in our time cricke, the Church, the Church, all for the mother Church, all for the Fathers, all for antiquitie; but when we say to the Romanists as Chrift here to the Iews, Abraham was glad to see my day, the mother Church rejoiced in old time to confesse the Gospel now preached in England, for we do not in any point of doctrine depart further from Rome, then the hath departed from her sole in her flourishing estate; then insantly they come to the third weapon, idle definitions and cauills, Abraham is dead, and Abraham is not dead, 8 there is an idolatry which is good, and an idolatry which is bad; hoc in Grammar and Logike demonstrateth this thing, yet in the words of Chrift, hoc est corpus meum, it doth signify nothing.

1 The foueraigne supremacie of the Roman Bishopp is the supreme difference, to which all other pepish points are subordimate; 9 for the truth formalitie of a Papist is his union with the Pope; now Rome champion is vnctertaine, whether the Pope as Pope, hath power ordinarie or extraordinarie, to deposse Princes after a direct or indirect manner, alwaies, or upon some special occasion accidentally, so that the Catholike faith (as a learned Father of our Church hath vitrally noted) is, 10 Credo quod Papam non vs Papa, habet aliquo quidem modo sed modo remem indirecte, potestatem faulens quandam temporaliam, sed non merce, nec absolutionem sed ad aliquid relatum nec perpetuam, sed casufiam. I will not meddle with the cobwebs of learning in the Schoole, which have more with Art, yet more Art then vfe; nor with the distorted and illegomes of the Canonists: he that list may burneth his memorie with a chipfull of their fodereties, accuratly collected by the penner of Pseudomartyr, cap. 10.

Lastly, when all other helpes and hopes faile, they cast stones at Chrift, fetching arguments from the thambles, and concluding in serio, destructue Doctors, who to build the Church, blow vp Common-wealthes, such like rath, 11 empiricks, they can cure no way but by letting of blood; the Spanish Inquisition is their

Grammar
The Epistle. PHILIP 2.5.

Let the same mind be in you that was also in Christ Jesus, &c.

This Epistle contains an exhortation to lowliness and love, grounded upon Christ's example, who when he was Lord of all, humbled himself to be equal unto all, taking on him the shape of a servant, when he was in the shape of God, and in all respects equal with God.

Humiliation in that

Being God, he was made man.
Being man, he became obedient unto death even the death of the cross.

Wherein obferue Christ's

General, exalted on high.

Exaltation, and herein

Adornment, a name which is above all names.

What, in Particulars,

Action, that at the name of Jesus every knee should bow.

Confection, that all tongues should confess, &c.

Wherefore, because so good to man, and obedient to God, for whosoever humbleth himself, shall be exalted.

Who when he was in the shape of God] Christ had a being before the world, though as man aborning in the world; & n. S. John, In the beginning was the Word; and himself of himselfe, Ere Abraham was, I am, eternally begotten of his Father as God: howsoever in fullness of time borne of his mother as man; and to ditting, if him here from Angels essentially subsisting, our Apostle further addeth, he was in the shape of God; that is, (as all the Doctors expound it) God; for the word shape cannot be taken in this place similitudinarie, but essentiaiter, as Heb 1.3. the very image of his substance, ἡ ἐμφάνισις αὐτοῦ.

There be many God in name, but Christ is God in nature; Lucifer and the Pope are Gods by robbersie, but Christ is God by right, holding it no robbersie to be equal with God; if equal, then not litle; if with God, and in the shape of God, a distinct person from the Father.

In this one line then (as interpreters obserue) many, yeau most heretikes erring about the natures and person of Christ, are confuted abundantly. First, Ebius, Cerinthus, Phoines, Paulus Samostrenus, holding that Christ had no being before he took on him the shape of a servant. Secondly, Sophronius, and after him Serenus, imagining that the Word was not actually and really subsisting from all eternity, non sustinerem, sed decretum tantummodo in mente Dei de hoc homine creando, & sua dicitae implendo. Thirdly, Carpocrates and Arrius acknowledging
acknowledging that Christ had another nature besides his human, but not of the same substance with the Father; and yet the text is plain, he was in the shape of God, and thought it no robbery to be equal with God, εἰδον ναυτας

simplici, non superstis præsumpsit. As the Greeks Father's

quam, not instans, of the same not of the like nature. Fourthly, νεωτος, Præceps, Sabellius, affirming that there is no distinction of persons in the Trinity. God the Son is equal with God the Father: ergo, God the Son is another person, albeit not another power, alius est non alid; equality (faith Theophyllus) is in respect of another. Fifthly, Philoponous, Valentin, Gentili, and other Philistii, implausibly maintaining that the three persons are three Gods essentially differing in number and nature; whereas the Catholike faith is according to this Scripture, that the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glorious equal, the mystic coincernal.

"Nevertheless he made himselfe of no reputation."

Christ humbled himselfe, and made himselfe a servant: Ergo, whatsoever he did or suffered for the redemption of the world, was voluntarie, not forced. He, that is, only the Sonne, not the Father, against Patræpassiounis; himselfe, against Nestorius, absurdly conceiving that Christ was two persons in his two natures; one person as the Sonne of God, in the shape of God, another as the Sonne of man in the shape of a servant and against Enarchis holding quite contrary, that Christ after his incarnation had but one nature, because but one person; he being in the shape of God tokeon him the shape of a servant, not by confusion of substance, but by personal union.

Again, this ouerthroweth Apollinaris, who taught that Christ was incarne by turning some part of the God head into manhood, whereas his divine nature was not confined, when his humane was assumed; Homo quique Deo accessit, non Deus a se receptis, homo sua naturam suscipiendo nostram, non amissetno sunt; as the divine 

Poet:

Ile manet quad semper erat, quad non erat, esse

incipiens.

Or as Euseb.us Emissonius in one word, verbum caro ecali sit, non deposita sed perpetua in his: Christ then at the same time was both a servant and a Lord, sa the Lord. It is not said here, Christ take upon him the person of the place, but the shape, that is, his whole nature, body and soule, being like vs in all things, excepting some found as a man, in the frame of his body, forme of his minde, habit, gefure, speech, and other carriage like unto men.

 Became obedient ] To his earthly parents, and his Father in heauen; PLoc. I come to do thy will, I have glorified thee on earth. I have finished the worke, which thou gauest me to doe, to the death obedient, even the death of the croffe. Here the Godpell and Epistle meere, both are narratives of our Saints passion and patience, the Colbless is a briefe of the Epistle, and the Epistle an abridgement of the Godpell.

Wherefore God both exalted him on high. In his resurrection, ascension, session: at the right hand of the throne of majestie, making heaven of heauens his seat, and all his enemies his footstool.

And given him a name. ] sometime name signifieth in Scripture power, as David to Goliath; I come to thee in the name of the Lord of hosts: and Pfal. 118 In the name of the Lord will I destroy them. In the name, | that is, through his power and helpe. So Christ had power given him above all powers in heauen, earth, hell, a power unspeakable, which cannot be named, as himselfe of himselfe

all power is given to me.

Sometime name is vsed for honour and fame, Genes. 11. 4. that we may get vs a name; Proverb. 22. 1. A good name is to be choen above great riches : and so Christ had a name which is above all names, in being the King and Lord of glory. S. Ambrose thinkes, that the Father gave this name to Christ as God. b Hierone, the Greeke Schola, Theophyllus, and many more, that he gave this name to Christ as man. c Other, and that

Aa 2
that most fitly, conioyne both opinions, affirming that the Father gave this name to the person of Christ God, and man according to that of Peter, Acts 2:36. Let all the house of Israel know for a suretie, that God hath made him both Lord and Christ, And so much is implied in the clause following, that at the name of Jesus every knee should bow. c Christ is an appellative, Jesus is his proper name; now Jesus is Emmanuel, God with us, as S. Matthew doth expound it in his Gospel; as God, then his glory was from all eternitie; but as with us, it was in time manifested unto vs.

Every knee should bow] For that contemptible name Jesus, as Pilate scoffingly, Jesus Nazarens Rex Indaorum, is now so preached and praised, as that it is a name farre above all names: hence capping and kneeling in the Church at the name Jesus, as an harmfulle, yet not fruitlesse ceremony, which may be well vfed and not to be so mislied, as being a reuerend regard to the Sonne of God, above other messengers, although speaking as from God; and against Inidels, Jewes, Arrians, who derogate from the honour of Jesus, are repect most profitable.

Whereas it is b'objected that this bowing at the name of Jesus more then at other names of God, may breed an erroneous estimation, advancing the Sonne above the Father and holy Ghost; an answer is made, that the truth of the Sonnes equality with the Father and Holy Ghost is a mysterie so hard for the wits of mortall men to rise vnto, that all heretikes in the world, that which may give him superiority is left to be feared: for it is well observed, that most Heretikes have denied the Sonne, but none the Father to be God. And therefore the condemmation of this honour done to Jesus in the Church, is an argument of spight, rather than an evidence of the spirit.

Both of things in heaven, and things in earth, and things under the earth.] In k heaven, Angels; in earth, living men; under the earth, dead bodies; for Jesus is 1 Lord both of the dead, and of the quick, and all in the last day must appear before his seat of judgment with bowed knees. Or as m other, Angels and Saints in heaven, men in earth, devils in hell under earth. For there is a twofold genuciation or adoring, one voluntarie, another extorted. All glorious Angels, all bless'd spirts, all good men of their owne accord yield obedience to Christ fully, cheerfully. But the wicked man on earth, and damned fiend in hell is forced against his will to doe this duty. So o India, 1 have sworn in betraying the innocent blood: so p Indian apostate, Viciili Galilee: to the devils, as S. Matthew reports in his 8. chap. ver. 29. Ifesus the Sonne of God, what have we to doe with thee? Art thou come hither to torment vs before the time? Thus as every knee (should bow, fo every knee shall bow, faith q Esay, that knee that will not out of faith, shall out of feare.

In this sense, the tongues of all things in heaven, in earth, and under earth shall confess that Jesus Christ is the Lord; goodmen say this on earth, and seeth his glory in heaven; in this life, v with their heart they beleue to righteousnesse, and with their mouth confess to salvation; in the next life. they shall be clothed in long white garments, and palmes in their hands, and they shall cry, Salvation be ascribed to him that sitteth upon the feat of our God. The q Detuils also confess, but tremble; reprobate men also confess at the last day, but with horror as we read in the fifth chapter of Wisdome. Such as now n crucifie Christ againe, making a mocke of Jesus, p deifying the spirit of grace, treading underfoot the Sonne of God, and accounting his precious blood an unholy thing, shall then in all sublime manner acknowledge that Jesus Christ is the Lord, saying, r God whom when we saw we were an hangered, or a thrift, &c. But alas, this extorted confession is to their confusion: for Christ will then say, depart from me ye cursed into everlaistering fire, which is prepared for the devil and his angels.

Into the praise of God the Father] I finde s two constructions of these words, in the glory, to the glory; the vulgar Latine and S. Ambrose read, in gloria Dei Patriis, all tongues shall confess that Jesus Christ is the Lord; and in the glory of God the Father, as Pan Pelpher, received up in glory. Christ as man had created and visible glory: but as God, infinite, uncreated, and insublime glory; b the infall
The Sunday next after Easter.

shall shine as the stars for ever and ever; in what glory then is the Sunne of righ-
teounesse, even light it selfe? Apoc. 21. 23.

Now this two-fold glory doth anwerver to Christ's two-fold humiliation; in his
birth he made himselfe of no reputation, as God he put off (as it were) his uncreated
glorie, and took upon him the shape of a servant; in his death as man, he did hum-
ble himselfe to Earre, that he was rather a worme then a man, a very scorne of men,
and one of the people; but when he was exalted on high, his created glorie due
to him as a man was allumned. 1. Tim. 3. 16. and his uncreated glorie proper to
him as God, was againe restored: 1oth. 17. 5. Glorifie me, O Father, with thine
owne selle, with the glorie which I had with thee before the world was; afigure
thee all glory to the King of glory, for his is kingdome, power and glorie.

But our Church interprets it better, unto the praise of God the Father. For
the Father is glorified in his Sonnes glorie, to whom he committed all power
and praise, they both are one; thou, O Father, art in me, and I in thee. 1oth. 17. 21
He that doth despise the Sonne, despiseth also the Father; he that doth confeffe
that Jesus Christ is the Lord, honoureth the Father, and if hee doth this out of faith
and love, God will honour him; if against his will out of fear, God will be
honoured in him. Here for application let vs pray with the Church.

Almighty and everlasting God, which by thy tender love towards man hast sent
our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the croffe
that all mankinde should follow the example of his great humility; mercifully grant,
that we both follow the example of his patience, and be made partners of his resurrection,
through the same Jesus Christ our Lord, Amen.


And it came to passe when Jesus had finished all these sayings, and so forth unto the 57. vers. of the next Chapter.

I have chosen out of this long Scripture (which is indeed the Gospell of the
Gospels) only two short Texts, as best fittting the time; the first preached in
English at Paul's Croffe, March. 11. Anno 1598. the second in Latine at the Bat-
chelors commencement in Cambridge, Anno 1599. both exercices of a young
Student and then no Pratitioner.

The first Text is written, Matth. 26. 14. Then one of the twelve which was
called Judas Iscariot went unto the chiefes Priests, and sayd unto them, whet will ye give
me, and I will delinate him unto you?
The foure Evangelists are compared by the Schoole-men to the foure elements
John, to fire, Luke to aire, Mark to water, Matthew to the earth, and that in two respects especially: first, because this Evangelist before his conversion,
was an earthly minded man, altogether occupied in worldly businesse, telom-
narianus, sitting at the receit of sustaine, Mark. 2. 14. Secondly, because Matthew
doth most exactly deliver in his Gospell how Christ tooke flesh on earth, and for
this Ezech. 1. and Apoc. 4. figured by the beast, which had the face of a man, be-
ginning his historie, The booke of the generation of Jesus Christ, &c. accurately
setting downe all circumstances concerning Christ's birth, as also the whole man-
ner of his death.

He was borne at Bethlehem a little village, not in Hierusalem a great citie; in an
Inne, not in his fathers house; in a flinking habit, not in a stately chamber
laid in a crache, not in a cradle, that we might k learne of him to be Humble and
meke: Omnis enim hieius nativitas secobam humilitatis officina, faith Augustin,
form. 22. de tempore.

Our Evangelist also doth note the time when Christ wasborne, to wit, in the
days of Herod in the 142. yeere of Augustus Caesar; his empire for as man was
made the sixt day of the weeke, so redeemed in the first age of the world; borne
when
when the days are short, vol diminuto solis curriculo desflissionem sentiunt operativa tenebrarum; he must increase (quoth the Baptist) I must decrease. John therefore was borne at Midsummer when the days grow shorter and shorter, but Christ about the Calends of January when the days waxe longer and longer, giuing at once both life to man and length to dayes,as Augustine and Ambrose note: borne in the night also, faith Tertullian, to signifie that he should be a light to lighten the Gentiles, and all such as sit in darkness, and in the shadow of death.

Touching Christ's passion, our Evangelist tells vs he suffered in Golgotha, the place where Adam was buried, as Ambrose thinkes, vpon that very day of the weke that Adam was created and as it is probably conjectured, vpon the selfe-same day of the moneth, and the same time of the day; for as in Adam all dye, euen so in Chrift shall all be made alive.

I need not here relate how the King of glory was summoned by the Pharisiies, accu- ced by the Priests, accursed of the people, condemned by Pilat buffeted by the fouldiers, mocked of the Captaines: laft of all, which is worst of all, (an action on which the Sunne did blush to see) crucified among thieves as a malefactor, even by his owne Country-men, and all this sayd, and more then can be sayd, through a treacherous act of a miscreant Apostle, who played the Merchant with his Master, as you heare in the text, What will you giue me and I will deli- ver him vnto you? In which bargain and sale foure points are to be considered especially:

\[
\text{Name, Judas Iscariot.}
\]

\[
\text{Company, one of the twelve.}
\]

\[
\text{Office among the twelve, marpsiun habe-}
\]

\[
\text{beyt, loh. 12. 6.}
\]

\[
\text{The}
\]

\[
\text{Chapmen, Ecclesiasticall, chiefe Priests.}
\]

\[
\text{Ware, Christ, I will deliuer him, telling his Master, as if he had beene his flace.}
\]

\[
\text{Manner of bargaining; in which Interpreters observe three grosse faults.}
\]

First, as a Pedler having no certaine standing, he ran vp and drowne the City, seeking chapmen, not chapmen seeking him, as if his ware had beene so bad, that none would buy it, except he did expose it basely; for it is sayd, he went vnto the chiefe Priests.

Secondly, whereas he should have sayd, Yee shall giue me thus much, or else yee shall goe without him, he faith only quantum abdis? What will ye giue? leaving it to the discretion of the buyers.

Thirdly, he did not take ready coyn for his ware, for it appears in the text, and Theophylact observes it, that the chiefe Priests at this time did one to promise him money, not pay; yet Judas an unhouse Merchant, after he had wrought journey-worke with the devil, sold his most lowing master vnto Strangers his most hateful enemies; euen Jesus the worlds Saviour, in whom is all treaure, for a little silver, and that without any good assurance, for he faith only, what will ye giue? &c.

Indas (as Origen and Augustine note) signifieth a confessor; of which name there was another Apostle surname Thaddas, or Judas Jacob, Luke 6. 16. that therefore this treacherous Merchant might be distinguisht from that other faithfull Apostle, he is termed Iscariot, either of the village wherein he was borne as Cafetan; or of the tribe of Iscabor as Erasmus thinkes, Iscariot quasis Ischa- riat; or of both, as Hierom and Isodore; for Ischaras these Doctors observe, doth signifie wages or hire, noting vnto vs Indas nature by Indas name, called Iscarioth of this Iscarioticall flat, what will ye giue me?

Here note that some luddles are Iscariots, some confessors traytors, some Christians in shew, deviuls indeed, like the dragons of Armenia, that have cold bodies,
bodies, and yet eaf fire out of their mouths, or like the b sea-fish which gape fo wide as if they would denoue the whole Ocean, but when they be ript vp, and their entrals searched, no water is found in their bellies; or like c Diogenes Sinopensis, in opinion a Stroicke, but in conversation an epicure; like d Iulianus Apollatius, who writes of himfelfe, that he had a bafy tongue, but a laifie hand. Endo neuon thou to be like that other Apollie, not onely Iudas a praetor, but alfo Iesbus a praetor, all heart, as Ifsodore,lib. 7. Origen.cap. 9. For Chriftians are not Sophifters, only learning Logike and Rhetoricke to make them speake well, but alfo masters of that art, quae non verba sed profectur, as e Clemens Alexandrinus excellently.

In these two Iudases is shadowed unto vs this mysterie, that in the Church visible there will alwy be some bad as well as good profeflors; fcarfior i figureth, the one, et Iesbus the other; the which obfervation as it doth croffe the Donatifts in old time, to the Brownifts in our age, a fantasticall kind of people, that runne first out of their wits, and then 8 out of our Church rather then they will communicate with our not Puritan congregation. I say to them as Augufine to the 1 Donatifts, Non recepitis sed accepiatis ad pliebem non noftras, fed illius cuiria omnes fiumus; aut fion vultis impacatis vos patiatis recepitis a plebibus pro quibus Christus fium (argumenfum fitat, quas adeo vultis veftrias ficerere chriftii sunt; and in another place, k in quibus ramentis foras evoluti, quid es tricium? non id rolleor venitus ex area; ex eo ergo, obies, agnofo quides. If you be Chriftis, heare Chriftis word, he bids you 1uffer the tares to grow among the wheat; he tells you that he had chofted twelue, and one was a m denil; as it followeth in the text, Iudas Iesfarior was one of the twelue, not a Disciple onely, but an Apollie.

The name of a Prieff in former ages, hath beene fo venerable, not among Chriftians only, but among Heafehens alfo, a that they were wont to chufe their Prieffes out of their Philosophers, and their Kings out of their Prieffs. Among the Romans (as o Alexander ab Alexandro) none were created pontifices, but fuch as were of great wealth and noble blood; and it is reported by the fame writer, that Alexander the great, feeing the high Prieff of the Iews in his rich attire, falluted him with all humble refpect, and adored him as a god; and the Papifts have this fabulous apothegme of S. Francis, that he was wont to fay, if he should meet in one way at one time a Prieff and an Angell; he would firit reverence the Prieff, and then fhut the Angell; and therefore the ciuill lawyers acquainted with the Canons of the Church have little lawe, leffe conience, to pull into our poffeffions and contenue our profeflions, having our benefices, hating our habits, as if it werea difcredit for their worfhipp to ride in a Prieffes coach, or put on our clerical attire, to be pointed at for an Apollie, and reputed one of the twelue.

Iudas a Preacher, a worker of miracles, an Apollie, yet for all this an Ifchario a traitor to his MafTer, a butcher to himfelfe. This may teach the people, terrifie the Patter; it may teach you to reftrect the more the doctrine and commiffion of him that is sent, then his fe and converfation; if God fpeak to thee, as he did unto Bathnun by an Afe, thou must have fo much patience, faith q Luther, as to heare him: if God will have thee fanned by one who peraduenture fhall be dammed, heare what he faith, and looke not what he doth, errat non errit ille, in non erris, ficeredereis, if thy Patter live lewdly, that is his owne hurt; if he preach learnedly,that is thy good: take thine owne and goe thy way; Iudas himfelfe preaching Chrifts doctrine must be heard, albeit in the end he fleale from vs and betray the Goffpell.

Secondly, this example may terrifie Preachers, encomome remembreing that fearfull speech of our r Saintour, Many will fay to me in that day, Lord, Lord haue we not by thy name propofed? and by thy name call out defults, and by thy name done many great works? and I will profefle to them, I never knew you. Their booke and clerice cannot then falue them; it will be remarked of Pastors at that day,

b Benawent dicht. futat. cap. 20. c Theodoret, lib. 12. decam. Grec. affell. d Epift. Libani. e Strowi. f Augufin in Psalm. 108. g Origen. hom. 35. in Matth. h Art. 32. of their confeff. pointed nona 1597. i Epift. 1. 66. j In Epift. 36. circa fufenem. k Matth. 13. 30. m John. 6. 70. n Plato in politi. ce, 6 Iftodore, lib 7. origin. cap. 12. o Lib. 2. cap. 8. p Caffanem ca- talog. part. 4. confident. 4. q Luc. comm. tit. de miniferio verbi. r Matth. 7. 22.
The Sunday next before Easter.

Bernard.

Non quid legitur, sed quid legenter, non modo quid dixerint, sed quomodo dixerint; and therefore if thou beest an Apostle, labour to be like thy matter Christ, who did first doe, then teach, A.D. 1. Like Basil, of whom Gregorie Nazianzen, that he did thunder in his doctrine, and lighten in his conversation.

But Judas was not an ordinary Preacher only, but one of the twelve. Now why Christ should chuse twelve rather then another number, alio quid, alio aliquid opinatis, so many men, so many minds; and yet all in this one point agreed, that the number is mystical, and therefore a some thinke Christ in this number alluded unto the twelve fones of Jacob, Gen. 49. other to the twelve fountains of water, which the children of Israel found in Elim, Num. 33: the twelve wels are the twelve Apostles, the feuentie Palme trees, are the feuentie Disciples, faith S. Hierome: other to the twelve precious fones commanded to be fet in Aaron's garment, Exod. 28. other to the twelve Princes chosen out of the tribes of Israel, Iofua 3. other to the twelve fones Iofua tooke out of Iordan, and pitched in Gilgal, Iofua 4. the twelve fones Iofuah put in Iordan were a type of the twelve Patriarkes, and the twelve fones he tooke out of Iordan prefigured the twelve Apostles: other resembalances as vulgar I omit, and come nearer the text.

It was an especial favour of Christ to number Judas among the twelve, whom he had chosen out of the whole world to be his dearest friends, and greatest followers in his life, as alfo to be the trumpeters of his Gospell and glory after his death. It was in him honourable calling on earth, as that the Schoolmen are much perplexed about their precedence in heaven; so that the higher Ierarque was in place, the greater was his fall, the fouler his fault; it doth aggravate his villanie much, in that an Apostle was an apostate.

Secondly, note that in every order some are out of order, in Abrabams house, Iftate famylie, Dauidis court, and Chrifs owne famillie, some euill, some deuill; if any should demand why Christ foreseeing the treafon of Judas chofe him, and all this while suffered him being choen? answere is made by S. Ambrofe, to teach vs patience, that when we bee betrayed even of our owne followers and nearest acquaintance, to beare it, and forbear them moderately, blesting them that curfed vs, Matth. 5. 44.

Lastly, Judas is describ'd by his office, namely that he had the bag. Ioh. 12. 6. here begins all the mischiefe, Judas being burfer fluts himselfe into his pure, and becomes a flue to a few peece of filver his owne prifomes; for as Ambrofe speaks of the drunkard, erosfus cum absurber vinum, absurbetur a vino: so Gregorie the great of a couetous cauitor, tenendo dimitus, tenetur a dimituo; Cip dum vult esse prado fit prada, faith Augustine; it was eaiser for a Camell to passe through the eye of a needle, then for Judas (as it were condensed into the circle of his purfe) to get out againe. He now thinkes of gold when he is awake, and dreames of gold, when he is asleep; he could not see so much as a box of oyntment, but he must needs be fingernge of it, the smell of oyntment was swee, but the smell of gaine more swee; and therefore being exceedingly grieved, as a foolish hunter for lesing that prey which he never had, instantly to recouer that dammage, went to the chimis Prifons, and sayd, what wilt give me and I will deliver him unto you.

Here then we fee that to be true, which because the Scripture faith it, cannot be falle, that couetousnesse is the root of all euill, the very metropolis of all villanie; every man hath one fault or other, but the couetous wretch hath feue, he is an index or epitome, rather indeed a commentarie vpon all the deadly sinnes; of all Chrills Apostles, he that bare the bag betrayed him.

In a mytilcallenfe, whosover eftimeth his goods more then his Gospell, is a Judas heretike making merchandise of the word, is a Judas: a witneffe or a Judge that sets the truth in place of juifce, can be no better then Judas, for Christ is truth; and is not (I pray you) Christ bought and fold, when Balaam is the Bishop, Judas the Patron, Simon Magus the Priest? but the Pope is the greatest
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greatest ifcariot of all, were then Indus in some respect, for he sold Christ but once, and he thought that once too much, but Indus of Rome soldeth daily persons and indulgences, cranes, altaria, Christum, Christs crocle, Christs blood Christs selfe, and yet is not a whit ashamed of this holy merchandise, such an horrible crime, that it made Eneas Silius (who after his Priesthood was alway great of the Popedome) to what notwithstanding both tongue and pen against this Ictariottical legendemaine.

If there were no chapmen, there would be no merchants; I come therefore now to those who bought Christ, sayd in my text to be chiefe Priests, and they were Christs chiefe enemies, able to doe wrong in regard of their might, and willing to doe wrong in regard of their malice, the which amplyfeth exceedingly Indus same, who cared not what became of his master, so he might have a little mony, delivering vp a most innocent Lambke into the iawes of raving wolves. In the person of these Priests, observe that sometime they make merchandize of Christ, which are proceeded to the chiefe places in the Church, herein resembling the Wolfe, who inkeles the sheepe when he is little, but being growne great denoues him, as the Poet wittily:

Nutrius per me, tandem sero sanctum in me.

It is added in the Gospel of S. Luke, chap. 22. 4. that Indus commended also with the Captaines about this bargaine, the word is specta, which Hierome translates magnifatrum, the tranlater of the Syriacke copie, magnifi milite; Tremellius, principes exercitus templi, for they were a select band to defend the Temple, pr.selli Templo suendo, faith Erasmus, or as in Theophylact, overseers of the building, or custodians, they that should see good order kept in the Church, or those the Romans appointed to keep the lewd people in awe; whatsoever was their office in particular, it should seems they were defenders and protectors of the Church, and yet they be mosst ready to crucifie Christ the head of the Church.

I hear some Patrons of our Temples in England resemble these guardians of Hierusalem: if it be not so, Indus is to blame for comming so much about the selling of Christ with them; if it be so, let them remember how these Captains and high Priests were destroied, and that ruine is the end of sacrifedge. The Eagle holde a piece of meat from the altar, but with the meat she carried away a coale which shee set on fire. Read the Chronicles, examine histories, and shew me but one Church robbers heire that thrucd into the third generation; for where there is gloria patri, without a siclus in principio, there cannot be gloria flette hume & in fecta.

Buy the truth (faith a Salome) but fell it not; if these chapmen had bought Christ to possesse him as their owne, they should have made the best purchase that ever was in the world, to bujhew who sold them. But they bought Christ to sell him againe, to mocke him, to buffet him, to spit upon him, in fine to crucifie him; and so we that are true beleuers have gotten all the gains and benefit of their bargaine. b Exulta Christiane, nam in commercio inimicorum tuis, vivis vicisti; quod Indus vendidit, & Indus emis, hoc tu acquisisti; noster enim Christus non ludurum, qui est enrurum.

The ware sold is Christ, I will deliver him: a he faith not, I will deliver Iesus; for he now began to leach exceedingly that sweet name, but I will deliver him, eum tradam, in which one fact hee committed three foule faults, hee betrayed Christ Iesus a man, Christ Iesus his Master, Christ Iesus his Maker, like a ranke Papist he put his God in his purse, the first is murther, the second treason, the third sacrifedge; murther is a crying sinne, treason a roaring sinne: sacrifedge a thundering sinne: yet Indus after he had opened a doore to Satan, and let him enter into his disconcented soule, Indus I say: leaving Christ and his good company, to walke in the councell of the vngodly, to stand in the way of sinners, and sit in the seat of the scornfull, at last grew to this heigh of impiecit, to betray an innocent
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innocent man, and as much as in him lay to marre his Maker, and destroy his Sa-
viori, and therefore let vs pray with the Church.

Almighty God, which doth see that we have no power of our sole vs to helpe
our sole: keepe thou vs both outwardly in our bodies, and inwardly in our
sole, that we may be defended from all adversities which may happen to the
body, and from all euill thoughts, which may afflait and hurt the sole, through
Jesus Christ, &c.

The second text chosen out of this Gospell is written,
MATTH. 26. 40.

Tunc venit ad Discipulos, & reperit eos dormientem, & dicit Petro Ita-
ne non potuisisti sern horam vigilare mecum? aut vs est apud Mar-
cum, cap. 14. verf. 37. Simon dormis?

Vetus querela est omnium Apostolorum senju, & orthodoxorum patrum consen-}
sufragante, multos olia sit philosophus multas erat de Deo vero disputasse: Cri-
fixi vero scholam unicum salutaris scientia gymnasium in tanto veritatis lumine, vni-
quam (vs ainit) d illinc salutasse; Christus enim (autore Paulus) ludexis scan-
dalum Graecis futitia, religiosibus seculis fiantibus offendentum: hunc magnis
* Platon us vestis, eloquentiam Deo Thomes ignorariate: numulla, sator, in proشؤ lat-
tantia, tanto excellentnes ingenii, flagrantibus fluidus, abundantes et oti soliciet admo-
dum inuestigent: latris auemino ad colin via; latini & nos, nisi ves-
isset ad nos: piger viator (inquit Augustinus) venire solebat ad viam, at te ven-
ergo via, eccentrix tuus venit ibi, Zach. 9. 9. impetos viator ad viam tendere non
valebat, nec operia, nec operibus, nec operá: praenest stâg. Christus, & errantem
viatorinem meritum, ego sum via, veritas, & vita, vs et add illum per illum tandem al-
qua pereniamus.

Mylerium hercle (Bernardo indice) singulariter mirabile & mirabilis singular-
la, vell Deum damnae inustum vs feriaret iniquum, multaer medicum vs fana-
ret agnostum, tradere filium vs liberaret securum: sol ad hoc paulo vereundur observa-
tur, terramouetur, velun templi fidentur, ipsi moritas fines senex semiam tamen ad
hoc hospes ecce, se aperit, etiam inceps egredierunt, ada, sed de contextu, dice seentur pete,
Petruus interim vel lapide magis sunna, dum totus hic altus iraggio Pere-
retur, sine metu, forsan etiam sine motu alti dormiare. O menentes amente,
animi sine animo! solus enim compastur, quo solo Dominum pasti, Simon
ormis?

Sctiae sanctificatisiam, discipulos magistros, servus Dominum, homo
Deum, creaturum factiorum, venditis, uti venditis, utilli vendidit, vili-
bis vendidit, infelix (inquit Hieronymus) mercator Indias: dici non potest, etiam di-
cereutur, quonodo Indes, ludaeus, populus, et Christi, etead, etead, etead, in alio
alii ati, uti ali adi, uti adi, eti adi, eti adi, eti adi, eti adi, eti adi, eti adi, eti adi, eti
adie venditet, vendiet, vendiet, vendiet, vendiet, vendiet, vendiet, vendiet, vendiet,
Ita Dominum crudelimus trucidavit. Hac & Simoni fepius in Turracrat, religios
item aperte predixerat, venit, tamen repere
tique chulons, & dicit Petro, Simon dormis?

Scite, b Christo et in Mat, nec non eiis aclarthe Theophylostis in c Marcem,
omnes innennis Christi dormientem Apostolus, unicum autem increpasse Simeonem
num vescere. d Lucus habeat quid dormitis? & Mat. non potuisisti vigilare ?
Marcus tamen in singulari, Simon dormi tu? non potuisisti vna hora vigilare
mecum? Ac si diceter (vs elegantissime paraphrases Erasmus) siccine, qui modo
includas commoratorum te mecum, Luc. 22. animam, pro alios postuerunt, loam. 13.
adex uno infulgo genis, ut nequeas, qui tam favesi praeincites, non nolle dico ati
centum, non viginti, sed vnum, non unum, aut monens, aut septimam, aut diem
aut toam, nolettet, sed horam: non pugnare, sed vigilare mecum? agrum illius
insigne.
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insula planeus; supinum negligentiam, tum a persona torpente dicit Petro, tum a notatione nominis, Simon, tunc a circumstanti tempus in prevenient dormis?

Cum enim trinominis fuit Apostoli ille (falsibus Evangelis fuit) Petrus, Cephas, Simon, animadverteramus est (quod ob observatum longe abreti re Simon, ille de Cælia) Christum in contextu ve Cephas, aut Petrum, sed Simonem appellari, Simon dormis? Simon enim (et lucidor interpretatur) est obdiens, perinde ae Petrum ad hunc modum effectus est: Simon Bar-ioma non naminis modum veh, sed naminis etiam tum naminis obliterauerit; nec enim Simon est, sed potius alter Domi-securus; qui; (polid quam ipfes toties • tante ore vigilandum esse monerim, etiam nunc cime imprima aculatum esse opportunum) adeo fremet ierit, ut non solius mortuis, sed fomo septus esse videarit.

Sommus hercle vel dicerere philosopha, vel expersientia docente, non humana solam natura cumoncien, sed omni animalibus longe necessarias: aquatilia ipsa quere co- muniter placida, nec, aliam quam candas monent, & ad rumitutum aliquem expa- nentia, pices insignes, utpote delphis, fierentes audiantur; inepta quare dormire fierietiam appareat, quia ne luminis adnotis excitantur, ut confideris usum Plin.- hift. lib. 10. cap. 75. Salve præfella, felicita menum Quinibus in Philomela de Philo- melia, tu cantant simul nocte dieque potes; & historia magis quam insaisian es. Tamen, fides quae qui res in eis habeat, ut Lucianum exer constaret somni credere; vixor enim quae sunt ad Græcum appellari; et cap. 102. fslam est.

Fecit animi, quem cura fugit, qui corpora duris

Fece minifteriijs mulcere reparatius labori.

inde hujusvagi: iit clamnum ordinarius ad hymn solatum canere, quo cistis &

blissus ab dormicient, ait orator Tzetclam. 5. dormient itaque Samuel 25. manl
1. Sam. 3. &Dominus cum eo dormit. Vtia ait portam regis dormit, & obid a Spiritus Sanclc commendatur, Dormient ipse Christis in manum, Matth. 8.

In pace dormient & requiescat, inquit David Psal. 4. vsr. 9. eupus ane dormi-

erit Petrus, nec ob hoc reprehendam in Evangelio legitimus, dormierat sidem potea

inter duas mulierem, & angelus deduxerat de carcer, Altorum 12. 7.

Nunc autem etiam pastores, vino repleus, sitiis defesso, praefitia som-

nolentes, mediâ nocte, sub aperto sole, sedens non ambitus, qui certe omnia

(suci luminentur annuatim interpretate) valde sunt interisa; id est, ut verbo

veneri, quod inueniat somnis; soporamus attamen a Christo postrdoneinur,

Simon dormis?

Notori est responsio quam repeti debet, vercor quam negori posset, cuius, quam tem-

pus, sua tempus, (inquit 1 Ecclesiastes) dilecto est orinam, aequando laudabile,

quo corpus alterius, animus quoque pasturur, ut loquitur Ouidius: alternâ requie fru

licet, immo ducet, sed distinctione tempora, & concordia omnia, Simon dormis? etiam

ipsissima horâ, in quâ, sicut optimis poeta, certe non poeta:

Pro feruis Dominus moritur, pro fontibus infons,

Pro aegro medicus, pro gregis pastor obit,

Pro populo morsuatur, pro militie Dextor,

Pro opeipsi opifex, pro homine ipsi Deus.

Si bona szechimiums de manu Dei (ad in Job) mala cur non susineamus? & adspita-

lante Paulo posterioris ad Corinthios primo, qui condictionsparticeps esse cupit, sit

& passionis fictus. Christus autem durum nihil aut difficile Simonii mandauet,

sed non tantum horam vigilare; vnam horam, ecce brevissatet; vigilare ecce facilis-

atem, nec exponi labidum, necque comites viscini, neque旌libus natis, neque

dura verba, neque duriora verbera perpeti (licet hoc omnip Patrius; 1aram sçillis-

875 ne confidenter ante, remiserat) sed expellere tantum & securum modo dunt cras-

cisgeter in cruce, ut intigetur in corde.

In hoc inquit, tam brevis sermo, quod pro ceteris illustranda. § Misericordia Christi

§ Socordia Petri.

Misericordia Domini tim in faciendo tum in patien do cernitur.
Secordia Petri vel omitendo quod agendum, non potuitfi vigilare? vel agendo quoddammittum, Simon dormis?

De quibus dum ego pro eis, qui sim dicendi, facultate persuasor, vos quo pro eis qui solites esse, audiendo facibilitate, scit inzipiis. humanius attendi. Orat, visitat, instruit, iucrat Apostolos Dominus sine quoe nihil omnino poterat; gratia cum Dei famam qui quidam. Omnis adit falsius: vel est cordis, quae gratia insiit; vel oris, qui gratia insit, vel operis, qui gratia dissit.

Opera certat praeparat voluntatem, ut bona velimur, cooperans aliam, ne frustra velimur. Ignora me dirige, dicitpropheta Daniel. Ps. 119. non ait itinerae mea dirige; recreat, non pollicitur; confutetur, non profertur, optat plenissime libertatem, non iacat proprium potestatem, ut ad Hierioam Augufturn.

Ter omnit Christus ut pacte ex hoc capituro. Quare ter, non bis, aut semel, aut quater? ut tribus hisce victibus offenderent: non salim orationem ad tres personas: Patrem, Filium, et Spiritum Sanctum. Esse diregendum, sed a peccatis pratesitium, a presentibus malis itetem, a futurus pertinuit causalem affine poshlandandum annotat Aquinas in Mat. 26. & Hieronymus in hunc ipsum locum Marci; vigilandum sed, orandum siert, ne nos intrinsum in tentationem, nam si Christi gratiam non concerretis, profidit Indus, si paululum disceretis, dormit Petrus, Simon dormis?

Christus itaque padoegus incomparabiliter instrictissimus, ut tui voluminum acutae disputat Clements Alexandrinus, et animorum iustit Patrum, acutius pro salute foram orate ferueeat, visita frequentier, diligentius instruit verbo vigilante et orate, atque alioquem qui tui nobile totus in vigilet, oratione tandem et ratione et finita procedis ad elenchum non sapientissim, sed amoris argumentum, Simon dormis?

Dobtor e in Israel, aut Episcopus in ecclesia, aut Prefetius in Academice quoque fac simile; oras visitas, patce verbo, vitas, dirigis, corrigis. Oras, audiet multa, quid enim nis vostris perfere? visitans etiam aiqualiter, non ter in una nolla, sed in tempore (et), aut forte per vicarios bis in tempore; pateat ipsum ipsi sed raro, nam hac ab alio merito poscent nox, veniam tamen et inuentum Apostolos misere torpetis, et quos seniores ex securitis: verum si profecerit Petrus, quies dictaerit, Beatet us Simon bar-Iona; si decretis, quies cum Christo, Simon dormis? Simulad de pecuniae trahatur us ilium esse illicit, de decadere vix decadisse, de symbolo forte magis sollicitud. Quod posquam parus est, exspectat ille, ut erat posse cumb etiam ad dormendum, gratia conceditur libere. Verbo dicam, ignosce verbo; quemadmodum in libenter ole margine solvant, quis pres est? et respondent bant per. quam presentes, multique bonique constituerit in lege saeclii: ita licet in villis multi male, fatis erit in billis lege offensa omnium bene. Date, precor, veniam inside desint, qui unumque enim serui sunt verborum, prodeors sunt verbum; relatisam dictum ad Galen, cum capitis tiam itum, capitis etiam usus, qui pres est et sanctus. E sic.

Se quis autem inter vos (humanissimi viri) me parum honorese de clarissimis buis regni presbiteros loquunti existimes, quos ego et semper suis et nunc sum, et dum spiritus hic artus, et Spiritus ille Deus, regis altissimum, semper ero (et non idoneus, benevolentique tamen cucurrit), inteligatur viti hoc omnia de pontificis positis intelligi, qui pres caput (et non inferre) Flaccus Illyricus (Papa-Cicer), non tam pontificem quam pompis, ut appellet Berengarius, neque basilica modo sed, ut Lutius), ecclesiae basili, visitas procul dubio feae sua, non vis irritatur, sed ut distinet, chius (et) omnis sanissimus pater Augustinus et conquiesse est, non seum sed nummorum virtutis; discipulos repetis suos vel nihil agentes, quales sint (et Erasmiis logiutur); venricole monachi; vel alia agentes, quales (et Illyricusius) animo solimipedia Cardinales simul ac auti-oepiscopi vel male agentes, quales (et) Budzaxis misopatries, falsis leavate, flagit; et republica, flacula seditiones, qui non dormiant, semmiant tan men et vigilantes somniant, sed

Somnia non curae, quia fallunt plurima plures.

Si quae nostra est episcopi integerrimis omnium, longe dillissimis peccaturn sier, ut homines sint et labi possint, quando, bonis dormient Homerus, et aliquando fideis dormint Petri; id ego non tam illorum incurrere pratermissum, quam officiorum et temporum ininuia commissum esse divinum.
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Queritur hodie populus forte aeternae fidei, secat ante maiores conquistis, in habitu suo et quae nascentur ab illis poetae quecunmis, Anglescans presbyteri bibiscus, sibi quae novitatem in alia seda stet amicorum, ambulare tantum in magnis et pontificiis, inferioribus ministros negligere, nobilitissimos prones mullo in preto habere, audirem exponere, laeves emmnes cum lapides sub pedibus concurrent: sed quemadmodum cum Anatalban Pontific Romani mercede fcepticus adolescentium conduxisset, qui de illo Magnesium accidunt, illa in indicio subhomo tunc in virtutibus se carere offendit: ita cum accussurus in Anglia Prati, quod sum maturam cum Magnesium; prob dolar; offendere possunt se carere virtudos. Quacquid ade sit quidem, si maior coridoria, & beata miseria utiosorum tribunals non impli- caver, murere non herere, dolore contrari, non amore attrahi, sicur scriptit ad Se- basilianum Augustinum; monendi sunt ut faniores, obsecandi ut faniores, at Aposto- lius prioris ad Timotheum 5, utvera procul dabiis manibus pedibus, fugiendae, sed nominis omnis officiorum generere cobrofendis.

Neque enim silentio praeerudendum autem, quod Dominus hic ter oratus & ter visitatus, sepatur etiam admoneritis, semel autem incravpati: in illo fatis opinor, intercellatis mifericordiam plerum singularem in faciendo: in hoc confidente nobis in patienti, qui dexitus toties existitos, monitos munitos, cum apprehepligentes oportunit, tanta lenitate tam crassa negligentes in tumur: neg. lapides lognir, neg. tumoura fundati, neque verberaminatur, sed verba tantum & ea pacia simus, Simon dormis?


Mutuo autem nomine de nobis narratur fabula, atque nifi canamus iliac in nos cuditur funde: cantant enim (ut in re diffimuis dixit & Augustinum) & in montibus paflores, & in theatris pape, & indelli incrimu, & doli in bibliothecis, & magistri in scholis, & autifites in facris locis, & in orbe terrarum genus humanum, in agris (ut Ciprianus agricultam defecere, in mari nautam, in caftri militem, innocuentis in foro, inquisitionem in indicio, in amiciis concordiam, in amicis periti, in moribus descriptam, regnare nequitiam, dominare pecuniam, mundum in malum poetum, omni viviarum como valutar, Christum a blasphemis in verbo, ab heretecis in scriptis a tyrannis in salutem iterum crucifici, adeo manifestum est ut nulla doctorum pancita, nulla in doctorum turba differant.

At nos interea (viri frates) in baptizino tam multa, tam magna cum Petre, Salu- natio Christo politici, non autem modo montes, sed caelum planem mentes, sta mimio fanquline & caro quaslo immotissi, nil nisi terram in terram cogitamus.


In Academia, veres apes, quis si lacrimis quam nostris, partium magis quam avium studiis, duae sunt pestes Academia deuida & diffisla, vel enim non attendunt otiis, vel contra tendunt facileos.

B. B. In
The Sunday next before Easter.

In Ecclesia sufficit ad meritorum seire non: sufficere merita, satis est: iibi, satis modo; verum, si quod subintelligat desit, desideratur nonnulla; vis habere beneficium? da beneficium, abundanti dantibus dabitur.

Auditum nummo, quas quodam principi summo
Recifunt valvis, nihil auditur nisi, falce.
Sed pauper eris, semper, si pauper es, Emilianae.
Si nihil attuleris, ibis Homere foras.

In Ciuitate dieridie civiles, verius (iniquis Augustinis) incisis. Legesua linguis venali munere vigeal, ut (Schismat. 1.3.12) Innocen. 1. ap. in sivinga non vultus nisi promener; nec datur, nisi vendatur; ut quod aliquando Sarisburgensis in Politica: ratica de aleatore, idem ego de juridico litteratore, quoniam doloris in arte, tanto necior in vita; liquidem peccata populi comedunt, et vestirur, ut in peccatis et leuatur cum mala funt

vix quae tenet lachrymas cum nil lacrymabile cerinit.

Ritu, ioni, illius Ecclesiam video et video, qui non tam arum quam arum colit; in saxo Ceydon, qui dant arum captarem animum, quid plura! fremuerant, vociferante propheta, Gentes, populi meditati sunt inania, attulit reges terrae et principes concurrent in vnum aduersium Dominum et eius Christum.

Nos autem oti abutentes et literis inter tot acerbas Chri: solum ac Christianorum afligiones in uram, quod dicitur, aram odbornimus et (ut videtur) de vera religione tanquammodo seminamus.

Surge, tandem qui dornis, et exurge. Dormitum est satis, quod religionum est vitae, felicitat unam bonam, cum Christo vigia, contra carmen que Indus est, contra mundum qui Phariseus est, contra Diabolum, qui guidem alter Herodes est. Caro prodius Indus est, in immicus familiaris habitans non procit sed propo, non externius sed internius, cuius ille nescit, quem fugat, nisi cum fugat, nuncam malitius nisi cum mactantur; quantum enim magis occupat inimicitiam, tanto minus occupat. Mundus quasi Phariseus periculum est illum, quantum molles, pro-mittit bona, premitit sua, sed sua se erat hinc seculi carere suavitatis: transiti enim mundus: et conspicientia eius, brevies in hac vita defectes longam fabricam miseria- rum catena in futurum.

Diabolum Herodes est, quo non afflicto et crudeli alter; scit Cyprius, si non perutum, aut minus paratum inmeri: Christi militem, circumanent neesse, fallit incunctum, decipit imperium, seque facit opus quod non est solum, ut vis faciat opus quoque quod est solum calidus iniunctatis magister, ut Theodosius, Augustinii septimo.

Hostes Christi Indus, Phariseus, Herodes, hostes tu caro, mundus, Satum: et Christi militem iratissimi, ut te interdum tibi surgat de solute, tum proinde lege nefasto, mollem discute seminem, ut tuam servus, expecficere. Exurge tu, ne insurgat ilii: vel varis eorum i...
Ecclesiae nostræ sub Elisabethâ Principe serenissima inter tot turbulentissimis alibi controversiarum tempellatibus alâ pace florentem, & maledictis scindere, & malefalis lacerare machinantur.

Ex Anglicâ Synagôga vel exundum vel perundum impie vociferantur aetæ.


Clamant liceâ in rôbris, & inæcût in scriptis, se fælos esse Christianos, & ad ætcr manum suam affirmare, nunc etiam in hoc intentos esse, ut Christum vel vagientes in cunctis Herodes necarent, vel adolescentem cum Phariseis percellerent, vel maturiss. cum Judæ extirparent. Iacobus attamen & Iohannes, idœ Petrus ipse dormit fœcûm. Simon dormís?

Petrus bodie non curatiss sed curio fallus est, & honoris bellino (fcœti Budæus eleganter) in audit titulos amplitudines architecæ: ut Apelles oliam tabulis ad vulgus iudicium, ita Petrus fabulas ad Aule placitas recognitit; & quorsum quid de Vendïdio Basso quoniam Aulus Gellius in notibus Atticis?

Concurrere omnes augures, harufpices, Portentum inultatum conflatum est recens; Nam mulus qui fricabat conful factus est.

O fæxiti bodie Deus ne dicat quis, aœnis qui curabat preful fallus est. In Academi quid Petrus fecerit, ipse humilis inter Theologie discipulos taceo; dixerit alius forisum cum esse clericum in libro, necntum sed astralamveliém scientiam effecutum; in schola compositos nolem ego in jugoso monte sublatus cotidiani mei fratres controversia toties determinata tandem effent terminata; melius est enim cum Petro dormire. quam Christum cum Inda prodere: gravior est Christo somnolentus Simon, quam turbulentus Simon: probatque Cepham defidiosam magi quam Icarum in fidiosum discipulum decipulum; nam ut est in prouerbio, qui bené dormit nil male cogitat, sed ut ingenti homines surgunt in notis extremos.

In paracés rabianicus quid rei Simon agat viderit authoritas; audiorum vacino me per escortam de Nabatho miram controversiam. Attendite vosbi & egregi vestro qui pagani pasiores estin, ne quod inuini Christus. Matt. 13. vosbi dormientibus in agro Domini zizania superemerint immiscus.

Somnum ut ex Aristotelis disputat Aurroes, accidit proper frigidum & humidum quod dominatur in cerebro, vigilia vero proper calidum & siccam dominantia in corde; nutrita mei fratres in religione humum esse frigidis aut humoribus admodum deditis, vinum ad mensuram fine mensurâ aggeratim ingurgitantes, sed animam posside siccam igne quodamulo solco aliter fermentum, ut se vel mediae nostris us aduerseri, vos bis ad inremandum cum ea gratia non deveter, & ita dormientes in Christo tandem in Abrahaœ suo placatisse requiescatis, ubi gaudium super gaudium, gaudium vincens omne gaudium in secula seculorum. Amen.
| Arguments taken from our | S. Paul doth use two words here,  and , to seeke and to auor, and howsoever the Text be last, yet it is in nature first; for we must first know, then follow the things above; first discern, then desire them; ignorant, mista cupido, quoth the Poet, vncouth vnkiiled; ergo, we must first seeke before we can like; first see with faith in our understanding, then seeke with denutation in our affeccion. And these two must goe together loynly, because seekeing without seeing is blinde, and seeing without seekeing lame: God is to be serue with our whole heart, with all our wit, with all our will.  

Here then is a notable lesson, as well for ignorant, as negligent people. For ignorer, there is no pleasure so sweete to the mind as knowledge, no knowledge so sweete as that of religion, no point of religion so sweete as to seeue the things above, for it is eternall life to know God, and whom he hath sent, Jesus Christ.

b Synesius is of opinion, that a Philosopher excells an ordinarie man, as much as an ordinarie man doth a beast; but every schollar in Chrifts instruction doth excell a Philosopher, as much as a Philosopher doth a deaf. Humane learning is a riche candle, faith *Clement Alexandrinus*, but the Gospel is as the glorious Sunne in her brightness, illuminating all such as fit in darkenesse and in the shadow of death. If it were not for hope of things above, Chriftians of all men were most miserable: now no man entret in heaven, but he that doth the will of God; and no man can doe the will of God, except he know the will of God; else even all things as losse for the surpauling knowledge of Chriftus our Lord. Read the Bible, for it is his will. frequent the Temple, for it is his house; come to the communion often, for it is his Mandate, suffer the words of exhortation and doctrine, for the Gospel is the power of God vnto salvation. Vfe all good meanes for knowledge, that you may set your minde on heavenely things, and then for practive, that ye may seeke the things above. For it is an instruction for idle persons also, being more curious in finding, then careful in following heavenely things. In a schollar the Mathematices are commended especiallie, because they stand upon infallible demonstration; and so it is in Gods Academie, the best learned make demonstration; as *is most by faith of soy workes, there is a demonstration; let your light so shine before men, there is another demonstration.* If your minds are set on heavenly things and not on earthly, then seeke the things above, place thy religion non in telliones, sed in dilectiones, not in the braine or brow, but in godly care and heavenly carriage. Seeke the things aboute by liuing according to the laves of Hierusalem above. For albeit we dwell on earth, our Burgesse-ship is in heauen, Phil. 3.10. Earth is patria loris, but heauen patria viros, as Irish-men are dwellers in Ireland, but Denizons of England, governed by the statutes of this kingdome; sove clewe in houettes of clay, whose foundation is in the dust, but we submit our selves vnto the laves of that Citie, which is above; yea we dwell in heauen partly, for *amator mortium est in proprium corpore, vivunt in alieno*, the lover is dead in himselfe, and liues in another, *title is not so, but title is animalis.* As *Origen of Mary Magdalen, when the came to the sepulche and saw Chrift taken away, Maria, *vbi non erant, ubi erat, quia tota* |

<table>
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<tr>
<th>Exhortatiue;</th>
<th>seeke those things which are above; set your affeccion on heavenly things.</th>
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<td>Dehortatiue;</td>
<td>not earthely things.</td>
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<td>Premt effate of grace; we are risen againe with Chrift. Ergo we must ascend and seeke the things above.</td>
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<tr>
<td>Dead vnto the world; Ergo, not mind the things on earth.</td>
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<tr>
<td>Future effate of glory: whensoever Chrift (which is our life) shall appear himselfe, then shall ye also appear with him in glory but the wrath of God commeth vpon the children of vnbeliefe, both in this world, and in that to come. for Chrift shall appear to reward the godly, to punish the reprobate to judge all.</td>
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As Roiti. know and according to line in Abraham, the third in line in him, and living in him, our hearts are with him, even in the place where he siteth at the right hand of God.

If any shall ask what things are above, Saint Paul answers in 1 Cor. 2, 2, such things as eye hath not seen, and ear hath not heard, and heart not understood; and in 2 Cor. 12, 4, mysteries inscrutable; not that Paul would have men here curious in searching that they cannot finde; for so the same is true, quae praevia, utibid ad nos, things above vs, appertaine not to vs: but his meaning is, that we should learn by the book of God, that which is revealed of God, and so, being admonished by faith and hope grounded upon the rocke of Gods holy word, may open the fands of humane wit; first understand, then undertake to seeke the things above; to seeke though as yet we cannot throughly see; this is not, but in audacious curiositie to seeke every thing in hell, and a d pot of every cabinet and chamber in heauen, as Paul elsewheres, to know more then is meet to know.

Not on earthly things.] Some referre this to the traditions of men, and ceremonies of the Law mentioned in the former chapter; all those beggarly rudiments were but shadows of things to come, the body is in Christ; and therefore preferre the kernel before the shell, let your affection on heavenly things, and not on earthly.

O thither understand by earthly things, the things of the world, that three headed "Goya, honor, riches, pleasure: so Paul in the words immediately following expounds himselfe, mortifie your earthly members, fornication, uncleanness, &c. we may let our eyes and hands on the things of this world, but not our heart; as a David by precept. If riches encreasse nullius cor apponere; let not your heart upon them; and the Christians in the Primitive Church by practive, who sold their possessiones and laid downe the money at the Apostiles feet, Act. 4, 35; ad pedes, deos calceabant esse pecuniam, at their feet not at their heart, to signific, faith. Hierone, that we must not make them our, Maker, much lesse our, as Maker, but vse them as our servants, and as it were creatures, having all things and yet poifling nothing, our affections must not be set, at least not setted on earth below.

As God layd to Abraham, exi de terrarum, get thee out of thy land, and from thy kindred into the country that I will shewe thee: so likewise doth hee speake to the foule of man in the 45,Psalme, Haenaen, O daughter, and consider, encline thine ear, forget also thine own people, and thy fathers house. Socrates being asked what countryman he was, answere, a citizen of the world; but a Christian, faith. Eneas Silvius, must answere otherwise, that he is a burgesse of heaven: for albeit man is called earth thriche with one breath, habiteres terrarum, that is, Bernard confirmeth it, earth by procreation, earth by subvention, earth by corruption, yet in regard of a better inheritance purchased for vs in heauen by Christ, and in respect of our faith, hope, love, faith apprehending, one satisfying, one desiring those things above, we are not, habitationes terrarum, but aeculce, in Soveraignes and inmates for a time, not permanent dwellers.

This world is the land wherein we were borne, wherein we were bred, but we must forget our fathers house, forsake this home-fall, and seek for another in the spirituall Canaan, one to come in the Celestiall Jerusalem above, where Christ siteth at the right hand of God. Aboue is a place opposite to this earth, it is heauen of heauens, Ephel. 4, 10. for the heauen must contain him, vntill he come to judge the quick and the dead. How then is Christes body with all dimensions in the blessed Eucharist? it siteth at the right hand of God in heauen, and therefore doth not descend downe to vs, but we must ascende vp to it, according to...
to that of the old Church, and as yet retained in the Popish Missall, *Sursum corde* lift vp your hearts, set your affections on things above, not on things below; fly with the wings of faith and devotion as Eagles into heauen, where the body of Christ lieth at the right hand of the Father: and this I take to be the true reason, why the Church of England hath allotted this Scripture for *Easter day*, that comming to the Lords table, we may not only gaze vpon the visible signe, but to set our affections on things above, that we may be made partakers of invisible grace. See before *Sursum corde*, *Zacharias in loc.* *Calvin* *instit.* *lib.* *ap.* *p.17.* *§.35.* Church bom concerning the worthy receiuing of the Sacrament. *part. 1.* *Beza antithefin.* *Papism.* & *Christianism.* *§.11.*

*Mortify your earthly members, fornication uncleannesse.*  
"The whole corrupt maffe of wickednesse is the body of sinne, fornication, uncleannesse, unnatural lust, euill concievance, concievous, members of this body; called our, because *omnium malorum, puræ mala sunt* & men, faith *Hugo* the Cardinal: and earthly;" for that they reigne in men earthly minded, and hinder our heauenly conversation, and therefore such hands are to be cut off, and such eyes ought to be palled out. It is notayed *accidente*, but *mortificat*; we must not destroy nature, by casting our felues out of the world, but mortifie naturre by casting the world out of vs; *Hec membra vestra que non ad naturam hominii, sed ad corpus peccati pertinent, mortificate, scilicet non membra naturae vestrae, quae Deus creavit, sed membra corporis peccati, quæ vos fecistis, extinguite, ne vivant in vos amplius.*

Hitherto concerning advertisements, I proced to the powerfull arguments enforcing the same, the first is taken from the world *resurreccion.*

*If ye be rifen againe, &c.*  
A new life doth require new manners, if then ye be rifen from the death of sinne to the life of grace, ye must walke with new tongues, and walke in new ways, as being new creatures in Christ *created* into good workes. He then that increaseth in faith, and groweth in grace, and sprouteth in heauenly meditations higher and higher, is assuredly rifen againe; but he that walketh in his old ways, and groweth from bad to worse, growing every day downward, is still dead and buried in the Golgohta of the world: a courtesious worme that digges in the earth, as an hogge, and then entombes himselfe, like a mole, cannot be sayd to be rifen againe, for *cumulatius est cumulatius*, his minde is shut in his cheet, as a dead bodie buried in a Coffin; a voluptuous man is not rifen againe, for he that lineth in pleasur is a dead although he live. The proud man hath his thoughts aboue, and yet not rifen againe, the top of his ambition is not heauenly, but earthly, rifen againe Christ, not rifen with Christ.

Now werifie with Christ *two* ways Sacramentally.

*\(\text{\textsuperscript{1}}\) The dipping in holy baptisme hath three parts, the putting into the water, the continuance in the water, and the comming out of the water: the putting into the water doth ratifie the mortification of sinne by the power of Christs death, as *Paul*, Rom. 6.3. *Know ye not that all we which have beene baptized into Jesus Christ, have beene baptized into his death, and that our old Man is cruified with him?* The continuance in the water notes the buriall of sinne, to wit, a continual increas of mortification by the power of Christs death and buriall, Rom. 6.4. *The comming out of the water \(\text{\textsuperscript{1}}\) figureth our spiritual resurrection and vivification to newnesse of life by the power of Christs resurrection, \(\text{\textsuperscript{1}}\) that like as Christ was rased up from the dead by the glory of the Father, event so we should walke in newnesse of life, \(\text{\textsuperscript{1}}\)*

We promis in our baptisme, to forfake the vaine pompe & glory of the world with all couetous desires of the same, so that if we set our affections on earthly things, and not on the things aboue; what are we but *Fadisfragi*, such as have broken our word and vow to God? Secondly Gods elect are rifen againe with Christ effectually; for as the Burgesse of a towne in the Parliament house bareth
Easter day.

the person of a whole Towne, and what he faith, the whole Towne faith, and and whatsoever is done to him, is also done to all the Townes: so Christ upon the Crose didst in our place, and bare our person, and whatsoever he suffered we suffered, and when he died all the faithfull died in him, and as he is risen againe, so the faithfull are risen in him. It is therefore meet the members should follow the head, seeking the things above, where Christ sittest upon the right hand of God. I conclude this argument in the words of the Gospel, Status capitis quia iurisdictionem, focus honoris quia laurum, affectus amoris quia vbi Christus est, sorge status post, focus profe, amor adeo.

Ye are dead to the world, but alive to God through heavenly conversation, according to that of Paulus:

1 Pet. 2.24.

1 Thessalonians 4.17.

The first day of the Sabbaths came Marie Magdalen early (when it was yet darke) unto the Sepulchre. 

I

In this Gospell is recommended unto vs the dutifull and devout behaviour of a Religious woman called Marie Magdalen, and of two loving disciples Peter and John, toward their late deceased Lord Iesus Christ.

The death of Marie

1. In comming to the Sepulchre.

2. In communicating what she saw at the Sepulchre.

The death of Peter and John

1. Running to the Sepulchre.

2. Going into the Sepulchre.

All which duties of all parties as they were performed in good haste so they proceeded out of a good heart, being earnest as early.

The first day of the Sabbaths] All the weeke-days are called Sabbaths in honour of the sabbath which is the Sabbath, as Luke 19.12. Nov. in saeculo, that is, I fast twice in the weeke: so Sabbath is vked, Act. 20.7. and 1. Cor. 16.2. the first day then of the Sabbath is the first day of the weeke; the which according to the leues computation is our Sunday, so called in memorial of our Saviours blessed resurrection, who being the firsttime of righteouseth arose this day, yea ab oriente fed ab occa, not from his rising, but from his fall, from death, hell, grave; the Jew gave God the lait, but the Chriitian honours him better with the first day of the weeke.

It is objectted out of Matth. 28.1. that Marie came not to the Sepulchre in the beginning of the morning on Sunday, but, rather at evening on Saturday. For the reconciling of the foure Evangilists in this point, I referre the Reader to S. Auguf. de confenfis Evangelij. lib. 3. cap. 24. Aquiin. pat. petit, 53. art. 2. Baron. annal. tom. 1. fol. 196, 197. Lansen. concord. cap. 145. Marlorat. Maldonat. English Gloff. in Matth. 28.

We must vse the Scriptures as Elisha did the Shunamites childe, lay mouth to mouth, and eyes to eyes, and hands to hands; if we meet with an hard place, we must compare text with text, Evangelist with Evangelist, translation with translation, and meditate thereon day and night untill we finde the truth, and as it were, put spirit into the dead letter.

I must intreat you therefore first to conferre Matthew with Moses; evening, Gen. 15. doth signifie the whole night, all the time from the Sunne setting unto the Sunne rising, the Evening and the Morning were the first day. So that whereas Matthew reports Mary came to the Sepulchre in the Evening of the Sabbath, his meaning was not that shee came on Saturday night, but on Sunday morning, as his words import, In the evening, when the first day of the weeke began to dawne, that is, as our Evangelist, early when it was yet darke.

2. The text original is not in orbe ituscum, but in orbe ituscum, and that as Gregory Nyffen a Grecian borne construct it, is translato Sabbatho, when the Sabbath was ended as Beza translates, extreemo Sabbatho, in the latter end of the Sabbath: this exposition is allowed of by Hierome, C. Ambrose, Musculus: and left we should doubt of it, answered by S. Marke, chap. 16. 1. When the Sabbath day was past, Marie Magdalene.

3. For the better concordance betweene John and Matthew, note the difference betweene the Leues and Romans in their computation. The Leues accounted the natural day from evening vnto evening, as it is evident, Luke 23. 54. where it is said that the Sabbath drew on, when Christ was buried, but he was entombed on Friday, so that according to their account, when it was darke on Friday, the Sabbath on Saturday began; but the Romans did reckon the natural day from the morning vnto morning, ab ortu solis ad sequentem ortum. If our Evangelist follow the Leues, and Matthew the Romans in their account distinguens temporas, &c. convenienti omnia.

So that now the text is clear, Mary Magdalene when the Sabbath was ended, on the first day of the weeke came vnto Chrifts Sepulchre: she knew very well where Ioseph had laid his precious body, but shee came not with her spices and oymnets vntill the Sabbath was past: in which 8 Interpreters have noted her zeal to be well ordered and discreet, first shee did servfe God, and then obferve men, first praise the living Lord according to law, then vifit her dead Lord according to love.

Many men in our age performe lefe necessarie duties at such hours of the Sabbath as they should worship God in his holy Temple. Nay some ruffians are so prophanee, that they thinke Easter day, wherein they were made partakers of Chrifts heavenly Supper, to be the most convenient time for golfipping and drunkennesse. Assuredly the Chriitian in Prefert John his country shall rife vp against vs in the last day, who may not after the receiving of the Sacrament vnder paine of grievous punishment, so much as once spit vntill the going downe
downe of the Sunne: whereas vntruly rake-shames in more civill Countries, endued with a greater portion of knowledge, drowne Christ at the Tauerne, whom they received in the Temple.

Early [Marie] did seeke Christ in the first day of the weke, and first houre of the day, but many deeree to seeke the Lord vntill the last weke of their life, the last day of the weke, the last houre of the day, the last minute of the houre. It is an exorbitant course while the ship is found, the tackling sure, the Pilot well, the Sailers strong, the gale favourable, the sea calm, to lye idle at rode, carding di- cing, drinking, burning the seaforable weather, and when the ship leaked, the Pilot fieke, the Mariners saile, the Stormes boyterous, and the sea a tumulte of outragious furges, to lanch forth and hoist vp faille for a voyage into faire Countries; and yet luch is the skill of evening repenters, who though in the morning of youth, and soundnesse of health, and perfect fee of reason, they cannot refolute to weigh the anchor and cut the cable that with-holds them from see- king of Christ; neuertheless they feed themuelves with a strong persuasion, that when their wits are distracted, their senses abonder, all the powers of the minde and partes of the bodie disintermed; then forsooth they thinke suddenly to be- come Saints at their death, howsoever they demeaned themselues as devils all their life.

Let vs awake from sinne with David early, rife with Samuel early, with Abraham fend away Hagar early, with Christ and his audience come to the Church early, seekeing the Lord with this holy woman early.

When it was yet darke] S. John here doth seeke to contradict S. Marke, reporting that Marie Magdalen came to the Sepulchre when the sunne was rising. For the reconciling of these places, Ambrose is of opinion that divers women came at divers times. Hicome and other hold that the women came foure times, according to the different reports of the four Evangelists; namely, first they came in the evening, as Matthew chap.28. Secondly, when it was darke, as John here: thirdly, in the morning early, as Luke chap.24. fourthly, when the sunne was rising, as Mark chap.16.

But the most and best Expositors have determined that these devoun women came but once, and that in the morning early, when it was darke they began to set out of their lodging, but they continued in their journey, and abode about the tombe till it was ewilight, and saw the stone taken away from the Sepulchre.

As the former clauze shewd Magdalen good helpe, so this her good heart being (as Origus speakes) mulier non mulier, a woman endued with manly courage and carriage: she might have feared that her-selue and her company could not remove the tombe-stone: or if they could, that the Souldiers, who guarded the place, would not have suffered it; or if they would have beene content, it was vncomfortable for a silie woman in the night to view the dead corps of so lousing a friend. Yet Magdalen a woman, timorous woman, accompanied only with some few of her owne sexe, as Marke reports; as our Evangelist, journeying alone, came to the grave with spices and sweet oynments, when it was darke. O the riches of Gods infinite mercy! that so foule a sinner should prose to faire a Saint: that Magdalen, sometime an harlot, should proceede in this good office Marie the mother of Christ alwayes a virgin; that a woman in this point of valour and vertue should be more forward than Peter the most lousing Disciple to Christ, and John the best beloved of Christ. O the deepnesse of the riches, both of the wildome and knowledge of God! how unsearchable are his judgments, and his waies paff finding out.

And (as the stone taken away from the grave) It is recorded by Matthew, that Joseph of Arimathoe took the body of Jesus, and wrapped it in a clean linen cloth, and put it in a new tomb which he had hewn out in a rocke; and rolled a great stone to the door of the Sepulchre, and departed. Which undoubtedly Magdalen well observed as she was sitting against the grave, it might therefore perplex her much in this holy businesse, how she should roll away the tombe-stone, and so purchase

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1 Ps. 57. 9.
2 1 Sam. 5-12
3 Gen. 21. 14
4 = John. 8, 2.
5 In Luc. 24
6 In Mat. 28
7 Conspic ad al. doct. in Mat. 28
8 Rabanus apud Thomam, et Cal. us apud Marlot. in Matth. 20 idem Lami. Vindon. Cap. 135
9 Augustin. de Confin Evangel. lib. 3 cap. 14
10 Cap. 27. 59.
11 Marke 16. 3.
Easter day.

purchase a sight of her best beloved Master. But Almighty God, who gieeth his Angels charge over his children, that they hurt not their feet against a stone, sent a messenger from heaven to roll backe that huge stone for her. Even as a loving father, when he carrieth his little childe to a towne, will suffer him to walke in the plaine and faire way, but when he comes unto slipperie paths, he taketh him by the hand, and in dirtie passages beares him in his armes, and when he comes to a little lifteth him out easely; so God our heavenly Father vieth vs his deare children; if we shall eneavour to goe so farre as we may, so faft as we can in the plaine way to the celestial Hierusalem, he will affift vs in dangers, and helpe vs over stiles, he will remove blocks and hindrances in our passage, the great stone parting Christ and vs, even while we least thinke of it, shall be rolled away.

Againe, in that Marie saw the stone taken away, note that Christ role the first day of the Sabbathes early: to shew that he was very God, he rose againe to shew that he was very man, he rose againe the third day. That a line man should raise a dead man, as Peter did Tabitha, was wonderfull: that a dead man should raise another dead man, as the bones of Elisa did the Moabite, was more wond'rfull; but that a dead man should raise himselfe, as Christ on this day, was most wonderfull. Assuredly none could doe this but he who sayd, I am the resurrection and the life.

But his resurrection was deferred untill the third day, to demonstate that he was very man: for if he should have Preently risen, his death would have been thought no true death, and so by consequence his resurrection no true resurrection. As then it was often told by himselfe, and foretold by other, herode the third day, and that as it is in the text, early; for as he was crucified and deader, and to have beene buried, when the Sunne was going to Bed, to signifie that by his death hee would destroy the works of darkness, & tenebras culpe & pone, both the inward darkness of sinne, and outward darkness of hell, as Againe wittily, so herode when the Sunne began to shine, that he began to conquer the kingdome of darknesse, he might beinge vs into light and life everlasting. Sicus enim primi dies proper futurum hominis lapsam a luce in noctem, ista isti proper hominis reparatio a tenebris ad lucem computariur.

Then the same, and came to Simon Peter, and to the other Disciple whom Jesus loved, and sayd, They have taken away the Lord out of the grave. As the people said, Is Saul among the Prophets? Even so may we wonder at this, and say, Is Magdalon among the preachers? a tutor of those great Doctors, who were to teach all the world; Apostolorum Apostola? the Apostles Apostle? Yes surely, Magdalen made the first Sermon that ever was of Christ's resurreccion, and this her fact had some reference to Eues fault; a woman was the first messenger of this very joy, because a woman was the first ministe of that our sorrow.

We cannot tell where they have laid him] As Magdalen is a pattern of much virtue, sparing neither paine nor cost in visiting our Saviours Sepulchre; so likewise a president of some weakenesse, in that she could not finde Christ at this time, though shee had sought him earnestly and early, because she did erre in two circumstances, as the glorious Angels int marke, Luke 24. 6. first in her quando, feruice; then in her obi, non ess hic. Let vs therfore seeke the Lord when he may be found, and where he may be found. There is a time when he may be found, but if we neglecit it, there shall be no more time. The wicked old world had a time to seeke the Lord while Noe preached: Sodome had a time while Lot visitid Hierusalem had a time while Christ commerced in her: Dives had his time while Lazarus lay at his gate: Indus had his time while Christ reprooved him: If the filthy Sodomites, if the rich Glutton, if treacherous Indus, if proud Pharo were now alive; what would they doe, what would they not doe to seeke the Lord while he may be found, and to call upon him when he is neere? Nothing would be so much esteemed as a trice of time, which heretofore by dayes, weekes, monethes, years, was launsihty mis-pent. Againe, we must seeke Christ in the right obi, Christ is not to be found in the furrowes of earth, in hell
Easter day.

or grace, we must not seeke a dead Christ, but a living Christ, in his worke, in his word, in his Sacraments, in his house, there we shall be sure to finde him in the midst of them that preach, in the midst of them that pray.

They rame both together. In like scale to Christ, and none one to other, and yet each out-stripped other, John in going to, Peter in going into the Sepulchre. John doth resemble the contemplative, Peter the practique. The contemplative person is more nimble in his wit, the practique more quicke at his worke: John did runne faster, but Peter did goe farer; or, as Rupertus, John did figure the Jews, Peter the Gentiles. The Jews came to Christ sooner, yet the Gentiles outtaking them were the founder: I have not found (faith he that knew both) so much faith in Israel, Matth. 8. 10.

When he had looped downe he saw the linnen clothes] None but humble men and meekke can fee these mysteries. That will not loope at Christs grace shall never be made paraller of his death and resurrection. He went not in.] Ant his contentus, aut tremore dexterae. But Peter following him went into the Sepulchre, and saw the linnen clothes lying, and the napkin that was about his head, out laying with the linnen clothes, but wrapped together in a place by itself.] As the followers and friends of Christ, so the cruel enemies and foes of Christ became preachers of his glorious resurrection, as & Calvin truly, vel ascendo, vel mentiendo. Some by silence did feeme to confesse it, other by reporting an incredible tale did more strongly confirme it. The grand lie first invented by the Rulers, and after broached by the foulders, impudenty to disgrace the truth of our Saviours resurrection (as S. Matthew reports) is, that the Disciples went by night and stole him away while we slept. O multa! o pessim! antiqua, et custodiae debifuis, ac dormientiae, et quid factionis in resitiis: O senefele ex veritate, either you were asleepe or awake; if asleepe, how did ye know that his Disciples had taken him away by night? if awake why did ye not guard the tombe? ye could not, for & the watch was strongghee will not, I am sure, be thought vnwilling for theeither you were cowards, or traitors, or both; in not vying your hands, arrant cowards; in not employing your tongues in raising the towne to sur- prise the body, rancke traitors.

Againe, if themes had fallen him away by night, they would not have left the fine linnen clothes in the grate, neither could they gaine so much eyefyre as to loose the feet, vnbinde the head and disrobe the body, leaving the napkin that was about his head in a place by itself.

The Gospell and Epistle concord in every point: for if Christ be risen and not here, then Mary Magdalene must not set her affections on things earthly, but seek the things above, where Christ sitteth on the right hand of God.

The Epistle. 1. John. 5. 4.

All that is borne of God overcommeth the world, &c.

1. A proposition: All that is borne of God overcommeth the world.

2. An exposition how the regenerate man is a conqueror of his enemies, and that is by faith apprehending Christ who doth overcometh this is the victorie that overcometh the world even our faith:

And this faith is sealed vnto vs by the testimoniall of three witnesses in

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If
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If then we receive the witness of men, which often lie, let vs embrace the witness of God, which is greater, even truth it selfe, for he that doth not believe, makes God a lyer, but he that beleueth, hath eternal life.

All that is borne, S. John doth not vs the masculine gender, he that is borne, nor the feminine, for that is borne, but the neuter, all that is borne; because there is in our spirittual generation no distinction of sex: Gal. 3. 28. There is neither male nor female, but ye are all one in Christ Jesus; and this (as Rupertus observed) is of greater emphasis, all that is borne of God, of whatsoever sex, country, condition, overcommeth the world.

Not all that is borne, but all that is borne of God: we are borne the sones of wrath, and servants to the world, but new borne to be conquerors of earth and heirs of heaven; I say borne not of blood, nor of the will of the flesh, nor of the will of man, but of God: Our conception is by the feed of his word, through the powerful operation of his holy Spirit: our birth is our baptism: the Church is our nurse; the breasts all of vs sucke, the two Testaments: our maste, the pure milke thereof; our growth, increafe of grace, riches, heavenly treasures; end, everlasting life.

There is a proverbe in Itacie, that it were good for men to be borne wife, or twice; now we can not be borne spirittually wife, and therefore we must be borne twice; first borne that we may come into the world, then againe borne that we may overcome the world.

Overcommeth. In the present, for albeit in other battells euery foalder must stand to the fortune of the warres, and for other occasions: yet in our spirittual fight, a Christian may conquer euen while he doth march. 

Yet let not him that girdeth his harness, boast himselfe, as he that putteth it off. For when Agamemnon said, 

Yet, in our spirittual struggle, a Christian may conquer even while he doth march. 

A merce contemplative Monk, in flunning fome occasions of euill, flie in a manner all occasions of doing good, against the rules of nature and Scripture; for the one heueth a man is not borne for himselfe; the other, that a Christian ought to be furrent vnto all, as Saint Paul expressly, Galat. 5. 12. By love for ever another, he that is borne of God overcometh the world in being a new man, not in being no man: as a man, he must be like Martha, busied with much business;
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business; as a new man like Mary, chusing the better part. *Abraham Ortelius* vied instead of an embleme the worlds globe, with this inscription *Contents, &c.; or, men, men, men.*

The world [*That is, the things of the world, and the prince of the world, with all their complices; he that is borne of God is delivered from the hands of all his enemies, that he may serve God in holinesse and righteousness all the daies of his life without fear.*

The martiall termes, *overcome* and *victorie*, shew that our life is a continual warfare vpon earth; all that are borne, fight; all that are borne of God, overcome: *the serpent doth sometime bruise our heele, and to fall vs, and happily foile vs, but Christ our Generall hath broken his head, by whose power and victorie we shall tread downe Satan under our feet.* A Christian therefore must put on the resurrection of King *Alfred*, of whom our *Chronicle*:

*Si modo visceras, ad Christum sanet eum.♬*

*Si modo vitiis eras, ad Christum sanet eum.*

*And this is the victorie:* Faith is the means of this victorie: for albeit opera bona vinctum executis, sola tamen fidem imperait, faith *Caecus*, in overcoming the world, good workes as vnderling souleicts execute somethings, but faith vnder Christ commands all as a Captaine: yea faith is head and hand too, striking the conquering stroke with the sword of the Spirit.

In our spirituall warre we fight against foure enemies especially, the world, the flesh, the devil, and death.

All the worlds armie consists of two wings: *Adversitie on the left hand.*

*Prosperitie on the right.*

He that beleeueth in Christ overcometh both, as Christ, who living in the world renounced prosperity, and endured adversitie: *Omnis bona terrae contemptis, vs contemnenda monstraret,* & omnia terrae mala saffinitas, que saffinitas, deprecipiebat, vs neque in ille quereretur saeculitatem, neque in illis tinereetur infelixitatem. A Christian then that followeth us *Sanctius example remembereth in want his treasure in heaven*, in death his confidence is a continual feast, in bannishment he looks for *another cite to come*, that whome builder and maker is God; in all these things a Christian is a victor, yea more than a conqueror *Rom. 8. 37.*

As for enticing prosperitie, that usuall doth assault vs more dangerously then affliction. As *Augustine note*, *Hom. victus in Paradiso,* *victor in terrae.* *Iob* was a conqueror on a dunghill, whereas *Adam* was overcome by Satan in Paradise, and the Church faith, *Ecce in pace amanti suo amari possidet:* for to the vulgar lattine, *in my happiness my griece was most bitter,* as *Bernard* expounds it: *Amans prius in pace victor in terrae.* *Heb. 1. 14.* *Ps. 11.*

As the first she had the griece in her death of her martyrs; afterward greater griece in her conflict with heretics; in processe of time being in peace, he was grined most of all in the loosenesse of her children, and so the world gained of the Church more by prosperitie then adversitie; yet he that is borne of God overcometh all this wing: *By faith Moses,* when *he was come to age,* refused to be called the sonne of Pharaohs daughter, and chose rather to suffer adversitie with the people of God, then to enjoy the pleasures of fame for a season.

The flesh is not a forren foe, but an homebred enemy fighting not as a tall fouldier, but as a craftie traitor rebelling against the spirit, *David* in *Sampson* bosom, *Indur in Christes company*; like the *a nothia* garment, it is bred in vs and daily cherished of vs, and yet it frets and destroyeth vs.

*Yet*

*Gregor.*

*Prudentius peristephan.*

*Hym. 10.*
Yet he that is borne of God 
ablaineth from fleshly lust and sin
not, as our Apostle proues in this 
epistle. See the Gospels, Dom. 15. post Trinit.

The devil is our arch-enemy, being indeed the chiefie commander of all forces against us, cven the prince of darkenesse, a watchfull and a wrathful enemie yet he that hath the shield of faith is able to quench all his fierie darts, Ephes. 6. 16. His greatest canon shot against us is, that we are grieuous sinners, in which he gieth every one that is borne of God 1 armour and weapons against him
selfe, that with his owne sword, we may cut his owne throat. For Christ gave 
himselfe for our sinnes, Gal. 1. 4. If I were righteous and had no sinne, then I should not need Christ. Why then, O peuell holy Satan, wilt thou make me turne Puritane? and so seek righteoufnesse in my selfe? when in very deed, I have nothing in mebut sinnes, and, as thou faist in this truly, grieuous sinnes; alas they be no terrors but terrible sinnes against the first and second table: but I fly to Christ the lamb of God, who takes away the sinnes of the world, d who
loved me and gave himselfe for me, & dying for my sinnes, and rising againe for my justification; and to my sinne, which is a condemned sinne, is in Christ who is a 5 condemning sinne, a ranomfe and sacrifice for sinne. Now this condemning sinne is stronger then that which is condemned. For it is white, righteou
nes, sanctification and redemption.

The last enemie, but not the least, that shall be destroyed, is 6 death, of all terri
tables amongst the natural man most terribyle; yet by faith it is made 7 advantage to vs, how feuer hurtfull and hatefull unto other.

A Moru que perpetuo cunctos absorbet hiatus, 
Parcere dam nefcit, fapiat ipsa fames.

He that beleueth, is assured that Christ is the resurrection and the life, that he hath laid m captiuitie captiuitie, that he hath swallowed up death in victorie by his death, and opened unto vs the gates of eternal life. See before the song of Si
mone. Every true Christian then is a greater conqueror then William the Conque
rour, cuen greater then Alexander the great, or Pompey the great, or the great Turke. For whereas they conquered in many yeeres a few parts of the world, he
that is borne of God out commeth in one houre with one act onely, the whole world, and all the things in the world.

Aristoteles dying fayd, o Anxius vixi, dubium morior, nescio quo vado. But Paul in his life desir'd to be dissoluted and to be with Christ: and 9 Steuen at his death O Lord lefurece my spirit. So comforted in his life, to be blessed in his death is every one that is borne of God. I conclude this part in a distichon.

Terra solemnet, regna alta crepsunt, ruatorum & ores, 
Simo modi firma sidus, multamnam voces.

For there are three which bear record in heaven, the Father, the Word, and the Holy Ghoft. ] Whether in old time this claue were receu'd into the sacred Canon or no, see Sextus. Senen, bibliothec. lib. 7. harf. 9. resp. ad ob. 7. Erasm. annotat. especially the Commentaries of Lorinus upon the place. The Father bare witneffe of Christ in his transfiguration and baptism, sauing from heaven, This is my beloved Sonne in whom I am well pleased, bear him. God the Holy Ghofte bare record in desfending first upon himselfe, Matth. 3. 16. then vpon his Apostles at Whitforide, making them witneffe this truth also. The Word bare record of himselfe: I am the way, the truth, and the life. ? The worke that I dos in my fathers name, they bear witneffe of me. • Doest thou belieue the Sonne of God? he is that taketh theh. 9 I am Jefus; I am Jefus of Nazareth, whom thou professest. And these three are one] b Non tantum in testimonio sed in essentia: This then is a notable proue to direct the ship of the Church how to faile betweene the rocks of Arian, who denied the Unity, and Sabellius, who denied the Trinity.

As three bear record in heauen or from heauen, folikeviththree bear record in earth; the Spirit, and water and blood, and these three are one, that is, agreeing in one. 4 Some by these three witnefles understand God the Father, Sonne and Holy Ghoft. God the Father by Spirit, John. 4. 24. by blood, God the Sonne who
who redeemed vs with his owne blood, Acts 20: 8. by water, the blessed Spirit, 
Leh. 7: 8. 6 other constructis of Christs humane spirit, which he gave vp on the 
Crosse, and of the water and blood which flided out of his precious side, 
Leh. 19: 24. Q. as 6 other, the spirit, that is, our minde inspired by the Holy 
Ghost, applied vs to our eternall comfort the water and blood which came forth 
of our Saviours holy side. S Water being a figure and fede of our sanctification; 
blood of our justification. If then we receive the witnessse of men, and 
are contented that every question among vs should be determined by the 
h mouth of two or three, let vs, having so great a cloud of witnesse, even firie 
concurring all in one, beleue fastidiously that all which is borne of God overcometh the world, and that the victorie conquering the world is our faith apprehending the merits of Christ left us, who did overcome the world for vs. O Lord increase this faith in vs evermore.


The same day at night, which was the first day of the Sabbaths, &c.

Time; the same day at night, when the 
doors were shut. 
Place, where the Disciples were assembled 
together for seare of the Jews. 

Comfort; amplified by circumstances of 
Person: Jesus came, not 
only fending good 
newes, as before, 
ver. 18. but himselfe 
bringing it, com- 
forting them in. 

Words, saying 
twice, Peace be 
to you. 
Action, standing 
in the midst, 
and showing 
his hands and side. 

Qualifier, Jefus. 
Qualified, all the Disciples present, 
Send you, he breathed on them, &c. 
Qualification, Whosoever sinnes yet 
remits, they are remitted, &c. 

The same day at night] As a compassionate mother cannot endure that her li- 
tle childle should cry long, but inlyntly she takes him in her armes to dandle that he may be still; even so Christ comforting his disciples[15] as one whom his 
mother comforteth, appeared vs to them upon the same day that he did rise, not 
deferring his comfort, at night the doores being shut for seare, [16] when they did 
moot need his comfort, and food in the middeft of them, [17] as the Sunne in the 
middeft of the firmament, and the heart in the middeft of the members, afford- 
ing his comfort indifferently to them all, vifying words of comfort, peace be to 
you; a fulmination howsoeuer ordinaries, [18] ye yet that time most fit and best wel- 
come, considering their troubled elate; showing them also the wounds of his 
hands and side, more then evident demonstrations of comfort; for as P Mar- 
tius accused of the Senat for treafon against the Common-weale, rent his clothes, 
and in their preffence threw the wounds he reeived in the warres for his Countries 
good faying, Quas opus est verbi, ubi vulnera clamant? to Christ here fieving 
his pierced hands and side; these bee the tongues, and thefe bee mouths open 
and wide to proclaime how much I love you, these, thefe, tell all the world that 
I died for your sinnes, and rofe againe for your justification.

It is recorded in holy Bible, that a Giant in Gath had six fingers on each 
hand; on the contrary, that [19] Adonibozek lofeth his thumbs; all such as are too 
curious in schoole-quirks have six fingers on a hand; one finger in the dight more

C 2

then
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then is needful; and yet such as altogether neglect school-learning, want their thumbs, and cannot so well handle the sacred word of God. It is apparant that Christ did rise with his wounds, otherwise he would not have showed his hands and side, for the confirmation of his resurrection, and yet a body glorified is without any blemish in all parts; here then we must either diuine or destroy.

The skars of Christ in his hands and feet after he was risen againe, were not signs of defect, but ensignes of victorie, non necessitas sed voluntas, in the words of "Emensius, vulnerum signa virtutum insignia, not wounds of honour but of honour; the concurso glorich in his skars, ennume rit miles vulnera. Confihle lanfen, concord. cap. 147. Suarez in 3 part. Thom. 2. tom. 47. dispatat. 2. fell. Caietan. Med. of ascet in Thom. 3. part. quess. 54. art. 4."

*MyDstically, Christ doth speake comfortable words, and sheweth his precious wounds vnto such as haue that doores vnto the street, and renouenced the pomps of the world, especially to such as are gathered together in vntrie to ferue God according to his promise, where two or three are gathered together in my name, there am I in the midst of them. All thefe, and all other remarkable notes vpon this part, I purpose God willing more fully to discouer in mine exposition of the Gospels appointed for S. Thomas day.

As my Father sent me, even so send I you. This a and b may be referred vnto the perfon fending, as also to the parties fent. Vnto the perfon fending, as my Father had authority to fend me, fo a all power being given vnto me in heaven and earth, I fend you; b for he faith not, I will defire my Father to fend you, but I fend you.

Again, this a may be referred to the parties a fend; for as my Father fend me to d preach good tidings vnto the poore, to binde vp the broken hearted, and to call sinners vnto repentance; fo fend I you to reconcile men vnto God, and God vnto men, according to that of Paul, 2. Cor 5. 19. Wee are Ambassadors for Christ, as though God did bfee throug us, we pray in Christs stead, that ye be reconciled to God.

No man must take vpon him this honor except he be called of God; that he runneth of his owne accord, without fending, is a false Prophet, Ierem. 23. 21. for albeit Christ now doe not immediately call, and fend Apoftles as heretofore, yet he doth mediatly fend by deputies vnder him, as he did Titus and Timothy, to be ambassadours, and Siluanus, and other in the 8 Primitif Church; and these we ought to judge lawfully called and fended, which is chosen or this work by such as have publike authoritie vnto them in the congregation, to call and fend Ministers into the Lords vineyard. As the Bishops of Ephesius ordeined by men, are fayd expressly to be placed in that high calling by the blessed Spirit, Acts 20. 28. Take heed to your felues and to all the flockes, whereof the holy Ghost hath made you overseers.

The quallified are the Disciples, every one, so well as any one; for that which Christ fayd vnto Peter, I will give to thee the keyes of the kingdom of heaven. and whatsoever thou shalt bind on earth shall be bound in heaven, &c. he faith here to all, I fend you; whosoever fheweth to remit, they are remitted vnto them: all had the fame calling and the fame charfe. Happily S. Peter in this commiffion had a proritie, not a superiority; or if a proramie, not a superpramie ouer the rest: he had (as k our Diuines acknowledge) a precedent in place, named for the moft part first, as the fore-man of the quee; and a prouinence in grace, reputed for his excellent knowledge and reale the chiefe of the whole College, the Scripture witnessing that he was the first a Confessor, the first a Preacher, the first a Baptrie, the first warker of miracles; in a word, as he was the fore-man, fo the moft forward of all the twelve in execution of his Apostleship: I lay the moft forward of all the twelve: for S. Paul in his owne conceit was not inferior, and in others opinion farre superius to Peter: Augustine faith, Deus docuit Petrum posterioriorem Paulum, a Eufebius Emensius, Et sitte primus, iis precipuius; and "Clytiefome, Honore par erat illi, nihil enim his dicam amplius; a his meaning is, that
The second Sunday after Easter.

That Paul was Peter's better, & doliour & satisfaction, as Bellarmine writes in lib. 1. de 3. Pont. cap. 28. §. ref. Pau. lium. And therefore Paul x withstood Peter to his face, and that in a matter of faith, and when, if ever, he was 2. Pope of Rome.  

S. Peter accounted himselfe, and so was esteemed of all the Colledge, a fellow pastor, not as Bellarmine, a Monarch, making the whole word his diocese calling all men, even the rest of Christi owne Apostles, his shepe; our blessed Saviour in this commisstion made them all Peers, and when some have been Princes, he rebuked them, Mat. 20. 26. Luke, 22. 26. I will end this oblation with that excellent sentence of Pope Leo, the great, Et electio pares, & labor familias, et finis facti equalis.  

The persons qualified abode long in Christi Colledge, and received the holy Ghost also before they did execute this high commisstion, and so we must be furnished, and endued with many commendable parts of learning and sanctification, as Paul, &c. in regard of our knowledge to be Pastors, and in respect of our unblameable life to be patterns, See Gospell, Dom. 8. after Trinitie.  

Whosoever sinnes ye remit: ] Upon this ground there is in the Church of England a general abolution after a general confession of sinnes, and a particular abolution, upon a particular confession, yet neither absolute, but conditionally if the penitent truly repent and sincerely believe the Gospell.  

Againe, we further say, that Almighty God hath given power and commissions to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sinnes; & so much that this art of absolution only belongs unto the Minister ordinarily, sanguem ex officio; but when none of that order is or can be present, another man may doe it with good effect, according to that old saying, in case necesse sit quilibet Christianus et Sacerdos: and I see no reason in popish learning, why women may not abolute so well as baptise. See Gospell Dom. 19. after Trinitie.  

Thus, as you see, the Disciples had comfort and commissions: first, comfort for themselves, and then a commissions to strengthen and comfort others, and for this cause Christ fard to twice, peace be to you, receiving principally peace for themselves, and then secondly to preach peace to them afarre off, and to them that are neere, Ely 57. 19.  

The Epistle. 1. Pet. 2. 19.

This is thankworthy, if a man for conscience toward God endure griefe, &c.  

Saint Peter having instructed vs in the former part of this Chapter what we should doe, teacheth vs in this latter how we must suffer,  

Precept, This is thankworthy, if a man for conscience toward God and that by  

Pattern, Christ suffered for us leaving vs an ensample.  

This is thankworthy, ] As ye have seen, it is God's grace, to wit, an effet and signe of his grace, gratious and acceptable to God, or as we read according to S. Peter's own gospe, it is thanke worthy, delivering commendation and praise. If a man for conscience toward God endure griefe, that is, for God who knoweth all; or for that a man in his owne conscience knoweth is well pleasing to God; or for the faith of God (as upon vs) for the place as faith is vied for conscience Rom. 14. 23. Whosoever is not of faith, is faine to conscience here may be taken for faith.  

And therefore the Scismatikes and Papists enduring griefe for their own faults and not for Christi faith, blame their suffering neither grace nor glory; but as
Aristides, who died of the bite of a Weasel, exceedingly lamented because it was not a Lion: so the Schismatics may grieve that he doth not smart for the Lion of Judah but for a Weasel lately crept out of the Alpes, which at the first crowded in among vs at a little hole, but since being pampered at the tables of many Citizens, and some country Ladies, is grown to full and pursie, that many will rather forfake Gods plough and looke backe to the world, then acknowledge he came in at to little an entrance.

And for the Papists, it is well observed, that as no man dies by an ague, nor without an ague; to none are executed for the Romane religion, nor without it: all their Ieuits and other Romanists Ieufied (as our Homer) their hammer excellently. *Non religiose cautus sed mixtas mixtis cum malis mixtis & side in principem: it is not faith merily that makes them endure grievously, but facion; it is not religion, but rebellion, beginning at Tyber and ending at Tyburne, If then it be true, so not the croffe but the caele makes a martyrs, non morties sed mores, it is not thanke-wothy for a Papist, buffeted for his owne faults, to take it patiently. Ye, but the Schismatikes in losing their luings, and the Papists in losing their liues euermore pretend conscience toward God. Antwrs is made, that a conscience not grounded upon sure knowledge, is either an ignorant fantasie, or an arrogante vanitie; for as in a mans body, the raw fromacke makes a rheumaticke head, and a rheumaticke head a raw fromacke; it science makes our conscience good, and conscience our science good: cons is alwayes in composition, and among Christians it should be with scientia: that which Art hath joyned and God coupled let no man feuer.

The Philosophes speakes of a twofold ignorance, particularis av universaliis, as the Lawyers, ignorantiar juris & falsi, or as the *Schoole-men, ignorantia vincibilis & ininvocibilia, according to these disditions every negligence is not a sinner but only that ignorance, which is in such points as we may and must vnderstand, & ignorantiar vel negleotio vel affeletio; so that an erroneous conscience (our aduersaries being Judges) is not a sufficient warrant to suffer martyrdom, though a man should vuant with Edmund Campion, Occidi possim, superari non possim; and in another place, Nisi dini de calo deturbarer; & superbus Lucifer caelum recupere, cadere munquam potero.

They who killed the blessed Apostles in their erroneous conscience, thought they did God good seruice: Saul breathing out threats and slaughter against the Disciples of the Lord, said he did it out of zeale Philip. 3. 6. the most blasphemous heretick which is interfessor veritatis (as Tertullian speaks if he be buffeted for his error, presently makes himselfe a Catholike martyr: ego defendo dogmata Sainorum patrum, ego eorum habeo testimonia, ego cum patribus regior. In old time many were to vaine-glorious in affecting the reputation of martyrdom, that there was a sect called *Martyriansi: some suffer out of fation, for there is a conscience not according to knowledge; other endure griefe out of fation, for there is a knowledge not according to conscience: the first suffer as ambitious of honour; the second to satisfie their malignant humor but neither of these (Pope Peter being Judge, and the Schoole-men Iurie) can merit thanks of God, or praiie of men.

When *Simeones saw that Arfasinus an vnlearned and an vnworthy daring old man, was placed in Chrysofomos roome, he cried out, præ pudor! quis, cui?

1 to may we confess infly the Popes setting in Peters chaire, præ pudor! quis, cui? Peter would have men fubieft to their Lords with feare, not only to the good and courteous, but also to the froward, for this is thanke worthy, if a man for conscience toward God endure griefe and suffer wrong undefered. But the Pope doth vnlookc men at his pleaure from their aligance to good and gracious Princes, and therefore we will appeale from Peter to Peter, from Sir Peter to Saint Peter, from princely Peter to preaching Peter, affirming here, What praise is it if when ye be buffeted for your faults, yee take it patiently? but, and if when ye doe well, ye suffer wrong and take it patiently, then is there thanke with God, for hereunto verily were yee.
That is, all vs indefinitely, for God commanded \\
\textit{Moses} to put in his perfume \\
so much frankincense as galbanum, and as much galbanum as frankincense \\
to signify that Christ in his oblation on the Cross (a sacrifice of a sweet smelling \\
favour to God) shed as much blood for the labouring man who followed \\
the plough, as for the Prince, who sitteth in his throne: that his precious blood \\
should have greater force in some then in other, is not the fault of him, \\
who did impart it, but of him, who doth not well implore it. If a man should commit such \\
an humaine offence, that he could no way but by the Princes gracious pardon \\
ecape death, he would not suffer his eyes to lepe, nor his eye lids to take any \\
rest untill by some means or other he had obtained the fame, gotten it written \\
and sealed, and laid vp in a boxe safe and sure, reading it often with great joy. \\
Now this is the case of euyry man,original sinne makes vs the fomen of wrath, \\
achall much more rebells and traytors against our heavenly King, by which all \\
vs have deferved ten thousand deaths. Our only refuge is; that \\
\textit{Christ suffered for vs:} in his name we must sue for pardon at Gods hand, and neuer rest untill \\
we have the assurance thereof sealed vp in our hearts and consciences. \\
How dull are our wits, how dry are our eyes, how hard are our hearts in hearing \\
and reading these mysteries: Our blessed Saviour in the Garden for our sake did \\
sweat drops of blood trickling downe to the ground, and on the \\
Cross shed streams of blood, and yet we cannot shied one tearre for his sake, when we \\
remember his torments and receive the Sacraments, which are speaking \\
scales of his passion; he was longer in dyeing and doing it, than we can endure to \\
contemplate on it. Alas how shall we die for him, and suffer for conscience toward \\
God? \\
\textit{Hee} that hath not heate enough to think on it, will neuer have heart \\
enough to dye for it. I beseech thee deare brother, ifnot for my sake, yet for thine \\
owne sake, yea for his fake who died for vs, examine one word written by \\
\textit{David} in the person of Christ, \\
\textit{federat manus meas,} &c. they digged my hands and my feet, \\
noting the wide wounds in both, as being not only pierced, but also digged \\
as it were with a mattocke; for the nailes were so big, that (as \textit{Socrates} reporter, \\
\textit{Constantine} made of them a bridle and an helmet for his owne vs. \\nWhatsoever he did endure, was not for himselfe but for vs, he bare our sinnes in his body \\
on the tree, that we being delivered from sinne, should live untroubled in his peace, \\
by whose stripes we are healed. \\
\textit{O Domine Jesu, da cordis meo te desiderare,} desiderare \\
quarere, querendo interiure, inveniendo amore, amando, \\
\textit{Da Domine Deus meus cordis meo pensamentia, spiriuii contritionem,} \\
\textit{Deus lacrymarum fontem, ori eundem,} manibus oleomysae largitantem, \\
\textit{et toto} figuris \\
in me, quos totus crucifixus pro me, Amen. \\
\textit{Leaving us an example:} For he was not only a sacrifice for sinne, but a direction \\
also for vertue, that we should follow his steps: he faith in the Golspell \\
appointed.
appointed to be read this morning, I am the good shepherd. Now a good shepherd is not a Pastor only, but a patterne also, as Christ of himselfe, the truth and the way; the truth in regard of his good learning, the way in regard of his good life. There are four sorts of shepherds, as Hemingius in his Postill, the first neither teach well nor live well; and these pull downe the Church of God with both hands, of which sort S. Peter and S. Jude foretold vs there should be many in the latter age; for albeit Iudah Icariot be dead, his practicethineth, he that neither feeds his flocke by life nor lesson, although he cannot betray Christ in his owne person, yet he betrays the members of Christ unto the devil.

The second sort are such as instruct well in the Pulpit, but middeleame themselves in conversation, and these set vp the Temple with one hand, and pull it downe as much againe with the other; like scribbling schoole-boyes, that which they write faire with the fore-finger, they blur with the hind-finger.

The third sort are such as teach ill, but for any scandalous and open crime they seeme to live well, as hy pocrites and heretikes, comming unto us in deeps clothing whereas inwardly they bee running wolves.

Like Physitans covering the bitterness of the pill and potion with gold and sugar; for while men gaze at their outward holines, they be easily made to swallow the drugs and drugs of their heresie.

The fourth sort are such as both teach well and live well, building Gods Citye with both hands, and such a shepherd and Bishop of our soules was Christ, and one that doth lead and feed his sheepe, leaving us an example to follow his steps (in all which either he did or suffered) so fayl as we can, so farre as we may. For as his actions are our instruction, so S. Peter faith here, that his passions are our patternes:

Innocently, for albeit he was reputed among the wicked, and crucified as a malefactor, yet did he no sinner, neither was there guile found in his mouth.

Patiently, who when he was reviled, reviled not againe, when he suffered, he threatened not, but committed the vengeance to him that should judge righteously.

Anselmus hath written a treatise, intituled Menstratio crucis; and Inclusus Liapis hath three books de cruce. Sixtus Senensis and other popish Authors have many conceits about the materiall Cross, full of wit and art. But I befeech thee Lord Iesu to dwell in my heart by faith, and to fill me with all fulnesse of grace that I may know thy lounge which passeth knowledge, and comprehend what is the brede and length, and depth and height of it shewed on thy crose for the redemption of the whole world.

Pendimus à te,
Credimus in te,
Teneamus ad te
Non nisi per te
Optime Christe.
The second Sunday after Easter.

Good Shepherd, who Giveth his life for the sheepe, ver. 11.
Knows his sheepe, ver. 14.
Recalleth all stragling sheepe, ver. 16.

His flocke too little, ver. 13.

Inward, I know mine, and am knowne of mine, ver. 14.
Eare-marke, bearing the good Shepherd.
Wool-mark, following the good Shepherd.

The Lord (faith David) is my Shepherd, therefore can I lacke nothing. 

First, our blessed Shepherd delivered his sheepe out of the horrible pit, out of the hands of all their enemies. As 

1 Aug. Epift. 1. 14
Exod. 3. 14.
Apocal. 1. 8.
Acts 17. 22.
2 Cor. 3. 5.
Ezay. 40. 11.
Ezech. 34. 16.

1 Cor. 11. See epi. Dom. Sex-ge.
Answerto Hardings Pre- face in defence of his chal- lenge.
Exhibited to the Kings Ma- ilets, 1663.
Answerto the Puritans petition page 1.
Fsal. 68. 11.
2 Cor. 2. 16.

Philip. 2. 15.
Psal. 23. 1.
Acts 2. 23.
Psal. 40. 2.
1 Sam. 17. 35.
the Lions mouth, even so Christ giving his life for his fathers sheepe, redeemed them out of hell mouth, and the iawes of Satan, who goeth about like a roaring Lion, and as a ravenous wolfes, to scatter, and catch, and kill the sheepe.

Secondly, Christ having brought his sheepe out of the ditch, he leads them forth besides the waters of comfort, conversing their soules, and guiding them in the paths of righteousness for his names sake, Psal. 23. He doth call them all by the preaching of his Gospell into his fold, and latly bring them unto his eternall kingdom, laying unto the sheepe at the last day, Come ye blessed, inherit the kingdom prepared for you from the foundations of the world.

A subordinate Pastor and vnderling Shepherd, cannot redeem so much as one sheepe with his owne blood, though he could give ten thousand lues. It is his dutie to preach Christ crucified, and to shew that the good shepherd hath given his life for the sheepe. He must spend his strength, and expend his time for the benefit of his flocke, that they may beleeue Christ died for their sones, and rose againe for their justification. A Prelate (faith Bishops Iesu) must die preaching. I would to God (quoth 1 Calvin) Christ leues at his comming to judgament might finde me in the pulpit.

When as the great Bishops and good Shepherd committed his lambs and sheepe to S. Peter, he did ask him thrice, 1 Simon bar Iona, longeth thou me as if he should say, 1 Nihil testimonium ibi perhibeunt conscientia quid me ames et valde ames, hoc est plus quam tuas, plus quam tuus, plus quam te; nequequam si scipis curam hom: Except thy conscience doe beare thee witness thou louest me well yea better then either thy goods, or thy friends or thy selfe, thou art not fit to take this great charge of my sheepe upon thee.

The good Shepherd knowes his sheepe, and endeavours to reduce such as are straying, into Christes fold, both are duties of residence and preidence: wherefore such as abstain them selves vneeccessarily from their cure, must take heed; me aspersionem in dispersionem vertant. I speake not against all non-residence, nor against any which is allowed by law, for a Pastor may well abstain himselfe from a particular Cure for the generall good of the whole Church: and therefore when Archbishop Warham was cenfur'd by some of his acquaintance, for conferring the parsonage of Aldington in Kent on Erasmus of Roterdam, who could not to much as read English : anwered, It is better that one parish should want a Preacher, then the whole State such a worthy Writer.

A Shepherd, as the a popish Postillers, Scrip. obtrume, must haue three things, a Staffe.

Where note by the way, that Romish Prelates and Priests are first for the Scrip, then for the Staffe, last of all for the Whistle. For the truth is, they are all for the scrip and staffe, and nothing for the whistle. So long as they may face well and rule the rost, it makes no matter in what pasture the sheepe feede, or in what ditch they starue: Ac si valutum sese secunl, cium permanent aedcuram: As if they might live without care, when once they have gotten a Cure. p ThoShephe- rdersfeedthemselves, and not the flocke, being more like Puffies then pasters.

Cium non pascunt sed pascantur, non a paseo derinantur, sed a paeor pasteriis. As our English Poet trimly.

A faint ill on their weasens, for the Carles garre like a dione. That more we member of their iapes then mordus of our spine.

An hiredd servant] All Expositors agree, that hirelings are such as respect in preaching their temporall hire more then the spirituall charge, f magis effusani quam Christiani, louing the sheepe more then the flocke. Some (faith a Paul) preach Christ, even through envy, strife, contention, under a presence, not sincerely: yet so long as Christ is preached, I therein joy yes, and will joy. S. Augustine therefore doth glosse this Text excellently: Diligentus est pastor, tolerandus est mercenaris.
The third Sunday after Easter.

1 Peter 2:11

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts and evil desires.

In the former part of this Epistle, Peter instructed us in articles of faith; in this latter he defends us against rules of good life, teaching us how to live soberly, righteously, and godly.

Righteously toward our neighbors in:

- Gentiles, have your conversation among them that be respectable, in the Gentiles, in respect of:
- Christians, lose brotherly fellowship.

General toward all:

- Gentiles, have your conversation among them that be respectable, in the Gentiles, in respect of:
- Christians, lose brotherly fellowship.

They fight against the soul.

Your fleshes, that ye may keep the months of fools, and ignorant people.

God, that other seeing your good works, may praise God.

Enemies, that God by your good example may visit, that is, convict them.

The third Sunday after Easter.

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The third Sunday after Easter.
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**Dearly beloved,** Occurrents obserues, that so many is hee which is beloved for some one thing, but so many yielde here, signifieth one that is beloved in all, at least in many respects; and so these Profelytes dispersed here and there through Pontus, Galatia, Cappadocia, &c. were beloved of Peter as men more beloved as his brethren in Christ, yet most beloved as his children, whom he had begotten in the faith.

As strangers and pilgrims.** A Christian is a *burgher* of heaven, a citizen and some of *Hierusalem* aboue; so long then as he travelleth on earth, he is both a stranger and a flargler; a stranger, as belonging to another country: a strangler as hauing here no *permanent* Citie. The worldly man is a pilgrin too, toileth from post to pillar, suuicte to change and chance, *et mutato nomine visum est*; yet he repues himselfe as no stranger, in that his *portion is in this life*, making earth his heaven, and his purcke his paradise: but the child of God faith as *David, I am a stranger and a sojourner as all my fathers were.*

Plutarch and *Plato* did lay so much by the light of reason, and therefore let vs which have faiths eye, see so much in religion.

1. They goe forward every day toward homne.
2. They chufe the best way.
3. They be very sparing in their expences, often for remarkable qualities:
4. They will not be detained in their journey with any vaine delights or allurements.

So we must not looke backe to Sodome, but self haue our face toward *Hierusalem*, forgetting that which is behinde, and endevouring our feines vnto that which is before, dayly growing upward and going forward in the waies of the Lord toward our heavenly home.

Secondly, we must chufe the right and best way, not the way-waes of Anti-christianisme, nor the by-waies of humane Philophie, but Christ who is the way that leade th vnto *Hierusalem*, and the doore, by which at our journeys end, we must enter into our heavenly fathers house.

Thirdly, we must abstaine from everthing which pratteth downe and hindereth vs in our race; strangers must not be of our common wealth, nor we too much embroiled with affaires of the world; especially we must take heed, that we be not detained with vaine pleasures and delights, as our Apostle, we must abstaine from *flethy lusts*; as adulterie, fornication, uncleaneffe, wantonneffe, idolatrie, witchcraft, hatred, dete, emulation, wrath, contentions, seditions, heresies, envy, murther, drunkenesse, and such like: in a word, from every corrupt affection of our nature, for the wifedome of the fleth is enmity against God. These lusts are called flethy, because they proceed from the fleth, and nourish the fleth and make men flethie: but the contrary vertues, as love, joy, peace, longuffering, gentlenesse, temperance, meekenesse, faith, are called spirittuall, because they proceed from the spiritt, Gal. 5. 22. and delight the spiritt, Eph. 4. 30. 31. making men also spirittuall and feeking the things above, Coloss. 3. 1.

Which fight against the soule.** Furie fights against the soule like a mad Turke.** Fornication like trecherous *Icab*, it doth kisse to kill; Drunkennesse is the master gunner that loads all on fire; Gluttonie will stand for a Corporall, Avarice for a pioner, Idlenesse for a gentleman of the company, Pride must be Captaine: let vs therfore put on *Gods armour, weapons of righteousnesse* on the right hand, and on the left, that we may *fight a good fight against all flethy lusts*, which warre in our members against the soule. They which are well provided for warre, and are allwaies in a readinesse to fight, shall be fure (fayd that expert Captaine of *Zenophon*) to have many friends and few foes. If then our *loynes* of the *minde be girded about*, if we put on righteousnesse as an habergeon, Eay 59. 17. if we take vnto vs the shield of faith and sword of the Spiritt, we shall be able to cast downe holds, 2 Cor. 10. 4. and to withfand all the assaults of our enemies, Ephes. 6. 11.
The third Sunday after Easter.

See that you have honest conversation among the Gentiles.] As we must live soberly toward our enemies, so in righteousness toward ourselves, and giving none offense neither to the Jews, nor to the Greeks, nor to the Church of God. Especially we must carry our enemies well and wisely toward those that are without. Have honest conversation among the Gentiles. Hereby God shall have praise, we comfort, and they profit. As God's name is blasphemed through evil, so glorified through holy conversation. A Christian is a special man to the world, and therefore he must provide things honest in the sight of all men. See Epistle 3. Sunday after Epiphany.

Secondly, good conversation among the Gentiles is honorable and comfortable for our enemies, in that we may show the months of foolish and ignorant men. And all the other is the most Christian and noble revenge; but Regius ist audire: male cium seceris bene; si restes saci, quid eas venris, qui non restes reprehendent? faith. Andicus. And Piscus Mandula: Felix es qui benedicis a muli ob id maxime, quia bene vivis, male interim andias: Happy are they who when they do well heare ill; much more blessed are they who live so well, as that their backbiting adversaries seeing their good works, are constrained to praise God, and to speak well of them. As Saul understanding David's honest carriage toward him, instantly brake forth into this ingenuous confession. Thou art more righteous than I. So Plinius Secundus examining the denunciation and holy lines of Christians under Trajan, had his mouth flapt from backbiting, and yet open to commend them exceedingly. Did not the Schismaticke when he had about forty yeeres ript vp the wounde, as it were the secret entrances of our deare mother the Church of England, at last lay with a Newe. Nesciebam me san pulbriam maren habere.

It is a good apologme of Diogenes; if thou wilt be reuenged of thine enimie, become an honest man; walke prightly, faith. and then walke confidently. *

*Integer vita secelvique purus
Non eget Mauri taculis, nec arca, &c.*

Lastly, good conversation is profitable for such as are without, for hereby they shall praise God in the day of visitation.] Some construe this of God's visitation in judgement, but most of his visitation in mercy; for honest conversation in Christians is a great motive to convert Gentiles, and to winne the most cruel enemies of religion unto the faith. Our English histories afford a memorable presidient hereof in S. Albanus, who received a poor persecuted Christian into his house, and seeing his holy denunciation, and trowe carriage, was so much affected with his good example, that he became both an earnest professor of the faith, and in conclusion a glorious martyr for the faith.

It is reported of Lucianus an eloquent man and ancient martyr, that he persuaded many Gentiles unto the truth of religion, with only the modest and grave composition of his countenance, as much as a fome write the perlecting Emperor Maximian, or as other, Maximian, durft not look him in the face, lest he should turne Christian. *Paul and Silas converted their Tylor, and many Martyrs in old time their executioners, only with their amiable and admirable meekness, patience, constance.*

If Cicero called Historie the mistreffe and glasse of our life, by the knowledge whereof a scholler may feeme to have travelled in all countries, to have lined in all ages, and to have beene conuenant in all affairs: if good examples of men dead are helpful; ad consolationem predicatorum & pecatorum; how much more shall the lively patterns of liuing Saints occasion the Gentiles to praise God in the day of visitation?

Submit your selves therefore.] Concerning obedience to the Magistrate supreme and subordinaie, together with the reasons enforcing the same, see Epist. 4. Sunday after Epiphany: touching Christian literetie, which Anabaptists
and other carnall Gospellers abuse to disobedience, see Epistle 4. Sunday, in Lent.

Love brotherly fellowship.] A precept so necessary, that Paul repeats it in his writings thrice, S. Peter in two Epistles four times; Athenagoras, Justin Martyr, Tertullian in their several Apologies highly commend brotherly fellowship in the primitive Christians; and S. John in his Revelation makes mention of a whole Church called Philadelphia, the which, as Augustine thinks, is a fit name for all Christendomes; seeing all Christians have but one father in heaven, which is God, and but one mother on earth, and that is the Church: all are brethren and we that liuetogather are twins.

I cannot say with Paul, as touching brotherly love, ye need not that I write unto you, 1 Thess. 4. 9. for most men in our daies are either brethren and not good fellows, or else good fellows and not brethren. The composition is rare; there be few Philadelphia in the world. Schismatikes are all for the brotherhood, and nothing for fellowship; on the contrary, wicked Atheists are all for fellowship, and nothing for the brotherhood. A good Christian must embrace both (as our Apostle here) love brotherly fellowship.

The Gospell. Ioh. 16. 16.

Jesus said to his Disciples, after a while ye shall not see me, and againe after a while ye shall see me, &c.

This Gospell is part of that excellent Sermon, which our blessed Sauior made to his Disciples after Supper the night before he suffered; so that the very circumstances of person and time should incite you to mark it with all diligence, and regard it with all reverence; for who did ever speake so well as Christ? and whom did he love better than his owne Disciples? and the last words of good men are the best; for as the last glimpse of the candle is most bright, and the last glance of the Sunne going downe most cleare; so the last speech of a deare friend parting with his friends, and departing out of this world, is finally most affectionate and pathetical. An admonition uttered by such a teacher at such a time to such an auditorie, requires in speaker and hearer good attention great devotion.

The carefullness of Christ in instructing of the Disciples in understanding, as it doth appeare by their owne questions among themselves, v. 17. 18. What is this, &c.

The carefulnesse of Christ in instructing of the Disciples in understanding, as it doth appeare by their owne questions among themselves, v. 17. 18. What is this, &c.

Matter, forewarning them of troubles. Their owne questions among themselves, v. 17. 18. What is this, &c.

In the whole two points are more specially regardable: 

The carefulnesse of Christ in instructing of the Disciples in understanding, as it doth appeare by their owne questions among themselves, v. 17. 18. What is this, &c.

As the wife Mariner in a calme makes all his tacklings strong against a storme; and the carefull seamen tends his banks in summer, left his grounds be drowned in winter; and as a learned Phyfitian looks not only to the disease, which afflicts his patient for the present, but administrith often pfyche to prevent a maladic which is as yet to come: so Christ the Captaine in the Churches ship, and great Phyfitian of our soules (b his houre being come that he should leave the world) called his Disciples together, as Iacob did his fones, and told them plainly what good and euill should come to them in the last days after his departure.

It is a question among Philosophers, whether it be better preseve an unfaire 
male.
The third Sunday after Easter.

**psalm**, to fore-know most hiefe or not.  

**k Erasmus disputing against Astrologians** held all Prognostications and predictions unprofitable; for if they foretold joyfull newes, they decrate our future pleasure; if euill tidings, encrease our present paine; the feare of danger being often worse than the danger it selfe. But whatsoever **Erasmus** and **I Faurinus** have more wittily than wisely written of this argument, it is a conclusion acknowledged in the world, and confessed in the schole. that it is better to know before we feele, than to feele mischiefe before we know it. For if we be well admonished of any misfortune to come, we may either prevent it cautiously, or else endure it patiently.

2. Christ instructs his Apostles often in this one point; sometime plainly, verf. 2. They shal excommunicate you, yea the time shall come, that whatsoever killeth you, will thinke that he be doth God service: sometimes obscurely, verf. 16. After a while you shall not see me: sometimes ving a bare affirmation, as verf. 4. These things have I told you, sometimes an earnest assurance, as in the 20. verfe, Verily, verily, I say vnto you, yee shall weppe and lament. *Instructing hereby*, that it is commendable for the Doct., and profitable for the Scholler, that the same Lecture be repeated againe and againe, according to that of *Paul, To write the same things, is not grievous to me, and it is sure to you.*

Unregenerate hearts are termed in holy Bible *frorie hearts*; if they were brazen they might be melted, if iron, they might be made pliable: but hearts of stone must be broken with continual hammering, adamant in hearts are mollified only by the blood of Christ, and that through often dropping on them, *Gutta caras lapidem, non vi, sed sapé cadendo,* *Sic homin ibus infinit, non vi sed sapé movendo.*

When our do. thrive shall drop as a praine, and our speech distill as dew; when we shall daily beat hard hearts upon the anuell of confidence with the powerfull hammer of Gods pure word, at the laft they will bend, yea breake, and then *a broken and contrite heart the Lord will not despise.*

Thirdly, Christ instructed his Apostles plainly, verf. 21. *A woman when she travelleth, hath sorrow.* Feare and hope (trine in her as the two twins in Rebeccaes wombe). Her sorrow is when her houre is come, yet the doth hope well, because the knoweth that her griefe is common vnto women in her cafe. Secondly, she is assured that her paine cannot ordinarily be long, *sorrow may continue for a night but joy commeth in the morning.* Thirdly the doth hope the end of her paine will be the beginning of her joy: *for as soon as she is delivered of the child, she remembereth no more the anguish,* *for joy that a man is borne into the world.*

So likewise it shall be with you my Disciples, *in the world yee shall have affliction,* for these troubles are common, *all that will live godly shall suffer persecution.* Secondly, your sorrow is but short; *a little while,* and ye shall not see me; againe, a little while, and yee shall see me. Thirdly, your mourning shall be turned into mirth, and no man shall take this joy from you.

By this familiar instructing hee teacheth all Teachers to consider more the dunfee of their auditorie, than the quicknesse of their owne wit, and to regard the peoples benefit more than their owne credit, loyfing as it were themselves to winne other vnto God. It is an excellent speech of *Augustine: Mallem us reprehendam Grammatici, quam non intelligens populi.* The same *Father in his works often tranlates the words of David; non est occulatum os meum a te,* my bones are not hid from thee, *non est occultatum os meum a te,* as defiring to speake barbarously rather then obscurely. *Philip Melanthon* vied euermore the moft receiued formes and phraies of speech, *hating equinoqium and ambiguity.* Bishop *Latimer* was to plaine in his preaching, that he drew many comparisions euin from the saffron bagge and hogftye. The moft learned Diuines in all ages had their introductions to Religion, and easte Cathchismes, as *Clemens Alexandrinus* his Pedagogus: *Lactantius,* his Institutions: *Cyril,* his Cathchismes: *Augustine* his Enchiridion and booke *De cathchizandis rudibus,* *"* 

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<table>
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<th><strong>1Aulus Gellius</strong> lib. 14. cap. 1 in note.</th>
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<td><strong>2 Heming. Poet. in loc.</strong></td>
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<td><strong>3 Phil. 3:1.</strong></td>
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<td><strong>6 Ezek. 11.19. 36.10.</strong></td>
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<td><strong>9 Deut. 33.2.</strong></td>
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<td><strong>10 Psal. 51.17.</strong></td>
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<td><strong>11 Jer. 1. in Dom. Jubilate.</strong></td>
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<td><strong>12 Tim. 3.12.</strong></td>
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<td><strong>13 In Psal. 138.</strong></td>
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<td><strong>14 VDi cap. &amp; de debil.Christiana. lib. 3:1-5. &amp; lib. 4:cap.10.</strong></td>
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<td><strong>15 In prefectur in psal. Apol. August. Conuff.</strong></td>
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<td><strong>16 Controvers in vita Phil. pag. 61, 62.</strong></td>
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I write not this against accurate Sermons in learned auditories; every Preacher in this case may professe ingeniously with that famous Orator De- mortibus, that he would speake if it were possible non modo scripta, sed etiam sculpta; but he must consider seriously whether he teach many or few, such as are learned or ignorant, ciuill or rude. For if hee feed infants, he must gue milke faith Paul, that is, nutritoria, non peremptoria, faith Augustine; or as Bernard. apta non alta. There is quadem diligentis negligentia, que sic eratum desvrat, versus non comratab. A Preacher ought to be diligently negligent, hauing his phrase neither over-curiosly set, nor yet altogether rudely composed, but so rigly diuideing the word that he may deliuer alway profitable matter after a profitable manner; and without all question, it is the greatest point of deep learning to distingiuish aptly that which is confused, and illustrate plainly that which is obscure.

After a while, ye shall not see me, and againe, after a while, see shall see me.] I finde foure expositions of this one claue: first, Alcinous interprets it thus: The time wherein ye shall not see me shall be but short, namely, part of three daies, while I shall rest in my grave; the time likewise wherein ye shall see me will be but little, to wit, fortie daies after my resurrection.

Secondly, Theophrastus, Euthymius, Caesitan, and other understand it thus: After a while ye shall not see mee; for I shall be dead and buried; and againe after a while ye shall see me; for I will arise againe, and goe before you into Galile.

Thirdly, Rupertus expounds it thus: After a while ye shall never see me in this mortall body, but yet after a while ye shall see me in a glorified and impaissible body.

Fourthly, 1. Augustine and Beda thus: After a while ye shall not see me, for I ascend vp to my father to sit at his right hand, and yet after a while ye shall see mee, for I will come againe quickly to judge both the quicke and the dead; and then your hearts shall rejoice, and your joy shall no man take from you. This last interpretation I hold to be the best, and most agreeable to Chrifts intent in this Gospel appointed for the Sunday, being betwixte his resurrection and ascension, and so consequently in the judgement of the Church not to be confounded of his death and resurrection, but rather of his ascension and second comming to judgement: See the Gospel for Whitunday: Maldonat in loc. & liuven. concord. cap. 135.

Hence we may leaerne to be patient and comforted in our affliction. Howsoever Chrift abfind himselfe for a while, yet after a while we shall see him, he will either come or send comfort: example hereof in the blessed protomartyr Stephen, a while Chrift did as it were withdraw himselfe, but within a while againe Stephen saw the heauens open, and the Sonne of man standing at the right hand of God. 4. Robert Glower being condemned by the bloudy Bishop of Lichfield to die for the profession of the truth, a while in himselfe no willingnesse, but rather an heauinesse and dulnesse of spirit, full of much discoumfort, and void of spirituall consolation to bare the croffe of martyrdome: but within a while the Lord replenished him abundantly with such joyes, as that comming neere to the flake, he cried out, he is come, he is come, and that with such alaritie as one seeming rather to be rifen from some deadly danger to libertie of life, then as one palling out of the world by paines of death.

The dulnesse of Chrifts owne Disciples in not understanding these mysteries, affordeth in instruction and comfort. We may leaerne that the natural man perceiued the things of God, vntil the blessed Spirit become his tutor; and therefore we must pray with David, lead me forth in thy truth, and leaerne, for thou art the God of my salvation. Hence we may receive consolation also. Weaklings in faith are not reieefed of Chrift, but strenthened, he doth not breake the bruised reed, nor quench the smoaking flax.
The Epistle. James 1. ver. 17.

Every good gift, and every perfect gift is from above, and cometh down from the father of lights, &c.

Here be two kindes of euill mentioned in holy Scriptures:

1. Vnus good homo facit, an euill which is euill.
2. Alter numgood homopatitur, an euill which is a punishment for euill.

God is Author of all punishment for euill, according to that of the 1 Prophet Is there any euill in a Citie, and the Lord hath not done it? a that is any judgement for euill, any plague, famine, warre, and the Lord hath not lust it? but he is not author of euill which is euill. God (faith our Apostle) cannot be tempted with euill, nither tempt other unto euill. The Father of lights hath prepared indeed outward darkenesse of hell, as the reward of euill; but he did not create the inward darkenesse of the minde, which is euill. The reason hereof is delivered in the text: he that is the fountaine of all good, is not good euill of euill, but euill good and perfect gift is from above; and the Father of lights in his goodnesse is constant and permanent. b For albeit the Sunne in his course be variable, sometimes appearing bright and clear, sometime dark and cloudie, yet the Father of lights is euermore the same, shining alwaies in boundery without change or shadow of change. Gifts, the perfectnes of gifts, the perfectnes of all gifts comes down from the Father of lights, with whom there is no variableness neither shadow of change.

All the gifts of fortune faileth to called, as riches and possessions; all the gracefull endowments of the body, as agility, strength, comeliness, &c. all the goods of the minde, as vertue, wit, learning, al these and all other beside these descend from God above, who giues 1 Tim. 6.x, to all, all things Acts 17. 25. no silver in Beniamins lacke till Ioseph put it in: no good in man except the Lord bestow it.

First, for the gifts of fortune rich and poore, Job resolves the doubt: The Lord giveth, and the Lord taketh, blessed be the Name of the Lord. Bread in the Pater nofeter is called ours; giue vs this day our daily bread but 2 Augus. (luectly) ne potestur a nobis, decimus de nobis. Left we should imagine that it is our owne from our fleshes of our fleshes, our Master enjoyned vs to begge it of our Father in heaven daily, faying and praying, giue vs this day our daily bread. It is a gift, ergo, not our owne; it is good, ergo, from above.

Happily the worldling (blinded by the Prince of darknesse, and not illuminated by the Father of lights) ascribes his increase of corn, wine, and oyle, either to the goodnesse of his skill, or to the greatnesse of his industrie, saying with proud Nebuchadnezzar, b Is not this great Babel which I have built? have not I got all these goods my selfe by mine owne wit and prudence? But what faith our Apostle? Errone not ye daire brethren, evry good and perfect gift is from above. The Scripture speakes plainly, that a Paul may plant, and that Apostles may water, but it is God that giueth the increase: except the Lord keepeth the citie, the watchman waketh but in vaine; except the Lord build the house, their labour is but lost that build it: It is vaine to rise vp early and to take rest late, and to eat the bread of carefulnesse, except the Lord blesse our endeavours.

That our valleys therefore may stand so thick with corn, that they shall laugh and singe that our garneres may be full and plenteous with all manner of store, that our sheape may bring forth thousands and ten thousands in our streets, that our oxen may be strong to labour, and no decay in our cattell; it behooveth vs to begge all these blessings of the Father of light, for it is he that doth blesse thy going out, and thy coming in, it is he that maketh thee plenteous in goods, plenteous in the fruit of thy ground, it is he that opens his treasures, even the heauen to giue raine vnto the land in due seazon, only he that doth blesse all the workes of thine hands, Deut 28.
Secondly, for the gifts of the body; it was God that gave strength to Samson to slay the lion, and to Samson it was given to judge over the Philistines. Of our selves we cannot add one jot of stature to our selves. He that would seem old cannot make one hair of his head white, nor he that would be young one hoarse hair lacke. It is God that did wonderfully frame vs in our mother wombs, b bearing his substance being yet unperfeft, and in his booke are all our members written; it is God that did more wonderfully bring vs into the world, insomuch that we must have iust caufe to praise him for their delierance: it is God alone that doth meddle wonderfully preferue vs in our nonage, middle-age, dotage, while we vs three legs, two legs, three legs; as Adam was, so every sonne of Adam is in this respect the sonne of God. That our hands therefore may be tawne to warre, and our fingers to fight, that our feet may be like Haris feet, and our armes able to break a bow of sleyles, that our sonnes may grow vp as the young piantes, and that our daughter may be as the polisht corners of the temple, that we may plove with our owne heele, and rejoice with the wife of our youth; that our wife may be like the fruitfull vine, and our children like children branches round about our table, we must entreat these bleslings of the father of light, from whom only commeth every good and perfect gift.

The noble skill in Physicke standing upon two legs, experience and reason, is an excellent means assuredly for the preservation of our health; and yet for all this it is the great Doctor, which hath heare for his chaire, that keepeth vs alive. If the keepers of our house do not tremble, and the grinders do not ceafe, if the fuller cande be not lengthened, and the golden euer broken, if our eies the windowes of our body are not darke, it is the good gift of the Father of light: for so one as he is angry, all our daies are gone, we bring our yeres to an end even as a tale that is told. Reade Phalms 90. 91.

Thirdly, for the gifts of the minde appertaining to the will and understanding, or both, all of them are from God; the Father of lights enlighteth our understanding, he gave widsome to Solomon for which he was so renowned in all the world; and it was he who took away knowledge from Georgius Trapezuntius, who being one of the greatest clerks in all his time, forgot all his learning, as Voltairene writes, and his name too, as other report. And therefore the Poets in the beginning of their treatises vshually did inuocate the gods for their assistance; and the first character our forefathers taught their children was Christ the Crosse, and the first lesson in their Primer, was, In the name of the Father, &c. and the first copy in their schoole, was, In my beginning God be my speed. And Seriaturtens in Politarico counselfeth all Students humbly to knocke at heauen gate, that the key of knowledge may open vnto them a doore of vterance; for God only is wise, wisdom it selfe, in whose hand is the booke of knowledge, from whence commeth every good and perfect gift.

There are diversities of gifts, but the same spirit; diversities of administrations, but the same Lord; diversities of operations, but God is the same who worketh all in all. Diversities of gifts among the Apollies; Paul was good at planting, Apollas at watering; diversities of gifts among the Fathers; some confirmed, the Scriptures allegorically, as Origen; other more litterally, as Hierome; other morally, as Gregorius the great; other pathetically, as Chrysostome; other dogmatically, as Augustine.

Diversities of gifts among the new Writers, as Martin Luther wrote on the walls of his chamber with chalke:

Res & verba Philippus, res sine verbis Lutherus,
Verba sine re, Erasmus, nec res nec verba Carolus. Radius.

Diversities of gifts among ordinarie Preachers, ali sensu amplius sed non ore; ali sensu inoperis sed ore turbantes; ali negque sensu amplius, negque ore, ali sensu amplius, ore.

Some have bad vterance, but a good conceit; other, excellent vterance, but a mane wit; some neither, and some both. One surpriseth in expounding the words, another is excellent in delivering the matter, a third happy for cases of

Hugo.
of confidence, a fourth exquisite in determining school doubts. In a word, some
be judicious to enforce the understanding, other powerful to reforme the will
and affection. All these divers gifts are from above, coming downe from one
and the same Father of lights.

If any man then have a desire to discourse with "Salomon" of all trees even from
the Cedar that is in Lebanon, unto the hill top that springeth out of the wall;
if any desire to martail his words and adorn his phrased, that they may be like
dapples of gold with pictures of lilies; if any desire to speake with the tongue
of men and Angels; if any lacke wildforme him, faith k our Apostle, begge it
of God, who giseth to all men liberally, from whom commeth every good and
perfect gift.

As for gifts appertaining to the will, i S. Paul affirmeth plainly that all our
sufficiency is of God; he doth indeed out of his abundant love repute his owne
benefits our gifts (as in Titly writes of Lentulus Facit abundantiam quandam amo-
ris, ut etiam gratus sit ea, quae pereremittis sine nefario felleore non possunt : but as
"Augustine" elegantly, Quisquis tibi enumerat vera merita tua, quid tibi enumerat
nis manerata tua? and in a another place, bone mea dona tua.

As for faith, an especial gift belonging (as some thynke, both to the will and
understanding, it is the fairest gift of God, without which all other are no gifts
I\vr! valle crederes Deus operator in omn. God worketh in man the first desire
to beleue, faith a Augustine. If any man ask why this man doth beleue, and
another doth not beleue, cur iltit this aduentur, vs per aduentur th antem non tia?
I can give him no other answer but that of Paul, O the deepness of the riches
both of the wildomne and knowledge of God! how unsearchable are his judge-
ments, and his waies past finding out? Cui responsio ista disputet, querat docto-
res, sed causae ne inueniat presumptores.

For if thou wert so glorious as an Angell, or thy meat so good as Manna that
fell from heaven, or thy garments so precious as Aaron Ephod, or thy breath to
tvie with the perfume of the Tabernacle, yet all these could not set one of thy
gifts so high in Chrifis kingdom, only God worketh in all, in whom we live, and
mowe and have our being naturally, ciulliy, spiritually, eternally. So that every
Chriftian in respect of all these may say with Paul, By the grace of God I am what-
soever I am. And with that good Father b Augustine: Omne bonum nostrum vel,
pense vel: Omne our is either God or from God, God in the life of glo-
rie, from God in the life of nature, creating vs, when we were not, and preferring
vs ever since we were, and in the life of grace bestowing upon vs daily privati-
grace to defend vs from enuill, and positius grace enabling vs to doe good.

x If God then be with vs, who can be against vs? Who can be? man will be,
the world will, the flesh will, the devill will. But if God be with vs in
our creation, with vs in our perfection, with vs in our regeneration, with vs
in our glorification; then man albeit never so bloody, shall not take away our
natural life; the world albeit never so malicious, shall not take away our civil
life; the flesh albeit never so frail, shall not take away our spiritual life; the
devill, albeit he rage like a roaring Lion, shall not take away our eternal life.

This doctrine teacheth every man to renounce his owne little merits, and to
magnifie Gods great mercy, to renounce whatsoever is in himselfe, of himselfe
\ For what hath he, that he hath not received? and if he have received all his gifts
from God, why doth he boast as if he received them not? he hath not so much as
a rag to his backe, or a morcell for his belly, or a good baire on his head, or a good
thought in his minde, but it is a gift and a grace, c Bonis quid habebat a Deo sumpsi
non a me presumat: And Hugo Cardinalis in this very well: Omnia mea mala pra
gula sunt et mea, omniam mea bona sunt et non mea: Whatsoeuer is euill in me is from good, but that which is good came downe from the father of lights.

And therefore d let not the wise man glory in his wisdom, nor the strong man
in his strength, nor the rich man in his riches: all of vs are stewards, and these
goods are none of our owne, but committed vnto vs only for a time, that we may well
employ

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\footnotesize

3 Kings 4:33
Pro.25.11.
1 Cor.13.1.
Chap.1.5.
12 Cor.5:5.
Epis. fami-
12 Cor.3:5.
lib 9.
cap. 1.
De Genit. &
certa cap. 34.
ver. 22.
Rom. 5:4.
Rom. 11:33.
Augustin us
sapi.
Cor. 15.10.
Lc 1. de vo
n. Corin. 31.
Rom. 3.31.
Cor. 4.7.
August. 52.
I tim. 5.23.
employ them for our masters advantage. For at his generall Audit, he will reckon with vs in all our receits and expenses; he will come and say, b How is it that I heare this of thee? give an account of thy stewardship thou mayst be no longer rewarded.

The second inference is, that we must laud and magnifie the mercies of God, from whom commeth every good and perfect gift. a All the Pfalmes of David are contained in these two words, Hallelueia and Hoftanna, blest be God, and God bleffe, as being all made to pray to God for mercies, or to praiie him for de- luerance from miferies.

Ingratitude is a monster in nature, a solecisme in manners, a paradox in religion; a d monster in nature, for the e heauens declare the glory of God, &c. the chirping birds fing inch Pfalms as they can vnto the Creator euer morning when they rife, and euer euening before they reft. If thou bestow a little feed upon the ground, it will within a few moneths againe returne to you sometime thirty fold, sometime fixtie fold, sometimes an hundred fold, as our Sainiour speaketh in the Gofpell. Nature teacheth vs to be so thankfull, that vitally we call him that is gratefull, a kinde man, but an ingratefull wretch, an unnatu- rall man.

Secondly, it is an absurd solecisme in manners and civilitie consisting of two vices; falhood in not acknowledging, inuifince in not requiring a b:enefit. It is written of Alexander the Great, and Iulius Cesar, two renowned Emperours, the one for his liberalitie, the other for his patience; that Alexander would never giue, nor Cesar forgiue an ingratefull man.

Lastly, vnthankfulneffe is a paradox in religion and Divinity, for God bestoweth upon us all things, and requireth only this one thing, to be thankfull; he made all things for man, and man for himselfe. It is worth but little, that is not worth grand mercie, yet this is all God requireth of vs for all; ascendat ergo gratia vs descendat gratia, let vs send vp our giuis to God, that he may send downe his giues to vs. O let vs sing and lay with the Pfalmist, e O giue thanks vnto the Lord for he is gressious, and his mercy endureth for euer. e Every day will I giue thanks and praiie thy name for euer and euer. b Reioyce in the Lord ryce righteous, for it commeth well the ist to be thankfull.

i David considering the great and infinite bountifulnesse of the Lord toward him, crieth out, Quiu rettubuam Domino? What reward shall I giue to the Lord for all the benefits he hath done vnto me? If David, a King, a Prophet; a Saint, inward with God, vnderstond not what to present vnto the Lord for the good blesnings he had receiued; then what shall we doe, which vnderstand not what to say, nor have not what to giue? For if euery good giift be from above, our abili- tie is to small, that if God doe not giue where with giue, of our felues we have not what to giue.

Let euery Christiian foule therefore, to the glory of God, confesse with k Paul that of him, and through him, and for him are all things. Of him, from whom com- meth every good and perfect giift: through him, enjoying these giifs by his good- nesse, in whom is no variablenesse or chagne: for him, that we should be the first fruits of his creatures. Other creatures praiie God in their kindes, and after their manner, the Sunne, the Moone, Fire and Haile, Snow and vapers fulfilling his word: but Man, for whom all these things were made, should be most thank- full, the first fruits of his creatures, as our Apostile speakes. I will therefore shut up this text, as Paul did his excellent discourse, Rom. 11. seeing all things are of him, through him, and for him, as we are bound, folo let vs giue to him all praiie, and honour, and glory, now and for euer. Amen.
The Fourth Sunday after Easter.

The Gospel. Iohn. 16. 5.

Jesus said unto his Disciples, now I goe my way to him that sent me, and none of you asketh me whether I goe, &c.

In this Gospel our blessed Saviour doth first chide; then comfort his Disciples.

He chides especially for their silence, none of you asketh me whether I goe.

Sorrow, because I have sayd such things unto you; your hearts are full of sorrow.

1. By protestation, I tell you the truth.

He comforts in shewing that his departing is expedient:

2. By demonstration, If I goe away, the Comforter will not come unto you, but if I depart, I will send him, &c.

3. Things evident ly rebuking it of Righteousnes.

Sinne.

Judgement.

I goe my way.] Christ went away two waies, in his death and in his ascension: in the one considered as man totally, in the other finally; he went away by death on the croffe totally, for his body went away to mother earth, and his soule went away to his Father, and yet within three daies he came againe, but in his ascension he left the world finally; so the Text expressly, whom the heavens must containe untill the time that all things be restored, which God hath spoken by the mouth of his holy Prophets since the world began. & As the Griffin is like the Lambe in his legesse, the Lion in his backe, the Eagle in his beake; so Christ in his passion was a Lambe, in his resurrection a Lion, in his ascension an Eagle, for he went away to his Father, and of this final departing, this text is to be construed, and therefore chosen fitly for a Sunday betweene the feast of his glorious resurrection and ascension.

None of you asketh me whether I goe.] S. Peter did aske Lord, whither goest thou? S. Thomas did aske, Lord, we know not whether thou goest: how then is it true, none of you asketh me whether I goe? S. Augustine doth anwer thus: In mine ascension I will goe to my Father in such sort, that none of you need aske whither I goe; for ye that behold with your eyes, and stand gazing on me when I shall be taken vp into heauen.

Rupertus affoileth the doubt otherwise: Yee did ask me whither I went, and were forward to goe with me, till I told you that I should die, but now none of you asketh whether I goe, being as it should seeme more ready to flie then to follow.

But Euthymius in my judgement most aptly: Ye did ask me before, but I did not answere you fully; why then doe you not continue questionning and further asking, vntil yee be resolved? assuredly the reason hereof is, because your hearts are full of sorrow, considering only that I goe, not whither I goe. Nemo vere erunt versus quos cur dorme.

The Papists in hunting too much after the carnall and grosse presence of Christ in the Sacrament, erre with the Disciples here. So doth every worldling in being too much afflicted for the death of his friend, wife, childe, grieving because they be gone, not understanding whither they be gone; let vs learne then that every childe of God, after his departure, goeth into his Father, even to sweet rest, as in the bosome of a father, where all teares are wiped from his eyes and cares from his heart. As Christ, the Sonne of God by nature, so the Christian a Sonne of God by grace, may well say when he dieth, I goe my way to him that sent me, neither ought any doubt whether I goe. S. Stephen at his martyrdome, as Christ on his croffe, cried, Lord receive my spirit.
I tell you the truth, he being the truth, in whole mouth was no guile, spake the truth alway, but he doth vie this earnest affection, to shew the weight of the matter, and enforce the greater credence thereunto. By this example we may learn to forbear swearing in our ordinary communication howsoever we speak the truth, and a truth of importance. Many men are too prodigall of their faults, health and Credit, that they will pawn both at every word for every trifles; but when our report is neglected, it is enough to say with Christ, I tell you the truth. I assure you, verily verily, or the like protestations.

It is expedient for you.] It is very remarkable, that he faith not expedit milibus but expeditibus, every one will make much of one, seeking their owne, saying with 1 Caepaphus. It is expedient for us, but Christ, it is expedient for you, preferring our welfare before his owne good. It was not expedient for him, who was the Sonne of God, to take on him the shape of a seruant, and yet 1 for vs men and our salvation he came downe from heauen, and was incarnate by the Holy Ghost. It was not expedient for him to be called conumer and Samaritan, to be scoffed, scorned, scourged, and yet he suffered all this for vs, leaving us an example, that we should follow his steps. It was not expedient for him that he should die: Father, 0 my Father, if it be possible, let this cup passe from me; but yet he was wounded for our transgressions, he was broken for our inquiries, and with his stripes we are healed; he then that will follow Christ must not seek his owne, but every man one another Is good.

That I go away.] Not that I take my Spirit from you for I will be with you spiritually till the worldl end, but it is expedient I should cease to be bodily present. 1 Augustin witheth he might have scene three things especially; Paul in the pulpit, Rome in her flower, and Christ in the flesh. And who would not with Augustin desire to behold his glorious face, and hear his gracious word, and see his unmatchable wonders, and yet it is expedient that he is gone; for ascending vp on high he led captivity captive, and gave gifts to men; he prepared a place for vs in heauen, and there refides as our agent and advocate, 1 mediating daily betweene God and vs.

So long as children hang on the teat, they cannot away with strong meat; that therefore they may digest hard diet, it is expedient they should be weaned. Our Saviour's bodily presence was vnto his disciples as 2 milk; for it was but a weake faith they then had in him, and a very carnall love they bare toward him, in comparison of that which followed afterward; they stillimagined that he was an earthly Monarch, and that he would highly preferre them in his glory, setting some on his right hand, and other at his left; even the laft hour when he was departing all of them said joyfully, 2 When shal at this time restore the kingdom to Israell? It was time therefore to weane them, and by going away to shew that his kingdoms was not of this world, that they might no more depend upon his bodily presence, but auouch with 3 S. Paul, Henceforth know we no man after the flesh, yet though we had knonwe Christ after the flesh, yet now henceforth know we him no more. 4 Gods holy Gospell and the Holy Ghost are the glasse wherein we must behold Christ. It is better by faith to converse with him in heauen, than by sight to see him on earth, as he told his unbelieving Apostles, 5 Thomas, Because thou hast seen me, thou hast belieued, blessed are they that have not seen, and yet belieued.

For if I goe not away the Comforter will not come.] * The Comforter is the Holy Ghost, he doth intiemate therefore that the gifts of the blest spirit could not now be powred upon them in so plentifull a manner and measure for their comfort, as after his ascension on Whifontide they should be. Christ remaining here below was not so well fitted to give, for ascending up on high, he gave gifts vnto men: and the Disciples were not so capable to receive, for the more they delighted in the flesh, the leffe fit to be comforted by the spirit: Console Zephen, concord. cap. 75. bibliothec. concionum tom. 3. fol. 466. Malonat in Ioam. 16. 7. But leauing all other expitions, I follow that of 6 Euthymius; If I goe not away
The fourth Sunday after Easter.

away the Comforter will not come, for that it is so decreed in heaven's high Parliament, that first God the Father should draw us to his Sonne: Secondly, that the Sonne should instruct us, and lastly, that God the Holy Ghoft should assist and establish us in all truth; and so the whole workes of our redemption is ascribed to the Father at electing, to the Sonne as confummatng, to the Holy Ghoft as applying it: God the Father hath done his part, God the Sonne was at this instant accomplishing his worke, it remained only that the Comforter should come to perfect both. How God the Holy Ghoft is the Comforter leading into all truth, and sent of Christ, See the Gospel on Sunday after Ascension.

He will rebuke the world] {k To wit, by your preaching and ministrice; for Noe led by the Spirit rebuked the old world; Moses by the same Spirit rebuked Pharoa, Iob's Baptif rebuked Herod, Elias and Elia: the Kings of Israel, and so Christ his Apolities, and their successors in all ages. And therefore when we rebuke with all long suffering and doctrine, you must suffer the words of exhortation, acknowledging that the preaching of the Gospel is the power of God, and the workes of his owne Spirit; speaking in vs for your good; he therefore that despiteth our ministrarie, despiteth not man but God. It is the Spirit rebukes the world, that is, worldlings, all men unregenerate, who continue still in their sinnes and ignorance, called here the world, because there is a world of such men, as the vulgar Latine Ecclesiastes 1. 15. infinitus numeros, a number without number. Or as other, all men in the world, for the whole world lieth in wickedneffe, and is by nature guilty before God of sinne. The Spirit therefore convinces all men of sinne, God elect for their conversion, the reprobate for their confusion, according to that of Paul, If all prophecy, and there come in one that believeth not, and is unlearned, he is rebuked of all men, and indeed of all men, and so are the secrets of his heart made manifest, and he will fall downe on his face, and worship God, and say plainly that God is in you indeed.

Because they believe not in me.] {k The Spirit rebukes all other sinnes against the first and second Table, but he names this alone, because, faith Augustine, so long as this remaineth, all the rest are retained with it, and when this goeth away the rest are released. Insidility is the biter root of all wickednesse, and a liely faith is the true mother of all goodness, he therefore that doth truly believe cannot be without cure to live well, that he may shew forth his faith by his works, and make his calling and election sure. The Lord knoweth who are his, and that we may know likewise who are his, it followeth excellently, Let every one that calleth on the name of Christ depart from iniquity.

Of righteousness, because I see to my Father.] {k This may be continued either of Christ's righteousness imputed to vs, or of his personall inherent righteousness in himselfe. This is our righteousness, that Christ died for our sinnes and rose againe for our justification, that he went away to the Father, and there pleadeth our cause before God as an Intercessor and Advocate, which is the reconciliation for our sinnes. 1. Epift. Ioh 2. 1. Faithfull worldlings cannot believe this, gracefull popelings will not believe this, and therefore the spirit doth convince them by manifold evidences, as, the infallible line by faith, and a know that a man is not justified by the worke of the Law, but by the faith of Jesus Christ. By the works of the Law shal all men be justified, but being justified by faith, we have peace toward God through our Lord Jesus Christ.

Other expound this of Christ's inherent and personall righteousness; when he lived in the world, he fulfilled all righteousness, he did all things well, in his mouth was no guile, no fault in his manners, or error in his doctrine; whereof you, said he, can rebuke me of sinne? yet the world traduced him for a Samaritan, a blasphemer, a forcer, an enemie to Caesar, and what not? but in going to his Father, he shewed himselfe to be righteous, for without holiness it is impossible to see God. And therefore, faith he, lo soone as I shall ascend and give gifts vnto men, the spirit shall compell the world to confess that I was righteous indeed and that I suffered not as an harmfull malefactor, but as an innocent lamb. This saying

1. {k Melanius. Pouill. kiosk.

2. Tim. 4. 3.


2. Tim. 2. 19.

August. obi

7. Habac. 2. 4.

6. Galat. 2. 16.

Rom. 3. 10.

Rom. 5. 6.

Theophylact.

Euthymius.

Maldonatus, in loc.


Ioth 8. 46.

Hebr. 22. 14.
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The Epistle. James 1. ver. 22.

See that ye be doers of the word, and not hearers only, deceiving your own selves, &c.

A Scripture which cannot better fit this time of the year, than this age of the world; wherein too many make perfunctorie hearing of Sermons all both duty and fruit of their religion, as if they did owe nothing but their ears vnto the Lord, whereas he whosepeaketh by the care to the heart, speakeith to the care but for the heart; and that we may both hear with reverence, and beleeue to obedience, requireth a kinde of circumcision both of heart and care, yea he denounceth them to be of uncircumcised ears and uncircumcised hearts, who by not obeying the word reffill the Holy Ghost.

The
The fifth Sunday after Easter.

An exhortation, See that ye be doers of the word, and not bearmers only.

The whole text of it owne accord falls into 2 parts: 1. A pericuio, for such as declare not the word by their worke, are vaine in their doction, and desieme themselves. 2. A pramio, who so looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful harsse, but a doer of the worke) the same shall be happy in his deed.

See that ye be doers.] All the bels of Aaron and Christ ring this peale; 1. Hearken, O Israel, vnto the lawes which 1 teach you to doe: 2. For the hearers of the Law are not righteous before God, but the doers of the Law shall be iniuntified. 3. Blessed are they that heare the word of God and keepe it. He that hath my commandements and keept them, is he that loueth me.

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Our Apostle doth not mean that we mutt satisfie Gods lawe, declaring his word by our worke in euery point fully; for, as Aquine dctermineth, Implement praecupta in patria perfelle, fed in via imperfelle: but that we should undoubtedly beleue Gods holy Gospel, and so much as we can, endurance shew forth our faith in our honest conversation among men; he doth the will of God, who doth the harsse he can doe, illud professo reputat Deus, quod homo quidem were volunt, sed non volunt adimptrs.

Not bearers only. 1. We may not hence negle hearing to lesen our damnation for ignorance which ariseth out of contemt doth accize more than excusse; David hath branded the wicked with this indeleble blot, nolhus intelligere, ut benegaret, and S. Paul saith, If any man be ignorant, let him be ignorant. If he will not be taught, he must remaine ignorant to his owne peril. Oras it is in the vulgar Latine, ignorante ignorabitur, he that will not know God, shall not be knowne of God; for Christ in the last day will fay to such as haue refuted his counfell and cait his words behinde them, I never knew you, Matth. 7. 3. We must therefore be first bearers, and then doers of the word. A man may know the will of God, yet not doe it, but he cannot doe it except he know it.

For if any man hear the word of God, and declareth not the same by his worke, he is like unto a man beholding his bodys face in a glasse. God hath giuen every one two glasse in which he may behold himselfe, the glasse of the creatures, and the glasse of the Scriptures. He may see what he is for his life natural in the glasse of the world, what he shoude be for his life spirittual in the glasse of Gods holy Saints and of his owne confidence: but the Scriptures are the most cleare glasse wherein he may behold both, and conforme himselfe according to Gods image.

Now then as he that dressheth himselfe by the glasse, doth not only behold the blemishes of his countenance and vnhandsome of his trimme, but instandy correct all things amisse, that his fashion and face may be comely: so we must not reade the Scriptures and heare Sermons only to known the sins of our soyles and deformites of our life, but we must amend all euem by ruizing our selues according to the word: otherwisse, faith our Apostle, we deceiue our selues, and our doction is in vaine. For pure religion ariseth from the root of a lively faith, euery more brancheth forth into worke of charitie, visiting the fatherlesse & widows in their need, and into worke of innocencie, keeping our selues unspotted of the world.
The fifth Sunday after Easter.

If any man among ye seems to be devout, and refrains not his tongue, but deceiteth his own heart, his religion is vain; because he doth not attain the end, as physically is vain that procures not health to the body; for in Jesus Christ neither circumcision anatheloth anything, neither uncircumcision, but faith which worketh by love, shewing it felt in our pure thoughts and undefiled works, in corde intentions religion mundi, in operis executione immaculata.

But who so looketh in the perfect law of libertie, and continueth therein (if he be not a forgerouss fuller, but a doer of the work) the same shall be happy in his deed. How the Law gendereth unto bondage, and the Gospel unto freedom, see Epiph. 4. Sunday in Lent. The Papists have no ground here for their justification by merit; for as 1 themselfes acknowledge, not the Law but the Gospel is the perfect doctrine of libertie, the chief work whereof is to beleue. Secondly S. James faith not ex opere suo, but in opere fidei beatus, he shall be blessed in his works, not for his works. He shall be justified by faith in Christ, manifesting it selfe in speaking well and living well, undefiled before God unspotted of the world, refraining his tongue that it hurt none, and enduing himselfe to doe good unto all, especially to such as moat want helpe, the fatherlesse and widows in their adversity.

An hypocrite makes a maske of religion, or rather a very vizard, with mouth, eyes and nose fairely painted for his purpose, seeming (faith our Apostle) to be devout; but he looketh in the perfect law of libertie, and continueth therein, by made perfect indeed unto all good works, not to some kinds of good works only, but to all and every good work, faith 2 Thophylace, and that not after a vulgar manner (as Occumenus upon the place) but perfect and absolute, to farre as a humane frailtie will permit.


Verily, verily, I say unto you, whatsoever ye ask the Father in my name, he will give it you.

This weke is termed vulnarily Rogation weke, 3 rogando Deum, as being extraordinarily consecrated above all other weeke in the yeere vnto prayers and supplications. A religious ordination of sincere antiquitie, not a superstitious invention of vauntest poperies for it is more then probable, that Rogations were in the Church before the days of S. Augustine, as it is observed out of his 173. Sermon de tempore, preached on Ascensione, as also out of the titles of other his Sermons, De Dominica in rogationibus, and serio secunda, & tertia in rogationibus, tom. 10. fol. 691. 694. 695.

And though haply some suspect this authority, yet it is acknowledged as well by 4 protestant Writers as Popill, that this ancient order was either inuened, or else restored by Mamerus or, Mamerus Bishop of Vienna, long before the time of Pope Gregorio the great, anno 452. The reasons of this holy custome I finde principally to be two: first, because Princes about this time of the yeere vndertake their warres, a point at this infaunt too well knownne in France. Secondly, because, the fruits of the earth, being in their blossome, are in greatest hazard; in both which respects all Christians have good occasion at this season especially to pray. The Church then hath well fitted the time with a Text, a Gospel of Rogation against the weeke of Rogation, inciting all people to pray, and instructing them how to pray.

There be three words in this Scripture, which encourage vs to pray:

1. Because God is our Father.
2. Because he loueth vs, verfe 27.
3. Because he hath promised to hear our prayers, and ye shal receave, verfe 24: and in the first words, I say whatsoever ye ask the Father in my name he will give it you.
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So that Almighty God being tied unto vs as it were by a three-fold bond of his father-hood, love promis, cannot but heare our prayers and grant our request. If we, yea, if we swerer, Verily, Verily, I say, whatsoever, excepting no fit chare, ye shall ask, not another for you, it shall be given you, it shall not come nothing, only aske and ye shall have, seek and ye shall finde, knocke and it shall be opened vnto you.

Yea, but God heares not the petitions of all men at all times. It is true that he denieth the suits of some daily, because they aske not duly, according to that of S. James, Ye aske and receiue not, because ye aske amisse.

1. What to aske, whatsoever, &c.

2. Of whom to aske, of God the Father.

3. How to aske, of God as a Father in the name of Christ his Son, inventing two rules observable in our omissions:

Whatsoever.] This generall is to be restraine vnto such suits as are mecte to vs to begge as dutifull children, and for God to bestow as a loving and wise Father, otherwise he doth crose our desire,

\{ mala, things in their owne nature bad, or not good when as we craue vol, for vs. \}

\{ mala, good things for bad ends. \}

First, when we shall aske mala, things unlawful and hurtfull, as exquisite knowledge in popificacion, forcerie, coniuring, witchcraft, and other damnable sciences; Non petirur in nomine Salvatoris, quicquid petitor contrarium Falatiis. If ye, faith, Christ, which are euill can give to your children gifts, that are good, how much more shall your Father in heaven? what man if his Sonne aske him bread, would give him a stone? or if he aske a fife, would give him a serpent? In like manner, Almighty God, as an indulgent father, giveth vs our daily bread, and all other things expedient for children, as well concerning this as the next life, but he will not give vs a serpent, lest he should hurt vs, nor a stone, lest unhappily we should hurt other, left, I say, we take this stone, and flinge it at the head of some of his friends; and therefore Damascenus aptly described prayer to be petitio decentium, a request of such things as are fit for God to giue and vs to have.

For God denieth often not onely bad things in their owne nature, but also good, if not good for vs. Our Father knoweth that Bees are drowned in honey but live in vinegar, and that his children are best afflicted, when they be most afflicted: he therefore will not grant vs to the prodigall childe all his portion, lest he spend it in riot; nor to the lustie gallant alwaies health, that his inward man may be cured, while the outward is diseased, that the finnes of his soule may be lefened, while the fores of his flesh are increas'd.

As the learned Phylistian procureth his patient a gentle ague; that he may cure him of a more dangerous disease, ut cureri phaenum procurat scrbem: so the spirituall Phylistian of our soule, se te facit opus good non esses fium, ut in te faciat opus, good ets fium, he doth often crose our suits, a worke contrary to mercy, that so he may shew his greater mercie; and albesie in the time of the storme we cannot see shrou'd the cloud, yet in the end we shall finde it was for our meade, saying with the Psalme, It was good for me that I have beene in trouble.

Againe, God will not giue, when we shall aske good things for bad ends, according to that of S. James, Ye lust, and have not, ye aske and receiue not, because ye aske to consummation on your lusts. As some desire to be great, that their neighbor may be little, whereas they should desire good things of the world to do good in the world, for riches are called bona, non quod faciant bonum, sed unde faciat bonum.
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and some desire the gifts of the body, not to serve God, or prefer the State, but to be tall in tipling and strong in drinking. And some desire the gifts of the mind, as learning and understanding, not for instruction of God's people, but for destruction of the Church; as the Schismatics in their factional inquests, against the present government, contrary to Christ, for he made of two one but they make of one two. Christ conjoined lewes and Gentiles, and made them one Congregation, fæcis uelag, uum, of both one; but they perceive the Church at vnitie within it selfe, divide the coat of Christ without shame, as Augustine of the Donatists in his 171. Epistle.

So that it is ordinarie with God for these causes, and the like to give a curst cow short hornes, and to diminish impudent beggers without an almes, because they begge amisse. For all that is of the world, as the fruit of the flesh, the lust of the eyes, and pride of life, is not of the Father, it is no gift for a Father to give, faith S. John. It is not quid, but a nothing, and therefore not within the large compass of fæcis uelag peregrinis.

It is true that the blessed virgin did ask wine of Christ, and James and John desired that one of them might sit at his right hand, and the other at his left in his kingdome; and in another place they desired fire from heaven, and yet Christ faith in my text, biserto hancesse asked me nothing; because these things were bad things, at least not good things for them.

But if we shall ask good things and for good intents, according to the good will of our Father, he will bestow them upon us, howsoever he decrees our quit for a time: first, that we may desire Magna magnae, great things with great earnestness, as our Saviour declares in the parables of the importunate friend, Luk. 11 and importunate widow, Luke 18. Secondly, that God hereby might the more commend his beneftis and blessings, for that which is easily got is soon forgot itaque ciam aignando tardius dat, commendat dona fia non magis. Thirdly, God heares not all men at all times for all things, left we should imagine that he grant our requests out of fatall necessitie, not as a loving father out of liberal bounty. Si semper expandide omnes, noniam ex voluntate liberis, sed ex quadam velut necessitatis facere videatur. Fourthly, God doth often denie the same thing that we crave, that he may conferre upon vs better things, summae sita, sed quod velut volumus, vs quod multum attribuat.

Fiftly, God heares our prayers in spirituall things, albeit we do not instantly seele to much; as a traueller after meat recovereth his strength to trauell further although he eat some time without any taste or appetite; so meditations and prayers, which administrs both feuell and flame to deuotion, incense in vs some spirituall strength, howsoever for a time we seele little spirituall solace. So that in conclusion, if we continue devout, we shall assuredly finde our Saviours promise to bee most true, Whatsoever you shall aske the Father in my name, he will give it you.

The second maie point of this Scripture to be further examined, is, of whom we must ask to whom we must pray?

1. That he be able to helpe.
2. That he be willing to helpe.
3. That he be such an one as may heare our prayers.
4. That he understand what we lacke better then our felues.

If these things are to bee found in any other, having only God, then we may call upon some other besides God. If not, idem est fingere multos Deos & sanctos mortuos innocens, to worship old saints to make new Gods, praying unto dead men is dishonorable to the living God, a speech highly taxed by Bellarmine in the Rush of his Rhetoric, yet handled gently with the fiht of his Logick; for himself being a Jesuite, is infamous of the blasphemous phrases vse in the Romane Milials, as Maria mater gratie, sancte Petre miserere mei, salus me, operd nahi dictam cali, &c. These are our words indeed, but our meaning is not so, faith he
The fifth Sunday after Easter.

The Papists have coined three distinctions for answering to these three places; vno to that of Paul, they say, Christ is the sole mediator of redemption, but of intercession, is mediator admediatorem Christum, we need a mediator of intercession vno Christ the mediator of redemption: but this distinction will not serve, because Paul in that text speaks of prayer and intercession, as it is apparent in the beginning of the Chapter; I exhort you that first of all prayers, supplications, intercessions and giving of thanks be made for all men. To that of S. John; if any man sins we have an advocate, &c. Their answer is, that Christ is our chief advocate, Saints and Angels are secondar: but Augustine, citing this Scripture, saith, if S. John had offered himself to be an advocate, as Parmenian placed the Bishop betweene God and the people, he should have been no good Apostle but Antichrist, for the word Advocate is borrowed of Lawyers, and signifieth him only that doth plead the cause of his Clients cause. A stranger in the Court may become a petitioner vno the Judge, and in treat for the person guilty, but advocates are proctors and patrons of their Clients, as Guillian tell vs, and therefore though Angels in heaven & Saints on earth are petitioners in our behalf to God, yet Christ alone is our advocate, who can plead his Justice bet;fowed upon vs; for Christ is our advocate in that he is the reconciliation for our sins: If any man fin, we have an advocate with the Father, Jesus Christ the righteous, & he is the reconciliation for our sins; as if S. John should argue thus; the which must be an advocate must first of all be a reconciliation for vs, no Saints can be a reconciliation for vs ergo, no Saints can be advocates.

The last distinction is Bellarmine, intimating that a man may become mediator betweene disagreeing parties three ways:

1. By declaring which hath wrong, and so there is no controversy, for Protestants and Papists agree, that God is the partie grieved.
2. By paying the creditor for the debtor, and so Christ alone is our mediator.
3. By declaring the Creditor to forgive the debtor, and in this sense, faith he, Saints and Angels are our mediators.

I answer, that this distinction is contrarie to the doctrine of their Schooles, and practive of their Church; 

De beatitud. 
1. De beatitud. 
2. De beatitud. 
3. De beatitud. 
4. De beatitud. 
5. De beatitud. 
6. De beatitud. 

John, or any Saint should conferre upon vs any grace in this life, or glory in the next; the which is acknowledged also by the Hereticks in their annotations upon the first of Timothy, 2. 5. Herein agreeing with Agne and other Schoolmen, affirming that our prayers are to be made to God alone, tangamus per eum implende, but vno to the Saints, tanguam per eos imperanda; yet S. Paul faith expressly, there is one God and one mediator between God and man, the man Christ Jesus, And S. John; if any man sins, we have an advocate with the Father Jesus Christ the inf, and he is the propitiation for our sins; and my text here, whatsoever shall ask, not in Maties or Peter's name, but in my name, &c.

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The Papists have coined three distinctions for answering to these three places; vno to that of Paul, they say, Christ is the sole mediator of redemption, but of intercession, is mediator admediatorem Christum, we need a mediator of intercession vno Christ the mediator of redemption: but this distinction will not serve, because Paul in that text speaks of prayer and intercession, as it is apparent in the beginning of the Chapter; I exhort you that first of all prayers, supplications, intercessions and giving of thanks be made for all men. To that of S. John; if any man sins we have an advocate, &c. Their answer is, that Christ is our chief advocate, Saints and Angels are secondar: but Augustine, citing this Scripture, saith, if S. John had offered himself to be an advocate, as Parmenian placed the Bishop betweene God and the people, he should have been no good Apostle but Antichrist, for the word Advocate is borrowed of Lawyers, and signifieth him only that doth plead the cause of his Clients cause. A stranger in the Court may become a petitioner vno the Judge, and in treat for the person guilty, but advocates are proctors and patrons of their Clients, as Guillian tell vs, and therefore though Angels in heaven & Saints on earth are petitioners in our behalf to God, yet Christ alone is our advocate, who can plead his Justice bet;fowed upon vs; for Christ is our advocate in that he is the reconciliation for our sins: If any man sin, we have an advocate with the Father, Jesus Christ the righteous, & he is the reconciliation for our sins; as if S. John should argue thus; the which must be an advocate must first of all be a reconciliation for vs, no Saints can be a reconciliation for vs ergo, no Saints can be advocates.

The last distinction is Bellarmine, intimating that a man may become mediator betweene disagreeing parties three ways:

1. By declaring which hath wrong, and so there is no controversy, for Protestants and Papists agree, that God is the partie grieved.
2. By paying the creditor for the debtor, and so Christ alone is our mediator.
3. By declaring the Creditor to forgive the debtor, and in this sense, faith he, Saints and Angels are our mediators.

I answer, that this distinction is contrarie to the doctrine of their Schooles, and practive of their Church; 

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The fifth Sunday after Easter.

Christ but half a mediator and advocate. Whatsoever the Jesuit prates in the Scholes, this are the people practice in the Church, holding Angels and Saints immediate mediators able to satisfy and to fauce, perturbing the whole Pforter of David with Te Deum, Benedictum, Quinque vult, Nunc dimittis, all to the honer, or rather indeed to the dishonour of the blessed Virgin.

Moreover, if we shall admit every particular Saint in the Popes Calendar for a mediator and advocate, we shall not only worship vnknowne gods, as Plaut told the Athenians, Acts 17. 23. but also vnknowne men. For it is doubted, and by Papists of best note, whether there were any S. George, S. Christopher, S. Katherine; Cardinall Bellarmine doth confess that the legends of these three Saints are vncertaine and apochyphall, according to the censur of Pope Gelasius; and Cesar Baronius hath acknowledged as much of Quiricus and Ilustria; declaring plainly that their acts are written either by fowlers or heretikes, and in his annotations upon the Roman martyrology 23. April, he take vp Iacobus de Vragna, for his leaden legend of our English George.

I think the Papists in great anger and malice to the State have robbed England of her Saint; S. Denis is for France, S. James for Spaine, and other Saints are allowed and allotted for other countries, only poor England is bereaved of her George, they leave none but God to revenge all our quarrells, as we pray in our Liturgy, Give peace in our time o Lord because there is none other that fighteth for vs, but only thou o God. For which honour and favour all English hearts are bound heartily to thank them.

I write not this to dishonour that noble Order of the Garter, dedicted into S. George by the most renowned King Edward the Third. For (vnder correction and falsa temper honore ordinis) I take the George, which adorns those right honorable Worthies, to be symbolical all only, signifying, that a valiant Christian Knight should always be ready to fight against the Dragon, and other enemies of the Church and State whatsoever.

But grant that all the saints in the Popes Calendar were sometime men living on earth, and now blessed soules in heauen; how shall we know, whether they know the particular wants of every particular man? Our prayer is a lifting vp of the minde and powring out of our soule before God, not a labour of the lips only; but an inward groaning of the spiritt; now Saints and Angells vnderstand not the secrets of our thoughts, only God trieth the very heart and reins, and therefore we must innocate God alone.

Again, supposse they did know the meaning of the soule, yet to worship and innocate them is derogatorie to the gratious promise of Christ in the Text, verily verily, I say unto you, &c. Christ is the Master of Requests in the Court of heauen; there is no need (as in Chryftomone speakes) of any porter, or mediatour, or minister but say thou thy selue, Lord have mercie vpon me, and God will be prence, while thou art yet praying, he will say, I am come.

Thus I have sheved whom we must aske, namely God alone, not the Father only, but the Son and Holy Ghost also; for albeit Father be taken here personall, for the first perfon in the Trinitie, yet being a word of relation, it implieth the Son, and the Father and the Son are not without the spirit: wee cannot consider God the Father but in the Sonne, and the Sonne makes vs his children by the Holy Ghost, called the spirit of an adoption, and the spirit of the Fennes crying in our hearts Abba Father; and therfore we must pray to God the Father in the name of God the Son, by the powerfull asfiance of the holy Ghost. And to what person foever the prayer is directed in word, we must alway remember to include the rest in minde, neither confounding the persons nor divinding the substance, as Athanasius in his crede. If this one principle were well vnderstood, it would be no difficultie to conceive how Christ may both pray for vs, and in vs, be prayed to of vs. Orat pro nobis, orat in nobis, orat an nobis; he prayeth for vs, as our advocate in vs, by his holy spirit; prayed to of vs as our everlasting Father, Eay. 9.6. Orat. ean, ergo, faith Augustine, ad illum, per illum, in illa; We pray to him, by him, in him.
The fifth Sunday after Easter.

The last point to be considered, is how we must ask, we must pray to God as a Father, in the name of Christ his Sonne. The first clause teacheth us to pray with great confidence, for what he denie to vs, who made of vs his enemies, feruants; of feruants, tones; of tones, heires; Gal. 4. 7. and yet with all reverence, for a Sonne honoureth his Father: if God then be our Father, where is his honour? Malac. 1. 6.

The second clause forbids all presumptuons and dwelling with an opinion of our owne vertue, for we must not begge of our Father in our owne name, nor in any Saints name, but in the name of Christ; and when our suit is obtained, it is grace, not des, it shall be given you. For as David out of his lone to Jonathan was looking also to Mephiboseth, although he was deformed and lame: to God is mercifull vnto vs wretched and deformed sinners for Christs sake in whom he is well pleased. And the words in nomine mei may comfort us against two great impediments in prayer; vnworthinesse, and distrust. For when our Saviour faith, Aske in my name, he would have vs set his worthinesse against our vnworthinesse, and his promise against our distrust, in so much that a Christian soule may dispute with God after this manner: O most gracious Lord God thou hast said it and thy blessed Sonne hath wore it, aske and ye shall have. At this instant I arret thy promise, befeecching thee most humbly to pardon all my sin, the matter of my suit is expedient for me to crave, and fit for thee to give. And I desire it for good ends, according to thy good will; and as for the manner of my petition I begge it as a dutifull childe, of thine hands alone who art a most mercifull Father, willing and able to grant my request, and to ponder aright the voice of mine humble desire, and that not in mine owne but in his name who came into the world to save sinners, of which I am chief. Thou wilt not the death of a sinner, and he will the life of a sinner. O Father of compassion and God of mercy whose word is a will and whose will is a power; who doeth promise nothing but that which thou dost purpose, and purpose nothing but that which thou dost performe; suffer mee, I pray thee, which am dust and ashes, to speak a few words vnto thy mercie. Lord if thou wilt not the death of a sinner, what necessity is there that I should be damned? and if thou desire that a sinner should be converted, what dificulty is there that I should be faued.

No, no, good God, the devil trembleth at thy presence, and if all the sinnes of ten thousand worlds were ballanced with the leath of thy mercies, they could hold no weight, much lees can the wickednesse of one poore soule waie thy powerfull and eter-mercifull will.

O sweet Saviour, I beleeeue that verily, which thou faid here, verily, verily I have asked the Father, and the Spirit witneseeth to me that the Sonne hath obtained my suit: because O God it is easie to thy power, and vissiall to thy mercie, and agreeable to thy promis: Verily, verily, I say vnto you whatsoever ye shall ask the Father in my name he will give it you.

The Epistle. 1. Pet. 4, 7.

The end of all things is at hand, be ye therefore sober and watch vnto prayer.

Aint Peter in this oneword exhorteth vnto many duties, and those concerning
All which exhortations he doth raise from this one ground, that the end of all things is at hand. 

Now there be two kinds of end:

1. Finis consummatus, according to that of the Worfman, Hear the end of all, fcare God and kepe his commandements.

2. Finis consummatus, as in this place, the end, that is, the destruction of the world, and of all things in the world is at hand, we are they upon whom the ends of the world are come: So S. Peter expounds himfelfe, verif. 5. Christ is ready to vntide quicke and dead, the particular death of every man feverally, the general doome of all men and all things joyntly. Thy end, and the end is at hand, be ye therefore sober.

Is at hand] That Christ will come to judgement is certain; when he flall come most uncerne: See before Godpell 2. Sunday in Advent: but his coming cannot be farre off, for a very little while, and he that shall come, will come, and will not tarry. For as a man who is a little old, so the world which is a great man, hath his infancie, childhood, youth, middle-age, old age. The time (faith Auguffine) from Adam to Noe was the worlds infancie, from Noe to Abraham his child hool, from Abraham to David his youth, from David to the captiuitie of Babylon his middle-age, from the captiuitie of Babylon unto Christ his old age, from Christ unto the end of all things his doget. For ever since the world hath as it were gone vp on crutches, and therefore now cannot stand long. If S. Iohns age was the 4th houre, then our times are fairely the last minute. Let not Atheifts aske, where is the promise of his coming? for the Lord will make concerning his promife (as they count ficknesse) but is patient toward us, and would have no man to perish, but would have all men come to repentance. But the day of the Lord will come as a beefe in the night, in which the heavens shall paffe away with a noife, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt vp: seeing therefore that all these things must be dissolved, what manner persons ought we to be in holy conversation and godliness? Almighty God hath alreadie, when he his bowe, and made it readie now (faith Gregorie) the longer his draught, the stronger his foote. His feet are of wooll, but his hands of iron: he isong in comming, but when he doth come he will strike home: bruifing his enemies with a rod, of iron, and breaking them in pecces as a potters vellif. Opprife not your hearts with furfetting and drunkeffe, as Christ, but be sober and watch vnto prayer, as our Apoftle, leaft that day come on you at viatwares.

I will not contend with the Romifih and Rheinifh Interpreters about the translation of εν δοκιμασίαν, feeing Papifts of the beft note reade as we doe, be ye sober and not according to the vulgar Latin, be ye wife. The Philofopher excellently, εν δοκιμασίαν διδοντα γραφινα ωσιν οι σεβαομενες, or as another, quid scripta eft in his. There is fo great agreement betweene men sober and wife, that I make no difference between them in this text; only note S. Peters order, firft we must be sober, and then matching in prayer. A drunken man is vnfit for euery good office, that therefore we may watch, it is neceflarie we should be sober; and that we may pray, we must watch also. Some will be sober and yet not watch, other will watch but not to pray for themselves, but to pray upon other; as requisitum homines sunt gentem de notis. Some will pray, but their spirits are sleepe. This exhortation then is fit and full. Be ye sober and watch vnto prayer.

Watch] The beft remedie for the Iifting ficknesse is to have a good keper who will not suffer vs to sleepe: so watchfulnes is the beft keper of our drowfie foules. He that is sober and awake hath his wits about him alway both to defend himfelfe and offend his aduerarie. We are the children of light, and children of the day, we are not of the night, neither of darknesse. Therefore let vs not sleepe as other doe Tenement, but let vs watch and be sober, and that in regard of our Landlord.

Enemies.
He that dwells in a ruinous house dares not sleepe in tempestuous night, left it fall upon him, or left theeues digge thorow his walls and rob him: our bodies in which our foules dwell are earthly tabernacles, as houses of clay, whose foundation is in the dust, every storme of trouble doth impugne, every little disturbance impair the state of this our citie.

Good cause then have we to watch and pray, lest our house fall suddenly, and the fall thereof be great. And so much the rather because we know not when our great Landlord will come to reckon with vs, qubora et nora incertoria, et magis vigilandum. Other farmers know certainly the terms of their lease, but every man is God's tenant at will, he may put vs out of house and home when he list. Again, Cathedrall Churches and Colleges vviously let leaves of houses for three lives: but God never demiseth any tenement longer then for one life, the which being expired shall never be renewed again. He will not suffer vs to dwell in any of his houses above threescore and ten, if happily some few continue fourscore yeeres, their term is exceeding long, and yet of all this time they cannot be secured one half hour, for our enemies are many and mighty which assail this earthly Tent and tenement daily.

Ferro, pesle, fame, vinculis, algor, calore, Millemodis, misieros moris, rapit via viros.

Seeing then our enemies are so strong, and our houses so weake, the comming of our Landlord yknownone, and the term of our lease vnknowne, let vs be sober and watching in prayer.

Three things especially move men to pray, namely the facilitie of prayer, the necessitie of prayer, and the utilitie.

Christ faith in the plurall number, pray yee; but speaking of almes and fasting in the same chapter, he doth vse the singular number especially, when thou givest thine almes and when thou fastest; all muit not gibe almes, because some be poore and cannot, and all muit not fast, because some are weake and may not therefore gue thou, and fast thou, but pray yee. All men may pray, therefore all men must pray. For albeit our heavenly Father knoweth our need before wee pray, yet we must ask to fullfill his command.

Call upon me in the time of trouble. Secondly, that thereby we may acknowledge him to be the giver of every good and perfect gift. Thirdly, that we may finde ease by pouring of our soules at the font, according to that of the Psalm, Commit thy fay to the Lord, and put thy truit in him, and he shall bring it to passe. So that there is a double operet in prayer, the one necessitie, and the other efficacy. Prayer is needfull in respect of our dutie to God, for he made all other creatures for man, and man for himselfe, that he might be glorified in all things through Iesu Christ. And needfull in respect of our owne necessitie, for faith is the key which openeth the coffers of Gods treause, and prayer is the hand to draw it out. Ask and yee shall haue, seek and yee shall finde, knock and it shall be opened vnto you. See Goppell appointed for the last Sunday.

Wherefore seeing every man may pray, and must pray, let vs be watching in prayer, not in one, but in many prayers, affiduous and frequent in devotion, and that not with a drowsie but with a waking spirit, vigilate in orationibus. See before, Cum spiritui tuo, and Sursum corda.

But above all things haue serenge lorne? For he that hath lorne will be fober and watch in prayer, left in disorder he might haply wrong his neighbour. He that hath lorne will be barbornous and that without grudging. He that hath lorne will as he hath received the gift so he will not minifie the same, that God in all things may be glorified through Iesu Christ. See Epistle for Quinquagesima Sunday.

Lone shall cover the multitude of foumes. He doth not meane that charitie couereth our owne finne, but the trepasses of other, and that not before God, but before men only. For our Apostle doth allude vnto that of Salomon, barred sivvesth up strife, but lone couereth all trepasses. A rule concerning our ciuill life, teaching vs...
When the Comforter is come, whom I will send unto you from the Father, &c.

This speech of Christ is like the Checker, half white: when the Comforter is come, &c.

Defraying the whole sacred Trinity, I will send the Spirit from the Father.

Intentionally kill their soul: they shall excommunicate you.

Actually destroy the body: yea the time shall come that whosoever killeth you will think that he doth God service.

Recourse to a parable of the two debtors (as S. Ambrose notes) according to man he repays them more, who did owe more: but by the mercies of the Lord, the case is altered, he loves more, which ought more, when his debt is forgiven. How every man ought to minister according to the measure of his gift and ability; see Epistle 2. and 3. Sunday after Epiphany.

Petrus Ternarius, Archbishops of Toledo, having a long time considered the weightier reasons on each side whether King Solomon was damned or saved, in fine caused him to be painted upon the walls of his Chappell, half in hell, and half in heaven. This picture is a lively representation of a Christian, in respect of his manifold troubles, he seemes half in hell: againe, having tasted the first fruits of the Spirit, he is half in heaven. Now the reason why God hath mingled crosses and comfort together, are many: first, to shew the difference betweene this world and the next, in the life to come we shall either in heaven have all comfort without any crosses, or else in hell all crosses without any comfort. In this torment, in that infernal flame, cannot get so much as a drop of cold water to cool his tongue: but in this life mercy and miserie, griefe and grace, good and bad are blended one with the other. If we should have nothing but comfort, earth would be thought heaven; if nothing but torment, hell would be
be reputed a fable. God therefore makes vs tale of his Spirit, and the world's sight, covering our bitter pills with sweet sugar, our excommunication with his comfortable communication, that our whole pilgrimage might be nothing else but a forrowes joy.

Secondly, God doth mingle these to kepe vs in the right way: for if we should have nothing but comfort, we would be too proud, *minas bosí nihil mali*: if nothing but the crosse too poore; but both these together make a good temper. Worldly trouble weineth vs from the vanities of this life, spiritual comfort makes vs desire the ioyes of the next, *effeemingly all things dung and drown* to gaine Christ.

Thirdly, God doth add the crosse to comfort for the trall of our faith and patience, that in our greatest miserie we might flirre vp the gifts of his spirit in vs, affuring our felhes if God be with vs, nothing can preuail against vs. *Before it come, feare.*

Affliction and perfeccion doth bring vs to the worldly man a threefold incommoditie: *When it is present, sorrow.*

But the Comforter is a present helpe against all these: First, he taketh away feare before trouble: for a fire doth harden the Potters earthen vessell, making it stiffe and strong; so when our hearts are enflamed with that heauenly fire of Gods holy Spirit, it makes vs of an undaunted courage, willing and able to suffer tribulation. Example herof, *P.S. Paul*, who when Aegabos fortoled that the Jewes should binde him at Jerusalem, and thereupon the brethren earneftly, befought him that he would not goe thither: *answered, What doe ye weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesu.*

Secondly, the Comforter doth allay present sorrow, for *S. Stephen* being a full of the Holy Ghoft, did make faith *Greg. Nysfen*: the ring of his enemies round about him as a crowne to his head, and every stone they cast at him as a diamond enduring his martyr dome so cheerefully, that guing vp his ghoft he laid his head upon the hard stones as upon a soft pillow to sleepe, and that sleepe was *portus moris & portae vivae.*

Thirdly, the Comforter being the spirit of meekenesse and love, takes from vs in our perfeccion all revenge, making vs to loose our enemies, and to blesse them that hurt vs and hate vs.

*Tormenta, carcer, vagnula, fridenfý, flannus lammas.*
*trag. ipsa panarum ulima, mors, Christianis ludus est.*

Here by the way note the reason why the Church allotted this Scripture for this Sunday, betwene the Feasts of Christts Ascension and Whitsuntide: Christ in his Ascension proumised to lend the Comforter, Acts 1. 18. and at Pentecoste he performed his promise, Acts 2. 4. Againe, Christ at his Ascension injoyed his Apostles *to teach all nations*, and on Whitsunday he gave them the blesseed Spirit to comfort and affist them in that great and troublesome businesse, that as their preaching should procure tribulation, so the Comforter affirme consolation.

*When the Comforter is come, whome I will send vnto you from the Father.*] These words (as *Expofitors obfene*) first point out all the three persons in the sacred Trinicie, then paint out, as it were, the perfon and offices of the Holy Ghoft in particular. We may defcry the three diuine persons, in that Christ faith, I will send the Spirit from the Father.

*In sacre profes of either Testament* 
*Tis hard to finde an higher argument,* 
*More deep to sound, more base to difcuss,* 
*More of full knowne, unknowne more dangerous.*

For explanation of this ineffable misterie, Diuines vs many familiar examples, of
Of all which I will only propound one. If three persons in the world called Peter, Paul, and John, should have one and the same soul, and one and the same body, they should be called three persons, because one is Peter, another Paul, and the third John: and yet they should be one man only, and not three men, not having three bodies, nor three souls, but one body and one soul. This is not possible among men; because the being of a man is determinate and limited, so that it cannot be in many persons. But the being of God is infinite, and therefore the self-same being and the self-same diuinie of the Father is found in the Sonne, and in the Holy Ghost, and yet they are but one God only, because they have the same being, the same power, the same will, the same goodness, &c. But leaving this high point, which I desire rather humbly to adore, than curiously to explore, I come to the description of the third person, as the words of my text lead me, Whence the Comforter, &c.

God the Father is a comforter, even the father of mercies and the God of all comfort: God the Sonne is a comforter, even the consolation of Israel: how then is God the Holy Ghost the Comforter? Answer is made, that in holy Bible, works of power are ascribed especially to God the Father, and works of wonder to God the Sonne, so works of love to God the Holy Ghost. Comfort then being a great works of love towards us, is attributed principally to the blessed Spirit, who doth help our infirmities, and maketh requests for us with signts which cannot be expressed.

Is come. Nor can love, for the Comforter is God, and God is everywhere: but we are made, which came to pass on the Feast of Pentecost, according to that of our Evangelist, the Holy Ghost was not yet given, because that Jesus was not yet glorified. Illa Spiritus Sancti datis, vel missa post clarificationem Christi futura est, qualsi nunquam ante fuerat. Noque enim ante nulla erat, sed talis non fuerat. See Epistle for Whitunday.

Whom I will. How did Christ send the Spirit, when as the Spirit did send him.

Eph 4.16. The Lord God and his Spirit hath sent us. The Spirit of the Lord is upon me and hath sent me to preach good tidings unto the poor, to bind up the broken hearted, &c. All which our Saviour applieith to himselfe, Luke 4.21. This day is this Scripture fulfilled in your ears. Answer is made by S. Hieronym, that the Spirit sent Christ in a fragilitatem cornis affectus, not as he was God, but as he was man. Again, the redemption of the world being open and extra, was common to all the three persons in Trinity, so God the Father did send, God the Holy Ghost sent, God the Sonne himselfe sent himselfe, the Father in respect of his eternal election, the Sonne in respect of his meritorious passion, the Holy Ghost in respect of his effectual application is author of our salvation. But if we consider here sending tangum opus ad inter. a. God the Holy Ghost did not send the Sonne but the Father and the Sonne send the Holy Ghost. The Father alone begetts, only the Sonne is begotten, and the blessed Spirit proceeds from both.

Send unto you. Sending doth not alwayes import inquantific, but order only, for one equal may send his fellow by content, and an inferior his better by counsel. See S. August. de Trinit. lib. 4. cap. 20. Lombard. sent. lib. 1. dist. 15. Thomas 1. part. quest. 43. arts. 1. 2. &c.

From the Father. This one clause doth overthrow two wicked affirmations, one of Arrins, another of the Greeke Church. Arrins affirmed blasphemously that Christ was not very God of very God, equal to his Father at touching his Godhead: here Christ himselfe tells vs plainly that he is coequall, From the Father will send, making himselfe of the same power and authority to send. Again, this clause doth abundantly confute that error of the Greek Church, holding that the Holy Ghost did only proceed from the Father, and not from the Sonne: I from the Father will send, ergo the blessed Spirit proceeded from both. And so the Scripture calls him else-where, sometime the Spirit of the Father, as If the spirit of him that raiseth vp Jesus from the dead dwell in you, &c. Sometime the spirit of the Sonne, in God hath sent forth the spirit of his Sonne into your hearts, which crieth
cruci Abba Father. And Rom. 8. 9. If any man hath not the Spirit of Christ, the
same is not his.

Now then as the Holy Ghost is called the Spirit of the Father, not only be-
cause sent of the Father, but also because proceeding from the Father, (as Christ in
the text, When the comforter is come, whom I will send unto you from the Father,
even the Spirit of truth which proceedeth of the Father) so likewise the Spirit of the
Sonne, not only because he is sent of the Sonne; 9 but also because he proceeds
from him and receiues of his. And therefore the first Constantinopolitan Council
added to the Creeds Apostolical and Nicene this clause, that we should be-
leue in the Holy Ghost, the Lord and giver of life who proceedeth from the Father
and the Sonne, who with the Father and the Sonne together is wor?ipped and glorified.

As a lake is derived from some river, and the river from some fountain, and
yet all is one and the same water: so the Father as a fountain produceth the Sonne
as a river, the Father and the Sonne as a fountain: and a river produce the Holy Ghost as a lake: and yet the Father and the Sonne and the Holy Ghost
are not three Gods, but one God only.

The Spirit] Glorious Angels and blessed soules are both spirits and holy, how
then doth this title distinguiish the third person in the blessed Trinite? 8 because
God is called the Holy Spirit (as on the reacond) being the chief spirit and most holy
maker of all created spirits, and giver of all holinefs, from whom commeth every
good and perfect gift. Why this name is attributed to the third person in Tri-
inite, rather than to the first or second; see before the cred : Art. I beleue in the
Holy Ghost.

Of truth] It is obserued by 9 Maldonate, that truth among the Hebrewes is
vse(l sometume for habilitue, fo the Comforter may be called the Spirit of truth, in
that he shall abide with vs for ever, Jhn 14. 16. But I follow the common cur-
rent of Interpreters, affirming that the comforter is the Spirit of truth, & for-
maliter & effectuall, being himselfe truth, and t leading us into all truth; and here
we must obserue a secrect Amitteth, other spirits who despife Christ and his God-
dell, are spirits of error, but the Comforter is the Spirit of truth and cannot lie.
This Spirit, faith Christ, shall teftifie of me, and ye are filled with this Spirit
shall teftifie also: no man can say that Iesus is the Lord but by the Holy Ghost, and
who is there, (faith he) that denieth that Jesus is Christ? If his spirit dwell in you, ye need not that any man teach you, but as the same announ-
ting teacheth all things, and it is true and not lying. All such as want this guide are
toold brotherly thither with euery blatt of contrary doctrine; but the children
of God, ? led by the spirit of truth, are like mount Sion which cannot be
removed.

If any shall ask whether the Spirit shall teach euery truth, answer is made that
he leads vs into all knowledge which is meet and necessarie for vs in this present
world. He doth not deliver euery truth vnto euery man, nor all that shall be
knowne hereafter vnto euery man: for in this life we receive but 2 the first fruits
and the 3 earnest of the Spirit. Now the first fruits are properly but an handful or
twaine of cornne to a whole field containing many lourlongs and acres of ground,
and the earnest in a bagaine it may be is but a penny layd downe for the paying of
a thousand pound. Here the gifts of the spirit are by measure, 4 We know in
part, and prophecy in part: but when that which is perfect is come, then that which
is imperfect shall be abolished. In this world Moses saw but Gods backe, John but
his shade, but hereafter all that love the comming of the Lord shall see God face
to face. We receive the first fruits here, but in heauens we shall enjoy the full
harueft of our hopes.

Which proceedeth of the Father.] The Papists to maintaine that all doctrine
necessarie to salvacion is not contained in holy Scriptures, affirm that the God-
head of the Holy Ghost and the proceeding from the Father and the Sonne, cannot
be found in 5 expresse words of the Bible, but only proved by their vnwritten
traditions: as if the bleefe Spirit could not be God, vnlesse he be allowed

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* Sixt Scasenti Bishop, lib. 6, anot. 87. & 
equum explisit, Creed,art,1be 
neue in the Holy Ghost. 
* Bellarm. cap 
exposi art,Creed, 
in Spiritum sanct. 
* & tacit. 
* de Vranay, 
* ce 3. de S. Trim 
* Brahmaex 
* planat, 
* cathol. 4.

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* Com. in locn. 
* 14. 17.

* Toh. 15. 13.
* Calvin, Zepher, 
* Maldonati in loc. 
* 1, Cor. 13. 13.

* 1 Epif. 2. 23.


* Psal. 115. 1.

* Rom. 8. 23.

* Cor. 1. 22.

* 1 Cor. 13. 9.

* Hard, confut, 
* of B. Jewell, al
d, part 2, cap. 1 
* druis, 2.
of the Church of Rome, *Nis homini Deus placuerit, Deus non erit, as Tertullian in the like cause. We say that Athanasius, Basil, Nascianzen, Ambrose, Cyril, Augustine, in their several treatises of this one point allegie manifold testimonies of holy writ, which evidently demonstrate the Holy Ghost to be God. I will only name two: the first is Acts 5. ver. 3 Then said Peter, Annias, why hath Satan filled thine heart, that thou shouldest lie unto the Holy Ghost? And then in the next verse following, thou wast not lying unto men, but unto God. Upon which words Augustine and Ambrose reason thus: In that Peter first named the Holy Ghost and inferred instantly thou hast lied unto God, it is plain that the Holy Ghost is called God.

The second Text is, 1. Cor. 6. 20.: Glorifie God in your body: is what God, but the holy Ghost, whose temple your bodies are? ver. 19. Your body is the temple of the Holy Ghost. And therefore Frier *Ferus honestly writes, ex scripturis apertè confitit Spiritum Sanéum esse Deum.

Now concerning the proceeding of the holy Ghost from the Father and the Sonne, *S. Augustine doth assuredly peremptorily that it is the doctrine of the Prophets and Apostles, and that he proves in his own judgment so sufficiently, lib. 15. de Trin. cap. 26. that he concludes in the 27. chapter of the same book: *cum per scripturam sanctorum testimonium doceimus de virtuo procedere Spiritum Sanéum, &c.

And whereas the Papists in this point are all for the bare letter, and express words, it is plain that the blessed Spirit proceedeth from the Father, in this Text and as plaine that he proceeded from the Sonne, Rev. 1. 16. and 19. 15. conferred with Efay 11. 4. and 2. Theef. 2. 8.

If any shall ask the difference beweene beginning and proceeding, and why the holy Ghost is not sayd to be begotten, as well as to proceed: 1. answer with *Augustine, *Fides altiss., & nulla quæstio remainebit: and with *Ambrose, *Non philosophis sed piscatoribus creditur, non dialethicis sed publicanis. As for arguments visides quæstionem. And with our Evangelist, the spirit must teach versus, and not we the Spirit, it doth suffice that we speak as he will have vs speake, namely that the Father is made of none, neither created, nor begotten. The Sonne is of the Father alone not made, nor created, but begotten. The Holy Ghost is of the Father and of the Sonne, neither made, nor created, nor begotten, but proceeding.

They shall excommunicate you.] Where note that the chief perfecutors of Christ and his followers are not open Atheists, or Turkis, or lewes, but such as hold great places in the Church, Antichristians and Pseudo-christians, and therefore this prophecie doth aima at the prent Church of Rome directly, whose cut-throat diuinitie consits especially in excommunication and killing. Nay the Roman butchers in their hellish cruelty goe farre beyond this prophecie, for they doe not only thrust the liuing Saints out of the Church, but also the dead at rest out of the Church-yard. When a Harding wanted arguments, he came to this terrible threat: I aduide you Mafter Jowel your brethren not to let be givne great charges about your tombs and places of burial, lest the time come, as most certainly it shall come (unlesse God for our sakes utterly forsake our cOUNTRY) when your carcase shall be digged out againe, and fermed as the carcases of heretics have been hundred yeeres. As the bloud of Abel shered by Cain, so the bones of Martin Buwer abuted by these Canibals, cry to God from the earth. I pray thee therefore good Reader examine these words of my text againe and againe, and confider of whom and by whom, and for whom they were spokne. And know that the claue, whatsoever tiltheth you will thinke that he doth God seruice, doth evidently demonstrate that an erroneous conscience is no warrant for thee why thou shouldest not ioyne with the conformable Protestant, against these Bull-mungers and blood-tuckers, of whom our blessed Saviour here, They shall excommunicate you, &c.
WHIT SUNDAY.


When the fiftie daies were come to an end, they were all with one accord together in one place, &c.

He whole Bible may be divided into three parts, answerable to the three persons in holy Trinity: to God the Father is attributed our creation, especially described in the Old Testament: to God the Son our redemption, especially declared in the Gospels: to God the holy Ghost our sanctification, especially taught in the Acts and Epistles. For as the former books of the New Testament evidently demonstrate the true Christ: so this historic the true Church: In them, he that hath eyes to see may read the text of the Gospel, intimating what Christ is in himself: but in this as it were the comment of the Gospel unfolding more fully what Christ is in his members; in the one, what he did for vs in his humiliation; in the other, what he did for vs in his exaltation.

The Scripture read is a relation how Christ himself being absent, hath graciously provided another comforter for the Church in her widowhood: and it contains briefly the whole mystery of this solemn feast, wherein three points are principally remarkable:

- Comming of the Holy Ghost in the three first verses.
- The Working after his comming, ver. 4.
- Publishing of this working, in all the rest following.

Time: When the fiftie daies were come to an end.
Place: at Hierusalem in an upper chamber, chap. 1.
Person: on whom: all the blessed Apostles abiding with one accord in one place.
Manner how: suddenly there came a sound from heaven, &c.

Whereas the Noveltists object, that this and other portions of holy Scripture taken out of the Prophets, Acts, and Apocalypse, cannot truly be called Epistles: answer is made, that as S. Paul called a text of the Law, Gospel, as containing the glad tydings of salvation unto mankinde, Galat. 3.8. God preached the Gospel unto Abraham, saying, in thee shall all the Gentiles be blessed. And as that ancient and much esteemed Divine, called the fifth booke of Moses, a pure Gospel, as being a tract of faith and love: so we may term these without vntruth, Epistles, as reporting
reporting the Lords message to his beloved spouse; for in this respect, 

2. We say that the Corinthians are termed Paul's Epistle written in his heart: an epistle (as Tholophylla upon the place) for that they were in stead of an epistle; so this text, howsoever not an epistle, may stand, I hope, with their good liking in stead of an epistle.

3. Denomination is from the better and greater part, but most of our epistles are taken out of the Canonicall epistles, and but a very few from the Prophets, Acts, and Apocalyps. But, the Nouluts in this obiection are syllabaram autocipes, as truly writes of Lawyers, in hawking after a firc they lose the fowle.

When the fiftie days] Almighty Godordained in the old Testament sundrie feasts, to put his people in minde of his great benefits bestowed vpon them among the reft, there were three solemne festivals every yeare; namely, the Passover, the Penteceft, and the feaft of Tabernacles, as we finde in the 1 firft lection appointed for this morning prayer: the Passover was instituted in remembrance of the deliuerance from Egypt bondage; Penteceft in remembrance of the Law ginen in mount Sinai; the feaft of Tabernacles in remembrance of Israel's dwelling in Tents forty yeares in the Wilderffe: In stead of those three Jewish feasts, our Christian Church hath substituted Christmas in honor of Christs incarnation, Easter in honor of Christs resurrection, Whitsuntide in honor of Christs confirmation of the Gospell, by sending vnto vs the Holy Ghost; and we retain fome two names of the three, to wit, Passover and Penteceft. Against which ancient custome that of S. Paul is objected, Galat. 4.10. To observe dais and moneths, and times and yeares; I see not. But what so I have bestowed on you labour in vain.

But our Church herein agreeing with the learned Fathers, Augustine, Basil, Hierome, Leo doth answere, that the Jewish Passover and Penteceft were types of our Easter and Whitsuntide: Christ is the Pasover, faith Paul, 1. Cor. 5.7. The Lord did paffe over the doores where the blend of the Paschall Lambe was sprinkled, Exod. 12 to signifie that he will paffe over all the transgressions of such as apply to their owne foule, the merit of Christs blood, who is the Lambe of God that taketh away the sinnes of the world. So the Jewish Penteceft was a memoriall of the Law, which is an hidden Gospell: but our Whitsuntide a memoriall of the Gospell, which is a revealed Law: the Law was delivered in mount Sinai, the Gospell in mount Sion: the Law was written in tables of stone, but the Gospell in the tablets of our heart by the Spirit: the Law was giuen fiftie days after their Paffower, and the Gospell through the power of the Holy Ghost, fiftie dais after our Easter: and hereupon this holy feast is called Penteceft, even of the number of daies as it is in the text, When fiftie daies.

The Law was giuen, because of the transgression, Galat. 3.19. that is, to reuoke sinne to the finner, as it were to keepe sinne alive; that it might be felt and seen; as a corrossie is laid vnto an old sore, not to heal it, but to stirre it vp, and make the diseahe quicke, that a man may know in what danger he standes: he therefore who thinkes to justify himselfe by the Law, goeth about to cure his wounds with fretting corrossies.

If the levells then had a festuall in remembrance of the Law, which is full of terror, and (as S. Paul expresly) the ministration of death, how much more should Christians observe this holy time in remembrance of the Gospell, which, is the power of God unto salvation, and the glad sydings of great joy to all people. Christmas is a merrie time kept in honor of our Saviours comming in the flesh but at Whitsuntide we must recoire more for his comming in the spirit. This as Augustine speakes, is a double joy, glad abenteem Chrismum non et victoriam, et veniementem spiritum psallisum. I conclude with Bernard, if we solemnize the memoriall of the fanctified, allotting one day to praise God in his holinece for S. John, another for S. Peter, a third for S. Stephen, &c. how much more should
Whitsunday.

should we celebrate Whitsunday, consecrated as a memorial to the Sanchor to whom we owe all Saints.

If any shall further ask, why Christ deferred the sending of the Comforter fortie days after his resurrection, and ten after his ascension: answsar may bee, that he did it happily to trie the patience and faith of his Apostles. And here wee must imitate their good example, who continued with one accord in prayer and supplication, Acts 1. 14. expecting the Lords good pleasure, who dealeth evermore with his servants according to his word. It is probable that Zacharie prayed for children when he was young, and so continued until he was old. Simeon assuredly looked a long time for the consolation of Israel, and at the last he sung his Nunc dimittis. If we shall unceasingly perfecute in our devotions, the Father of mercies in our greatest extremities will send vs comfort, as he did to the blessed Apostles here the Comforter.

The place was Hierusalem, and Hierusalem was the k citie of God, unto which all people reforted at Pentecost, as it is in the text, of every nation under heauen Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, &c. This may teach all men to take their best hint to do the most good: we must not put our candle vnder a bushell, or vnder a table, but set it on a candlesticke, that it may give light to the whole familie. For this cause Christ and Paul vfed to preach and worke wonders at Hierusalem, vpon the solemn feast days, intending hereby to doe the greatest good, among the more particular place was an upper chamber: allegорically, the Spirit of God defends vpon such as are farthest off the earth, and nearest vnto heaven, upon such as are in an high garret, seeking the things above; not in lowe roomes buried in the bottome of the world: literally, the distressed Apostles were thrust together in an upper chamber, because they could not well at this great feast obtaine more convenient room: they might have separated themselves, and so peradventure have beeene better fitted in several houses: but according to their matters commandement, all of them kept together in one place with one accord.

The persons on whom the holy Ghost descended, were the blessed Apostles; but the promise concerning the Comforter appertaineth vnto vs as well as vnto them. I will pray the Father (faith Christ) and he will give you another comforter, that he may abide with you for euer: and Matth. 28. the last verfe, Lo! I am with you vntil the ende of the world. The Spirit descended vpon the Disciples in visible formes, as vpon this day: but if we make cleane our soules and bodies as fit temples for the Holy Ghost, he will descende on vs in insensible fancies every day, leading vs into all truth, and making our whole life a merrie Whitsun tide: but the point more principally to be noted is, that they were all together in one place.

The Church is not Babel, but Hierusalem. It is not a number of flagling sheepe, but a communion of Saints, an united flock vnder one shepherd, hauing but one Lord, one spirit, one baptism, one hope, and but one heart: and therefore the brethren of dissision and separation, are not in their chisme led by the Spirit of God, who is a Loue, making men to be of one minde in one house; but by the lusts of the flesh ingendering hatred, debate, emulation, contentions, factions; brether, enim, &c. The spirit of man doth not quicken any member or part seperated from the body: the dry bones which Ezechiel saw scattered in the field, had no life in them: till they were gathered together bone to his bone: so the Spirit of God doth not animate and comfort those, who cut off and diuide themselves from Chriis mycelliac body. Behold then how good and joyfull a thing it is for brethren to dwell together in vnite; for they who be like minded hauing the same love, being of one accord and one judgement, enjoy conflation in Christ, and fellowship of his Spirit: to such hath the Lord promised his bleffing, and life for euermore.

Suddenly there came: The gifts of the Spirit are free, not obained by labour and industrie, but infused by grace:

Ff 3
hast the sound thereof, but canst not tell whence it commeth, or whither it goeth: even so is every man that is borne of the spirit. The Holy Ghost is not tied unto places and persons, unto times and tides; he comes suddenly when he will, and where he lift; a sound from heaven, injurious that it was not in the Disciples power, but in Christ himself, that he came down, the workes of God in heaven not on any man on earth.

As it had beene the comming of a mighty winde.] " For as the winde blows in every coast and corner without resistence: so the Gospell of Christ is gone out into all lands, and his words unto the ends of the world, neither can any refill the powerfull operation of the Holy Ghost; he will inspire whom he lift, and when he lift, making young men to see visions, and espie the truth, and suffering old men to dreame dreams, and wander in phantasies. Or as a winde becaus the proceeding of the Holy Ghost is as it were the breathing of the Father and the Sonne: velut exspiratio quaedam, & reflatione e animo precordium calore, & amore, Patriarchiflight. Or as a winde, to shew that gods spirit is the fountaine of spiritual life, as our spirit is of natural life, which in the beginning God breathed into man; anima quaelibet, according to that of Augustin, the Holy Ghost is in Christes mysticall body, like the fonde in our natural body. You may further examine the resembelance betwene winde and the Spirit, in Geminian. de semilibri. lib. 1. cap. 73. Berchimius in diction. verb. ventus & spiritus. Lorin comment. in Ath. 2. 2.

Some thinke there came a sound from heaven as it had beene the comming of a mighty winde, and fillled all the houses; to terrify them, at least to make them humble, that so they might be frow to receive this high and heavenly gift, for the Lord doth respect the lowlineffe of his servant, and will also dwell with him that is of a meek spirit, refilling the proud, but giving grace to the humble, James 4. 6.

And there appeared unto them.] The Spirit was given unto the fornes of God in old time, but not in such a measure, nor in such a manner as upon this day: not in such a measure: the Patriarches and Prophets, and other holy men of God had tasted of the Spirit, speaking as they were moved thereby; but the Disciples are said here to be filled with the holy Ghost. Eadem semper fuit versus charismatum, quas visisset, non eadem semper mensura divorum, faith Leo, not in the same manner; appearing in the shapes of clouen and fircy tongues. Appearing.] They did not see the substance of the Spirit, for that is invisible, but the signe which is visible: that whereas before they did not throughly believe Christs saying, they might now beleue his owne seeing, all things being accomplished according to his word.

Clouen tongues as they had beene of fire.] Hereby signifying that it is the Spirit, which giveth eloquence and utterance in preaching of the Gospell: it is he which openeth our lips to declare the mightie worke of God, it is he which engendereth a burning zeale toward the word, giving vs a tongue, yea a fircy tongue, boldly and cheerfully to professe the truth in the face of the whole world. In linguam, ut in omni genere linguarum & sermonum fuscundum effet: in ignem, ut inflammaretur amore charitatis. If Christ had given his Apostles only clouen tongues and not fiery, then they should have beene full of knowledge, but void of zeale: if fircy tongues and not clouen, they should have abounded with zeale, but not according to knowledge. Christ therefore did send down the Spirit, both in fircy tongues, and clouen, that the man of God might be perfect to all good worke: er formositas divisionem erigit, & diversitas fenorem regat: zealous in his knowledge, and discreet in his cloue: Verbi Officiis, fatis Nobilis, asone wittily.

These tongues are called clouen, in respect of them, being cloues; and in respect of the Disciples, as being disperced, and sitting upon each of them, according to that of Paul, All these things worketh even the selfe-same Spirit, distributing to every man as he will severally. Christ aduised his Apostles to be like serpents.
serpents in wildom. Now the serpent hath a clowen tongue, and the Gentiles in old time, sacrificed vnto Mercury the god of eloquence; lingual dissemblam. A clevon tongue then is an eloquent, expeditd, subtle, quicke, ready tongue: and he that will preach the word must be furnished with such a tongue, adorned with all variety of learning, a walking library, like the tower of David (as Barnabas of Bellarmin, friendly, but falli) a compleat armoric, built to defend the truth of holy religion against all opposites whatsoever.

As they had beene of fire. The fire hath seven properetles answerable to the seven gifts of the Spirit: the properties of the fire are, to melt that which is hard, heat that which is cold, enlighten that which is darke, make stifte pahte, and other things of the like nature, which are soft, examine that which is impure, to ascend upward, and be diligencd to multiply. The gifts of the Spirit, as Ephesians to, are wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord. Now the Holy Ghost doth fixen our hard hearts by the spirit of fear, but our cold seale by the spirit of piety, enlighten our darke and dull understanding by the spirit of knowledge, strengthen all our weakness by the spirit of fortitude, examine our vaileamefle by the spirit of counsel, making vs ascend in fecking things above by the spirit of understanding, and increasing all our gifts by the spirit of wildome: for as the fire being dillercd increafeth, even so the gifts of the Spirit, the more they be well imployed, the more will they be multiplied. Here we may further observe by the way Gods vn-speakable wildome, who doth bring light out of darkefle, and makes that a blessing which was a curfe; for the diuision of tongues hindered the building of Babel; but diuision of tongues at this time, furthered the building of Hierusalem: if the blessed Apostles had not spoken all languages, how should they by preaching of the Goffell have converted all lands? except the word had beene published in every tongue. how should every tongue confesse that Christ is the Lord? if these tongues had not beene clowen, how should all people, nations and languages have feared him? and therefore this signe doth well agree with the thing signified thereby. The Spirit came in head of Christ the word, and so most naturally descended in the like neceffe of a tongue. To shut vp all these notes in one short gloss; the light of this fire doth signifie wildom, the heat of the same doth signifie charitie, and the forme of a tongue signifieth eloquence.

And they were all filled with the Holy Goff. The gifts of the Holy Goff are given in a threefold measure:

Infiaso.

For as a learned Schooleman acutely, there is Sancti Spiritus Deus, Spiritus Deus: for E. Spiritus. The Disciples had infusion, haply diffusion, heretofore, when Christ breathed on them, and said, receive the Holy Goff: but now their cup did over flow they were so filled with his gift and graces, as that they could not but speake the things which they had seen and heard of Christ: they were now like the wine that hath no vent, and like the new bottles that brast, and this was effusus sancti Spiritus: heretofore they were timorous, and so not willing, rude in speech, and so notable to teach the Goffell, and speake the great works of God but now being filled with the Holy Goff, all of them suddenly, yet soundly began to speake with other tongues, even as the same spirit gave them vittoriness: for as Leos strectly Vbi Deus magisler est, quam amo difceret good doctor, where God is the tutor the lefion is soone taught: Ev Celerir fine discursus argumentationes, suntuer fine spectios disputationes, & versatil fine concussa deceptions: He that belecometh me (likeneth Christ) shall have rivers of living water flowing out of his belly. (This speake be of the spirit, which they that beleemed in him should receive) for if a man be led by the Spirit, all good works and graces of grace springing out of him naturally: thou needest not to wring and wrast good deeds out of him, as a man would wring veverence out of a crab; they flow from him as springes our of rocks, of their owne accord, and therefore, Come Holy Goff is a
fit Hymne to be sung at the consecration of Bishops; and Lord take not thy Spirit from us, a necessary suffrage to be repeated in our Church every day.

O but how shall a man know whether the Holy Ghost is in him or not? seeing Anabaptists, and brownists, and Papists, in a word, all heretickes and schismatickes have boasted of the Spirit? Christ calleth us to his by his own fruit: now the fruits of the Spirit, faith Paul are these, love, joy, peace, long suffering, gentlenesse, &c. Here is a glasse, wherein thou mayest behold thy selfe, and determine whether thou be led by the flesh or by the Spirit. The brethren of separation, as they bewray in their name, to manifest in their nature, that they want exceedingly, love, peace meeknesse, long suffering; howsoever they seeme to be of the household of faith, it is not likely they be of the famillie of love. The Papists in their writings extoll vnitie and peace to farre, that a Cardinal Hofius acknowledged none other express word of God, but only this one word Ama, or Dilige; but if we shall examine the present Romane Church in her title, jurisdiction, life, doctrine, we shall finde her far from love: for the first is prejudicial to all Bishops, the second derogatory to all Emperors and Kings, the third detestable to all men, the fourth injurious against Christ, and all that is called God.

If any man have not the Spirit of Christ the same is not his. And by turning the words, it may be fayd as well, if any man be not of Christ, the same hath not his Spirit. Now to know who be Christs, and who be not, we have this rule given vs, his sleepe heare his voice, he that is of God, heareth Gods words: but the Papists obey not Christs voice, nor delight in his law; for as the malignant Philistins stopped the wells of Abraham, and filled them vp with earth, to put their memorial out of minde, that so they might challenge the ground: in like sort the Papists have stopped up the veins of life, which are found in the Scripture, with the earth of their owne tradition, false similitudes, visits allegories, and all for this end, to make the Bible their owne private possession and merchandise, shuttung vp the kingdom of heaven, which is Gods word; neither entering in themselves, nor suffering them that would, hereby shewing plainly, that they are not of Christ, nor in this possessed with his Spirit.

But here they will object, that there be divers necesarie points vnto salvation not expressed in Holy Scripture, which were left to the revelation of the Spirit, which are now given vpnto the Church according to Christs promisse, hath taught many things from time to time, which the blessed Apostles could not then beare. To this objection, an answer is made, that the proper office of the Holy Ghost is not to broach any new contrary doctrine, but to confirme and explicate what that had beene taught before: When the Comforter is come (saith Christ) he shall lead you into all truth; he shall not speake of my selfe, but what foray he shall heare, that shall he speake; he shall receive of mine, and shew you; bringing all things to your remembrance which I have told you. We may not then under pretence of the Spirit, bring into the Church any dreams or phantasties of our owne braine, but as the Disciples, after they were filled with the holy Ghost, spake such things as they had seen and heard: So the very summe and substance of all that we preach after the spirit giveth utterance, must be nothing else, but that heavenly doctrine, which we finde and read in Gods holy Bible.

With other tongues. As it is in S. Markes, with new tongues, not with that old howe tongue of the Law, but with Evangelical utterance: Mofes had but one tongue for one people, but the Disciples had clouen tongues, all languages for all lands: hereby significyng that in Christ, there is neither jew, nor Greecian, neither bond nor free, but that the Lord over all is rich vnto all that call upon him. It is not fayd they spake with one tongue, and many languages were heard, (as S. Carthaginensis and some other imagine) for then the miracle should have beene in the hearers, and not in the Preachers: they began to speake with other tongues, and so every man of every nation heard his owne dialett.

As the same spirit gave them utterance. There are diversities of gifts, but the same
fame Spirit; to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same spirit, to another is given faith by the same spirit, and to another the gift of healing by the same spirit, to another prophecy, to another discerning of spirits, to another diversities of tongues; all these things worketh even the same spirit, distributing to every man as he will severally; for all men have not all gifts, and such as have the same graces, have them not in the same measure: whatsoever we say well, is as the Spirit giveth utterance; whatsoever we do well, is according to the grace that is given unto us. Here the Disciples uttered eloquently the great works of God, not out of their own wit, nor out of their own will, but such as the Spirit giveth. See Ep. Dom. 4. a Pasch.

Then were dwelling at Jerusalem devout men. The summam pith of all the text following is briefly this: all the religious and devout men present at this miracle, wondered at it, and enquired after it; but the wicked, as we read, ver. 13 mocked and said, they are full of new wine. The wonders and works of God ever had and ever shall have this effect, that all that are ordained to eternal life, believe; but the reprobate despise the Prophets, and stone such as are sent unto them. Vnto the godly Christ's Gospel is the favour of life unto life, but unto such as perish, even the favour of death unto death: in this sense St. John faith in his Apocalyps, He that is unsut, let him be unsut still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And therefore let us believe you pray with the Church humbly and heartily.

God which as upon this day hath taught the hearts of thy faithfull people, by sending to them the light of the holy Spirit; grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the vnitie of the Spirit, one God world without end. Amen.

The Gospell, Io H N. 14. 15.

Jesus said unto his Disciples, if ye love me, keepe my commandements, and I will pray the Father and he shall give you another comforter.

The quintessential point of all this long Gospell, and that which is most answerable to the present Feast, is contained in the 18. ver. I will not leave you comfortlesse, but I will come unto you. For this chapter is a Castle of comfort, and this text is as it were the Bellauiew of the whole chapter, in which a Christian may behold all sufficient fortifications against the batteries and assaults of all his enemies. I will not part this goodly frame, because it is like Hierusalem, at vnitie within itselfe, and I with with all my heart, that you would rather ponder than number the towers and powers thereof; only for order sake, you may first take a general view of the whole joynently, then a particular survey of every pinnacle and pin funerally.

For the first, every little creature is a great wonder; out of which, even the most ignorant, who cannot reade, may notwithstanding see that there is a God of infinite power and wisdom; but man is a greater wonder, as being an abridgement of all wonders: for concerning God, we beleue that he is a spirit; concerning the world, we see it to be a body; man is an Epitome of both; of God, in regard of his soule; of the world, in the composition of his body, as though Almighty God the Creator, upon purpose to set forth a mirror of his works
workes, intended to bring into this one little compass of man, both the infinite-nesse of his owne nature, and the hugeness of the whole world together: it is said diuinely, that man is Gods Text, and all other creatures are* commentaries vpon it: heaven refembles our soule, earth our heart, placed in the midst as a center, the liner like the sea, from whence the linell springs of blood doe flow, the braine gluing light, and vnderstanding, is like the sunne, the fenses set round about like stars: in which respect a man is fitly termed Epilogus operum Dei, the world being a great man, and man a little world; and yet behold a greater mysterie, magnum miraculum homo, maximum miraculum Christianus homo; every man is a wonder, but a Christian is a wonder of wonders (as S. Paul speaks) a gazign-stocks, at which all the men on earth, all the devils in hell, all the glorious Angels and Saints in heaven stand amazed: he is in the world, and yet not of the world, as it were one of the Antipodes, he runs contrary courses vnto other men, * He taketh pleasure in reproches, in necessities, in persecution, in anguish for Christes sake: when he is weake, then he strong: afflicted on every side but not in diuittye: in poerty, but not in want: persecuted, but not forsaken; cast downe, but not cast away: whatsoever vnto other is cuill, vnto him is good, all things working for the bene vnto fuch as love God. Here is a bundle of wonders.

Sickness and other croffes, vnto other are infupportable, but, faith & David, it was good for me that I have beene in trouble. * Death vnto the man of the world is most bitter, but vnto the man of God it is advantage: wherefore the Martyrs and holy Confessors in old time reputed the day of their death their birth day. The Gentiles and Heathen, who knew not the woes of another life, made great feafts on their birth - days, as Herod, Matth. 14. 6 and Pharoa Gen 40. 20. But the Christians as we find in * Ecclesiastical historie) celebrated euenmore the funerals of the Martyrs, * inimating that the day of our death is better then the day of our birth, and that then onely we begin to truely live, when once we die. Iob, patient Iob cried out impatiently, * Let the day perish wherein I was borne, and the night wherein was said, there is a man childe conceived: and the Prophet Jeremias, chap 20. ver. 14. Curfed be the day wherein I was borne, and let not the day wherein in my mother bare me be blessed. On the contrarie, bleffed is the honour of our death: even so faith the Spirit, bleffed are they who die in the Lord, for they rest from their Labours, and their works follow them, Apocal. 14. 13. So bleffed a thing is death, as that no man is or can be fully bleffed * vntill his death.

Thus (as you see) the Christian doth gaine much in losinge a little, by slipping he standes the faster, in affliction he cheere5hmost, in death he begins to live; these put together afford a world of wonders; and the reason of all this our Sanu - our rendreth in my text; * I will not leaue you comfortelesse, but I will come vnto you.

The deuell crieth, ego * interfirmicam, I will deffroy you; the world, ego desfirmicam, I will leaue you: the feth, ego desfirmicam, I will corrupt you: Christ only, ego * firmicam, I will recheft you; I will not leaue you comfortelesse.

The deuell goeth about like a roaring Lyon, seeking whom he may devoure; * the which Text is thus excellently glossed by * B. Latimer: * he standes not idle but goeth about in every corner of the world, as a Lion, strongly, boldly, prondly, roaring, for he will not let slip his opportunity, to speake or roare out when he feeth his time: seeking, not sleeping; * Simon, Simon, behold Satan hath desired to
whit Sunday.

You wrote as if you were to hear, thy faith fail not. Haply your faith shall faint, but it shall not fail; the leaves of it shall be shaken, but the root shall stand immovable, &c. Indeed his hate is great, but his horses are not so long as the world makes them; except Christ permit him, he cannot so much as touch an hog. Simon, Simon, behold Satan hath desired: He must first beg an ill turn, before he can do it: as we read, Job. 1. 2. 6. to winnow you. Winnowed corn is purged and made clean by the fanne and fere, for the makers ownes wife: so though our enemies sift vs, his scrying is but our trying: as wheat: Chaff is blown away with the winne, or call into the fire, but wheat is kept in God's own granarie: feare not therefore little flocke, for it is your Fathers pleasure to give you a kingdom: Satan will attempt as he can, and tempt as he may; but I do not leave you comfortlesse: behold I have prayed that your faith fail not: and if ye have the shield of faith, you may quench all the fiery darts of the Deuill, Ephes. 6. 16.

In the world also, ye shall have affliction, but be of good comfort, I have overcome the world. In the world's affliction: for the brother shall betray the brother, and the father the Sonne, and ye shall be hated of all men for my name; what though thy brother and sister, vnclue and aunt, father and mother forsake thee, so long as I take thee vp, and leave you not comfortlesse? what though the brother, d furiously rage together, and the people imagine a vaine thing? What though the Kings of the earth stand vp, and the Rulers take counsel together, against the Lord, and against his annotated? The Lord is King, be the people never so impatient: he rideth betwene the Cherubins, be the earth neuer so vnquiet; and therefore dismay not thy selfe; for I am with thee, be not afraid for I am thy God: fear not thou worms Iacob: I will helpe thee, I will not leave thee comfortlesse.

The flesh crieth, ego insciani, and yet he that is borne of God sinneth not: Non facit pectum, quia patitur pasionis: he doth not delight in sinne as the wicked, Pro. 2. 14. he doth not perseuerue in deadly sin, which is contrary to spiritual life; being elected of God he cannot finally fall: In quantum ex Deo natus, non facit pectum, as borne of God he sinneth not: or that which is indeed the most comfortable golfe: Non quidominus nec peccat, sed quod pectum ipse non imputetur: he that is borne of God, is fayd not to sinne, because sinne is not imputed vnto him, his vnrighteousnes he is forgiven, and his finne couered, Psal. 32. 1.

Let then the Cerberus of iniquitie, the world, the flesh, the devil rage and rave: the first with ego deficiam, the second with ego insciani, the third with ego interficiam: all is well so long as we heare and have Christs ego reficam, I will not leave you comfortlesse: in materie good words are comfortable, good things are comfortable, good friends are comfortable, a good wife most comfortable: yet in respect of this inward and ghostly comfort which paffeth all understanding, I may well faie with Lab miserable comforters are you all. Hither to concerning the whole frame joyntly, now let vs examine every pinacle and pin, every word and syllable as they lie couched in the vulgar Englishe feerally.

I will not. As the Father is the God of all comfort, and the Holy Ghost the Comforter, so likewise will I am annointed and appointed to preach glad tidings unto the poore, to bind vs the broken hearted, to comfort all that mourn, to give them beauty for ashes, and the garment of gladnesse for the spirit of heavinesse, as the prophet Esay foretold in his 61. chapter: If then I were sent from a comforter and
and am my selfe a comforter, and will also send another comforter, how can it be
that I should leave you comfortlesse?

I will not leave you but I will come to you. The fitle of man is, I will if God will,
if the Lord will, and if we line we will doe this or that: but Gods fitle is, I will,
as his name is; I am that I am, fo his fitle is, I will that I will: for whatsoever
he pleatheth he doeth in heaven and in earth, and in all deep places: he speakes the
word and it is done, he commandeth, and it is effecteth: and therefore let none
doubt of his mercie, who faith in absolute earmes, I will not leave you, but
I will come to you.

Leave] Why then shouldest thou feare a mortall man, and the fonne of man
which shall be made as grasse. I, euen I am he that comfort you, that am
with you: ? who shall accuse you? seeing God doth justifie you, who shall
demne you? seeing I the Saviour of the world daily make requift for you: my
louing kindneffe is from eueraffing to eueraffing; those whom I once lowe, I
never leave.

You] I will leave the world and the wicked of the world, for they forfake and
leave me; but I will pray the Father, and hee will giue you another comforter,
that he may abide with you for euer, euen the fpirit of truth, whom the world
cannot receffe, because the world feeth him not, neither knoweth him: I pray
not for the world, but for them which thou haft giuen me; for they are thine,
and all mine are thine, and they are mine.

Comfortlesse] there is none that is fatherlesse: he therefore doth promiffie, that
he will be their Father, and that they shall be his children, he will be their Tu-
tor, and they shall be his schoollers: euen led by his Spirit: as if Chrift had
speached thus vnto the Church; I am your husband, and you my beloved spouse,
but I will not leave you comfortlesse like a defolate widow, for I will not be long
abintent bodily, and I will be present euer spiritually: behold I am with you al-
ways vntil the worlds end.

But will come to you] That cannot be conftrufed of Chris.cts first comming, for
he was come long before, and was euen now going away.

There are therefore {Vnto men Paft, in his refurrection.
beside his firft, two
forts of comming, {To come, in the laift and dreadfull day.

{Into men Comming into our minde through his grace
every day.

Interpreters expound this Text of all thoſe kindes of comming: some con-
ſtrue this of his refurrection: a matter of such comfort, that our Church aptly
calleth it the very locke and keye of all Christian religion: according to that of s.
Paul, if Chrift be not rifen then is our preaching vaine, and your faith is alſo vaine;
for the Bible is the fumme of all Diuinitie: the Gofpell the fumme of all the Bi-
ble: the Creed the fumme of all the Gofpell: and this one article concerning our
refurrection, is the fumme of all the Creed, on which all other golden linkes of
our beleefe depend: but nothing proveth our refurrection, fo much as Chrifts
refurrection: if it be proſeathed that Chrift is rifen from the dead, how fay some am-
ong you that there is no refurrection of the dead? 1. Cor. 15. 12. See before,
Gofpell on Easter day, and after the Gofpell on Saint Thomas day.

Other expound this of his comming to judge the quicke and the dead, and
this comming is fo comfortable to the godly, that S. Paul faith, Every creature
groaneth with us, and tranfleth in paine together, until that glorious redemption and
libertie. See before Gofpell, Dom. 2. Advent.

Now Chrift ascending vp on high, and leaving the world that we might be
the better assured of his comming againe, b tooke with him our pawne, to wir,
his Flesh, and left alfo with vs his pawne, to wir, his Spirit: for many Diuines
interpret this of his comming in the Spirit: and that, as Marlorus is of opinion

molt
The Epistle. A POCALYP S. 4. 1.

After this I looked, and a doore was open in heauen, &c.

The whole prophecie consists of two principal visions, one concerning certaine particular Churches of three times chapters: another appertaining to the Church vnnerful until the worlds end, part whereof is this present Epistle.

Wherein observe

1. a preparation to the visions: After I looked and beheld a doore was open in heauen, &c.

2. A participation of the vision: And behold a seat was set in heauen, and one sat on the seat, &c.

After this I looked. After S. John had seene the former vision, according to Christ's injunction, he did cast vp his eye toward the skie, lifting vp his heart also to give thankes vnto God, and as he seriously beheld the face of the firmament he saw a doore open in heauen, which was a figne, God intended to reveale more secrets, and hidden mysteries vnto him. Hence then thou mayest learne to lift vp thy soule to God, that God may let downe his spirit to thee: saying with Augustine, Boni quid habeo, a Deo sumpsit, non a me prosumpsit, nec in eo quod adduce non dominat incredulite, nec in eo quod iam dominat ingratis.

A doore was open in heauen] As God openeth a doore of vnterience before we can speake the mysteries of Christ, so likewise a doore of entrancie before we can behold the secrets of heauen: in this then appears the great goodness of God vouchsafing to set open the doore of his priuie closet vnto a mortall man; and whereas many see the Kings chamber of presence open, yet dare not enter in as being afraid and bashfull, it is further added in the text, that the first voice S. John heard was to comfort and make him bold: Come vp hither, and I will shew thee the things that must be fulfilled hereafter. In a mysticall sense, Christ is heauens doore, through whom and for whom our consecration is in heauen, and the kingdom of God is already within vs, Luke 17. 21.

The first voice that I heard] This is meaning, vocilla, illa prima: the same voice which he first heard in the beginning of this booke, chap. 1. ver. 10: the same which spake first in the Prophets, and after in the Gospels, as that ancient Martyr Vitirinus obserueth: and therefore this assuredly was the voice of God, at least from God, speaking at his appointment: and so the vission is not a dreame of a doting man, but a demonstration of Almighty God.
Trinitie Sunday.

As it were of a trumpet.] m No faint or flattering voice, but open and powerful in operation;  
not able to make my flesh tremble, for that it sounded as a trumpet; yet comfortable to my spirit, for that it talked with me familiarly, saying, Come up hither.

It is the nature of earth to fall downward, and not to rise upward, but if thou wilt consider God and his works aright, thou must lift vp thyself, above thy selfe, suspending thine owne will, and suspending thine owne wit, ascending vp in soule by the wings of faith above the world, above the flesh, and above reason too: for the natural man perceiveth not the things of the Spirit of God: his wisdom and knowledge makes him rebellious, infantile curiosities, too much learning makes him mad; well may he say with Ovid, Ingenio pery. Cunning heretics in having too much wit, offend God and the Church, more then filie schismatics in having too little. Come vp hither. and I will shew you. We must purge our earthly affections, if we will behold heavenly things.

Which must be fulfilled hereafter. Here learn, that all things are governed and ordered by Gods all-seeing providence, not tumbled and toiled in the world by blinde fortune. That Antichrist should come to beat down the Church, and fet vp his owne kingdom in the Church; that his smoke should arise from the bottomless pit, and out of the smoke Locuntz, having power as the Scorpions of the earth have power, and teeth as it was the teeth of Lions: that the red Dragon should perfecute the woman, and stand in a redinesse to devoure her child, was all foreseen of Christ, and here forehewed to John. Omnia non permissa fidelium a Deo, sed utiam immissa: for his greatness is such as that he can, and his goodness is such as that he will order all things quickly, bringing light out of darkness, and disposing of ill to good ends. I will shew thee these things that must be done. For albeit in euel accidents and actions, there is not unto Gods people an offeret officie, yet there is an offerct necessitatis: according to that of Paul, oportet heree ses Efesse, there must be herefies among you, that they which are approved among you might be knowne.

Hereafter.] 2 Erge, such as interpret this vifion of things done under the old Testament, begin at the worst end,  
sith he faith expressly that he will shew things to be fulfilled after the time that he spake with him, and not things done before. This also may teach vs not to recuell in the Reuelation, over-venturously making an Apocalyps of the Apocalyps, undoubtedly determining of every text and title contained in this booke, seeing as yet, many things are to be fulfilled hereafter. As in all mine annotations upon other places of holy Scripture; so most specially in many glosses vpon any part of the revelation, I desire to be rather a reporter, then an exposter;affirming of my selfe, that this course will be profitable to the most, and acceptable to the best; for as the Spiders web is not the better because woven out of his owne brest; so the Bees honie neuer the worre becaufe gathered out of many flowers.

And immediately I was in the Spirit.] That is, as it had beene in a thought, I was suddenly taken vp; I was in the spirit indeed, free from all carnall imaginations as if I had beene without a bodie: the Spirit of the Lord so possest me, that I was rapt in an extasie, or trance, as Peter, Acts 10. 10, and Paul, Acts 22. 7, meaning hereby that heauenly fights exceed humane conceits: I was in the spirit before I could sense the things of the spirit.

And behold the seat was set in heaven.] 4 A lively description of God and his kingdom: for Throne signifieth his imperiall governement, according to that of the Psalmist, He hath prepared his seat for judgement, he shall judge the world in righteousness, and minister true judgement vnto the people. This seat is laid here and felicely where to be placed in heaven, and not vpon earth: because God ruleth after an heauenly manner, and is not after an earthly, neither is his throne subject to changes and changes, as the judgement seats of earthly Princes are, for his scepter is for evre and evre, his dominion is an everlasting dominion, and of his kingdom there is no end, Luk. 1. 33.

And
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And one sate on the seat. Prepared as it were to determine and have causes; as you may reade, Daniel 7. and Eph 6. to judge the quecke and the dead God is not layd here to stand or lie, but to sit in his throne, n signifying the seated government of his kingdom, who cannot be moved from the right with any perturbations or affections as other judges are: God forbid that iniquitie should be found in God, and wickedness in the Almighty. The Lord governeth all the world, as one that sits in a chaire at eate, without any trouble: for howsoever his prouidence be seene in the least things, in culicis, & pulicis, faith. Augustine in feeleing the bowles of heaven, and clothing the flowers of the field, as Christ in the Gospell: and therefore much more in the greater things, in ordering and caring for his Church, in such sort, that an holy Doctor cried out; O bone omnipotens, qui facias unumquemque, vosnum, tranquam solum cures, & sic omnes tanguam singulos: O good God, who dost guard and regard all thy children, as if all were but one, and so respect every one, as if one were all: yet all this (as one sayd) is but cura secura, a care without care, for he doth alwaye rest, and sit in his throne.

Like unto a Jasper and a Sardine stone. Plinie writes that a Jasper is a greene stone, which is of a fresh and pleasant hie, the colour of many things which are lustie and lively, by which Interpreters vnderstand Gods immortality and incorruptible nature, that lasteth for ever and ever, which was, and it, and is to come: being himselfe everlasteing, and giong vnto all things their breath and being, preferring them in greene and lustie fermented.

A Sardine stone hath a herie colour, representering on the contrary, Gods heavy judgements upon sinners vntrepanted; and so both together express his absolute power, to condemne and abolishe whom he will in his throne. Or the Jasper is of a waterie nature, the Sardine of a fiery; to signifie that the judge of the world doth punish and purge by water and fire: he did punish that old world by water in the flood; and he doth purge his new creatures also, by water in holy Baptisme, which is bathe of regeneration, as the Scripture termeth it. Againe, God doth prowe by fire, 1. Cor. 3. 13. and punith by fire, 2. Pet. 3. 7. The heavens and earth are referved vnto fire against the day of judgement, in which the heavens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workers that are therein shall be burnt up.

And there was a Raine-bow about the seate. It is very comfortable, that Gods seate is compartied with a Raine-bow: for the Raine-bow is a figure of his covenant made with vs, and a feaste of his perpetual mercy toward vs: if God should enter into judgement with his fwanters according to infulice, no man living could be satisfied. But he hath fet his Raine-bow round about his throne, that he can looke no way but he must see it: and therefore now Gods seate vnto such as are made partakers of his covenant, is not a terrible throne, but as Saint Paul sweetly calleth it, a throne of grace, whereunto he may well approache in tune of need with boldneffe, and finde readie helpe. The colour of the Raine-bow (faith the Text) isinight like vnto an Emerald, which hath a fresh and pleasant luftre so nothing is so delectable to Gods children as his covenant of grace and mercy, which is ever fresh and greene toward all such as beleue in him: howsoever lightnings and thunderings proceed out of his throne, yet all is well so long as there is a Raine-bow still-abouts.

Or as other, in the Raine-bow there is an admirable variety of colours, according to that of the Poet.

Mille trabens varios adverso sole colores.

So Gods exceeding wonderfull perfection of beauty shines in the creation of so many divers and sundry creatures in the world, being as Ambrose truly, Mirabilis in maximis, & mirabilis in minimis.

And about the seate were foure and twenty seats, and upon the seats four and twenty elders. Hierome by thefe four and twenty elders vnderstood the foure and twenty books of the Law, the which are clothed in white, for that in them
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them is found no lie: and crowned with victory for conquering Satan, and
enlarging Gods kingdom.

* Greg. Mag.  
  Lib. 4. 411.  Reg.  
  P. Bullinger.  
  Traheron. Mar-  
  lorat.  
  *  
  .  

`O Other expound this of the Preachers of Gods holy word, being grauets mo-  
  ribus, and fensu maneri: but * most interpret this of the Saints departed out of  
  this world, and now reigning with the Lord Jesus in heaven. Indeed their num-  
  ber is without number. Apocal. 7. 9, 11 but the set number in holy Scriptures of  
  seven, or twice, or twelve, or the like, notes a certaintie of Gods promife to-  
  ward them: or (as Bullinger upon the place) the twelve Patriarches haply re-  
  present all Israel under the Law: the twelve Apostles all the beleeving Gentiles  
  under the Gospel; and so these twenty four signify the whole triumphant Church,  
  confisting of Ieues and Gentiles.

Sitting.] An * illusion is made to Kings in the world, which have their coun-  
  cellers, and noble men sitting about them in their throne: for such as have fol-  
 lowed Chrilt in the regeneration, shall sit upon twelve thrones, and judge the twelve  
  tribes of Israel: they shall not be judges in stead of Chrilt, but they shall sit in  
  judgement with Chrilt, allowing his sentence, yea reioyning in all that he doth,  
  and in all that he faith. * Or the twenty four Elders are sayd to fit, because they  
  rest from their labors, and have quiet affections, altogether free from any trou-  
  blesome passions of the mind: * Abrahams boosome doth aptly figure the joyes  
  of heaven, intinuating that the Saints departed are now quieted, as children in  
  their mothers lap, or in their fathers bosome.

Clothed in white rayment.] For Chrilt hath * purged them, and made them  
  faire, clothing them with his owne * righteousnesse and purity: * He that knew  
  no sinne, made himselfe to be some, that we should be made the righteousnesse  
  of God in him: as Chrysojorne vpon that Text, the ins was reputed a sinner that  
  the sinner might be inuht. This white garment is termed elsewhere by S. John, a long  
  whiterobe: because Chrilt is the * propitiation for our sinnes, * couering not  
  only some, but all our vonrighteousnesse from the topt o the toe: * S. t. e x i s  
  peccata Deis noluit auertere, si noluit auertere, si noluit animaduertere, si noluit  
  animaduertere, si noluit piume, noluit agnosce, malus ignoscere. Christs righteousnesse  
  imputed vnto vs, is not * pallium breue, but talaris imppiuia, not a short cloak,  
  but a long gowne, couering all our inconformities, all our deformedities, all our weak-  
  neues, all our wickednesse, all the sinnes of our youth, all the sinnes of our age,  
  from his eye who sitteth on the throne.

And had on their heads crownes of gold] * Cyrus sayd to his soouldiers, he that  
  a foot-man shall be a horse-man, and he that hath an horse shall have char-  
  riots: but all such as fight vnder Christs banner, are sure to be rewarded better  
  for ever true Christian soouldier * overcometh, and to him that overcometh is  
  given a crowne of gold. To him that overcometh I will grant (faith * Chrilt)  
  to sit with me in my throne, even as I overcame, and sit with my Father in his throne  
  The Saints have through faith * subdued kigdomes, * euen Satan the prince of  
  darkenesse; and therefore now crowned in the kingdom of glory, because they  
  were conquers in the kingdom of grace. By this description of fately  
  thrones, and goodly garments, and golden crownes of the Saints in heaven, we  
  may be well afulled of their happynesse and felicite. Let vs not therefore faint  
  in our affliction and miserie, feeing they passed through the same croffes, and  
  now triumph in eternall joy.

The Gentiles only led by the liglit of nature, taught the youth of their time,  
that verue dwelth vpon the top of an high hill, and the way to this hill is  
rough and troublesome, but when once a man is come to the top, he shall finde a  
faire plaine, goodly greene medowes, and all manner of pleasure. Christianis in-  
structed by wylde dome selfe, Know that the way to heaven is very * strait, and  
that * throw many tribulations we must enter into the kingdome of God: but  
as soon as we shall come thither, * it can neither be spoken nor thought what  
happyinesse each of vs shall enjoy, when we shall fit in thrones, and be clothed in  
white rayment having palmes in our hands, and crownes on our heads.
Trinitie Sunday.

An Heathen man sayd, "Si violandum est in surandum, regnica a violandum: a Christian on the contrary, Si sernandum est in surandum, regnica a sernandum if our solemn vow made to God in holy Baptisme, must be kept, let vs observe it religiously to gain a kingdome: Let us gird up the loynes of our minde, and press forward to the mark, for the price of the sup-naind calling of God in Christ Jesus, let us runne with patience, the race that is set before us, having our eyes ever fastened upon the author and finisher of our faith, who for the joy that was set before him endured the croffe, and despised the shame, and is set at the right hand of the throne of God: and he will lead vs the same way to the like honour and dignity, that we may sit with him and reign with him for ever.

And out of the east proceeded lightnings, and thunders, and voices; All which intimate the dispensers operation of God's holy word: it is a lightning, when it rebuke and condemn a finner: it is a terrible thunder, when it doth threaten and command things contrary to the fift: it is a faturious voice, when it binds up the broken hearted, and preacheth vnto the poore glad tydings of Salvation: it is lightning and thunder in the Law, but in the Gospel a mild voice, speaking comfortably to such as mourne in Sion. Our hearts are all faine, but as our wittily notes) our cares are full of mercy: he therefore that will sing vs a song, must fit it to the tune of the Gospel. We can heare nothing but paue vobis, and see nothing but este Agnus: as if the Law like an old Almucatte were out of date but Medes and Christ meete upon the mount, and here thundringas well as comfortable voices are heard to proceed from God's throne; both are effects of his Spirit: for when the minds of Gods elect are illuminated, when the wicked are terrified and horribly stricken with his threats, as it were with lightning, when the Preachers of the word thunder against the corrupt manners of the world, when they sing the sweet notes of the Gospel; in a word, when they deliver any good exhortation or doctrine to the people, all proceedeth out of Gods throne, from whom commeth every good and perfect gift.

And there were seven lamps of fire burning before the fente, which are the seven Spirits of God.] Some confirme this of the glorious Angels, as being 7 elf where called spirits, and flames of fire: but other more fitly conieue that these seven spirits of God, are the seven gifts of his Spirit, mentionned, Ezay 11 2, prefigured in the Scripture by the seven lights of one Candelsticke, by the seven eyes of one stone, by the seven horns of one lamb. The firit burning lamp before Gods seat is the spirit of vifdom, the second is the spirit of undorlanding, the third is the spirit of countefull, the fourth is the Spirit of fortude, the fifth is the spirit of knowledge, the sixth is the spirit of price, the feuenth is the fear of the Lord.

Or haply this certaine number is put for an uncertaine: hereby meaning all the gifts and graces of Gods holy spirit: for seven is a perfect number, and signifies in holy writ fulsome: so Gods feueld spirit, is as much as Gods feueld spirit, that is, Gods one spirit, full of all good gifts, here termed burning lamps of fire, because they give light to such as sit in darkenesse and in the shadow of death, ever comforting and relieuing Gods elect without ceaing: the light of the temple went not out, to significie that the spirits of God should be continually burning in the Church.

And before the fente there was a fent of glaffe: Some by this understand holy Baptisme, prefigured, Exod. 14 by the red sea: for as the children of Israel entered into the terrestrial Canaan by passing through the red sea: so Christians enter into the celestial Canaan by this glasse fent. The Gospel then and Epistle for this day doe well agree: for that which our Evangelist in this text writes mythly, Christ in the Gospel auoweth unto Nicodemus plainly, yea peremptorily with an alluration: Verily, verily, I say vnto thee, if a man be borne of water and of the Spirit, he cannot enter into the kinglydome of God: he must passe throw the glasse fent before he can arrive at the haue of happylyns.
by the Spirit, and shining in their good works as the clear Crystal; so other
of a plentiful understanding of the verities, first given unto Christ by the Father,
and then unto the Church by the Spirit of Christ; and it is like Crystall, clear,
beautiful and pure, without any corruption of humane phantasies: haply by this
glasse fea like Crystall, is meant the Crystalline heaven, as being next the hea-
ven of heavens, in which Almighty God sits in his throne.

Other are of opinion that the world is meant by this glasse sea, for as the
raging sea cannot be rest:

Vnd curusq, notusq, rumen, creberg, procellis,
Affricus, & naves tollant ad littora fluida.

Hence called: equor, quia minime equum & semper stranm, and fretum ab unda-
rum fremitu: so there is much rolling and tumbling in the world; great vurtu-
nefe, innumerable changes and turnes, and it is as brittle as glasse: mundus transt
faith our Evangelist in his first Epistle; the world paseth away, and the luft there-
of: S. Augustine dividely: Multi excitatus suscitominus certi, ut pansi dies ad-
ciantur incurici: we suffer a great deal of trouble which is certain; to prolong
our daies a little time which is vncertaine: for this world is not our manfion
houfe or a permanent citie, but an Inne: Omnia quibus teneris in hae vitis, fcribi
defert esse tanquam flabilum viatori, non tantum domus habitationi: memento pe-
rigite et aliquid, refaire aliquid, diversifie te non ad deselionem sed ad refelionem
here we must to lodge this day, as that we must be ready to depart the next day.

The world is like Rumney marsh, by mecum maturi,estate molestus,nunquam bonus
affecting vs like a fit of an ague, sometyme too cold, sometyme too hot, always
vncertaine.

This sea of glasse is like to Crystall, excelling in vcerneffe: as for in Crystall
there is not any thing so little, but that it may be seene: so there is nothing done
in the world so small, as that it can escape Gods all-seeing knowledge. This sea
is before the sea, infinuating that our actions are not subiect to fortune, but only
governed by Gods judgement and thron: furious Sennacherib did not what he
liftagin God and his people, for the Lord put a booke in his nostrils, and a bide-
dle in his lips, and brought him backe by the same way that he came: yea whatsoever
he did against Hierusalem, he did it by Gods appointment: for thus faith the
Lord by the mouth of his holy Prophet, O Abou the rod of my wrath, and the
staffes of mine indignation, I will send him to a dissembling nation, and I will give him
a charge against the people of my wrath to spoile spoiles and to spread them under feete
like the mire in the street.

Nabuchodonosor did not what he lift against Sion. I will besiege thee (faith
God) and fight against thee on a mount, and will cast up rampards against thee: so
likewife of another king, thou art mine hammer and weapons of warre, for with
thee will I brake the nations, and with thee will I destroy kingdoms. Tamerlane
the great did not what he lifted against the Turkes, he was (as he called himselfe)
Gods sheare, Indar and the Jewes did not what they lift, but what God would in
putting to death the Lord of life. So S. Peter expressly, Him have you taken by the
hands of the wicked, being delivered by the determinate counsell and foreknowledge
of God, and have crucified and slaine.

It is reported in prophane historie, that blinde fortune made Agathocles of a
potter a potentate; advancing him from the durtie clay, to the golden crowne:
on the contrary, that she pulled downe Dionysius, once the terror of the world,
from his princely throne, and made him a poore schoolle-maister in Corinith. A-
dramites by the same fortune, borne in a fulling-houfe, was honored with the
gall secpeter, when as the young Prince being right heare, was conftrained in his
extreme need to turne black-smith; and by the same fortune Pomphey being little
was made great; and being great was again made little: but we which are verit
in holy Bible, know that it is God only, which hath put downe the mighty from
their seat, and hath exalted the humble and meekes: who takest up the simple out of

Esa 11. 19. 3.

Jerem 51. 20.

Rom 3. 23.

Am Marcell.

Deut. 33. 41. in fur.
Trinitie Sunday.

the dust, and lifteth the poor out of the mire, that he may set him with the Princes even with the Princes of his people.

Wherefore, seeing God beholds all things in the world as in a crystal glasse, governing and ordering them all, as he lifteth in his throne; let us among all the changes and chances of this life preserve our souls in patience, praying ever as Christ hath taught: Our Father in heaven, thy kingdom come, thy will be done.

And in the midst of the seat, and round about the seat, were four beasts full of eyes before and behind, and the first beast was like a Lion, the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle.] The Gospel is God's throne, wherein his Majesty rideth as in a chariot; and the four wheels of his chariot, are the four Evangelists: and therefore Diniues obtene generally, that these four beasts are the four Evangelists according as every one beginneth his booke: S. Matthew, is the beast having a face like a man, beginning his Gospel with the generation of Christ, as he was man: S. Mark is the Lion, beginning his historie with the preaching of S. John Baptist, as it were with the roaring of a Lion in the wilderness: S. Luke figured by the Calfe, for that he begins with a Priest of the new Testament, to wit, with Zacharie the father of John Baptist, whose office was to sacrifice calves unto God: our Evangelist S. John is an Eagle, beginning his narration with Christ's Divinitie, mounting higher then the rest of his fellows at the very first. In the beginning was the Word, and the Word was with God, and that word was God.

Other hold, that these four beasts are the four great Prophets; Eze., Hierem., Ezekiel, Daniel.

Other, that these four beasts are four chief mysteries of Christian beliefe, namely, Chrift's

1. Incarnation.
2. Passion.
3. Resurrection.
4. Ascension.

Chrift in his incarnation was found as a man: in his passion as a sacrified Calfe: in his resurrection as a Lion: in his ascension as an Eagle, mounting above the clouds, and sitting at the right hand of God in the highest heavens, Acts 1. 11. and 2. 21.

Other, that these four beasts are the four Monarchies of the world.

1. Preachers in the Church.
3. Publike teachers in Universities and among men, whose ministrice God hath Schooles in his government, especially
4. Masters of families in their private houses.

Other expound this of all faithfull believers and earnest professors of the truth in the four quarters of the world: these are in God's feast, when they teach and exhort God's people to persift in the truth; and round about his feast, when they labour diligently to defend them from the doctrines of devilis, and errors of hypocrisies. And those beasts are full of eyes, as well behind as before.] Which is a deep knowledge in the mysteries of God's holy word: for by faiths eye they discern all things, as being taught of God, and led into the truth even by the spirit of truth and so, they see not only things past, and before, but also judgments of God to come, yea which is a point of the most quicke sight the resurrection of the dead, and after this ended a life without end.

These true believers are Lions in their undaunted magnanimity: Men in their discretion and policie: Eagles, in building their nest on high, and seeking the things above: Calves, in forlaking themselves, and mortifying the corrupt lusts of their flesh: for as the Calfe was vued much in the Law for sacrifice, to the Christian offereth vp himselfe daily to God as a living sacrifice, ready to suffer all kinds of perfection and peril for his names sake. And the four beasts had each of them six wings:] These six wings as some conceit are
are the six works of mercy: *Visita, pote, cibo, redimo, tege, colligos fratres:* as Christ in the 8 Gospell, To give meat unto the hungry, drink unto the thirsty, lodging to the stranger, clothes to the naked, to visit the sick and such as are in prison.

h Other affirm that the six wings, whereby God's people shun the common mishiefes of the world, and are railed vp vnto their Father in heauen, are faith, hope, charitie, justice, mercie, truth: he that hath not those wings is like the Ofridge, which often preuds her wings but feldome fieth.

*And they did not rest day nor night*] By this not resting is meant their 7 continual hungering and thirsting after this dutie: k not that it is vnto them a restfull trouble, for they serve the Lord with 1 gladnesse, and come before his presence with a song: *they rest not in the day,* that is, in the fun-shine of prosperitie; nor in the night, that is, in comfortlesse adversitie, to praise God and say, *Sanctus, Sanctus, Sanctus,* &c.

Holy, holy, holy Lord Almighty, which was, and is, and is to come. The Fathers out of these words usually note the sacred mysterie of the Trinitie in Vni- tie, and Vnitie in Trinitie: "Per hoc quod ter familias, Trinitatem significat: per hoc quad subdit, Dominus Deus unitatem: or as Fulgentius, qui est, quad tertio familias dicitur, si non trina est in Disunitate persons? ce semel Dominus Deus dicitur, si non una est in Disunitate substantiae? In that they sing thrice Holy, note the Trinitie: but in that they adde in the singular, Lord God, note the vnitie. The meaning of this Hymne then is; blest art thou Almighty Father, blest art thou Almighty Sonne, blest art thou Almighty Holy Ghost: three distinct persons and yet one only Lord God; which was without beginning, art of thy selfe without meanes, and shall be for ever without end. & Hymnus beatus Trinitatis & incom- mutabilis Deitas: una est substantia, indivisa in opere, concors in voluntate, par in omnipotencia, aquella in gloria: the Father is holy, the Sonne holy, the Spirit holy: the Father is God, the Sonne is God, the holy Ghoft is God: the Father Almighty, the Sonne Almighty, the Holy Ghost Almighty: the Father eternall, the Sonne eternall, the Holy Ghost eternall: which was, and is, and is to come.

This Epitile then alligned by the Church of England, is most fit for the present occasion, as containing a lyncly description of the blessed Trinitie, with an Hymne of praise to the name. S. John in his vision beheld one sitting on a throne which is God the Father: and at his right hand the \( \text{\textdollar} \) Lambe, which is God the Sonne; and the euell-fold Spirit proceeding from both, which is God the Holy Ghost: *unus potesimaliter, trinus personaliter.*

And here let vs observe the reason also, why the Church at this time of the yeere celebrates a feast vnto the sacred Trinitie: "the Church in Advent and Christmas honours our Saviours incarnation; in Lent, his death and passion; at Easter, his resurrection; on holy Thursday, his ascension; at Pentecost, his sending downe of the Holy Ghost, by which unspakeable benefits our whole salvation is finisshed: it remaineth only that now we should blest the most holy Trinitie for his goodnesse and declare the wonders he hath done for the sones of men: and therefore let vs with the twenty four Elders here fall downe before him that sits on the throne, calling our crounes before his footstoole,\( \text{\textdollar} \) that is renouning all our owne merits, and say: "Thou art worthis O Lord (our God) to receive glory, and honor, and power; for thou hast created all things, for thy will they are and were created. Amen."
Trinitie Sunday.

The Gospell. IoHN. 3. 1.

There was a man of the Pharises, named Nicodemus, a Ruler of the Jews, &c.

In this excellent Dialogue note principally the

Points disputed.

Particles disputing,

Opponent, Nicodemus described by his

Tories, A man of the Pharise.

Title of honour, A Ruler of the Jews, a master in Israel.

Time, when he came to Christ, by night.

Preface, which is explicite,

Rabbi, we know that thou art a teacher come from God, &c.

Proposition, or question, simlite, concerning regeneration, how a man may see the kingdom of God.

The speech of Nicodemus hath 2 parts, a

Baptisme, ver. 5. Verily verily, I say unto thee, except a man be born of water, &c.

Ascension openeth a doore into heauen, ver. 13.

Faith in Christ, whose

Chrifts answer to this implied question, shewes directly that 2 things are requisite,

A ladder unto heauen, ver. 14. 15.

A man of the Pharise]{ It is said in the former chapter at the 23. verse, that when Jesus was at Hierusalem at the feast of the Paffion, many beleaued in his name, when they saw the miracles which he did. Among those many, Nicodemus (as it is thought) was one: for he was a sweet rofe, springing from a prickling thorne: the Pharises, as S. John the Baptist told them flatly, were a generation of vipers; and yet Nicodemus a Pharise beleaued in Christ: fo God is able to raise up children unto Abraham. He that will have all sorts of men to be saued, will have all sorts of men come unto the knowledge of the truth; All that the Father giveth me faith (Christ) shall come to me: such whom he did predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them also he will glorifie. Wherefore seeing Gods secret will in electing and calling men to salvation is unsearchable, let vs not judge, before the time: Matthew, though a Publican, may become an Apostle; Magdalen, though an harlot, may become deoute; Paul, though a persecutor, may become a Preacher; Infrin Martyr a Gentile, may turne Christian; Augustine a Manichee, turre Catholicke; Luther a Monke, turne Protestant; and here Nicodemus a Doctor among the Pharisees, is turned scholler vnto Christ.

Named Nicodemus.] In Hebrew this name signifieth, innocent blood, in Greeke, one that ouertoppeth or excelleth the people, both are sitting: for by this

† Augst. trall. 11. luean.
‡ Ardens iuoc. 3. 7.
☆ Tim 2. 4.
¶ John 6. 37.
∥ Rom. 8. 30.
¶ Rom. 11. 33.
¶ Matthew 7. 1.
∥ 1 Cor. 4. 5.

* Bremius £ Maluinus, in tern.
Trinitie Sunday.

this happy conference Nicodemus was made partaker of Christ's innocent blood shed for his sins, and by faith he did excels other of his fellowes. As he THEN believed among incredulous leves, and as & Job was lust in the land of Vz; and as 1 Lnt was righteous among the filthy Sodomites, even so we must be blameless in the midst of a crooked and naughty generation, shining as lights in the world. Every man must labour to shun the common corruptions of the place wherein he lieth, and to become Nicodemus, one that overcometh other men in holinesse and righteousness; as Elops, pearle in a dunghill, a Lillie among thornes, Cant. 2. 2.

A Ruler of the leues] Nicodemus is called here Princeps Judæorum, as some Priests elsewhere, Principes Sacerdotum: it is certain there but was but on High Priest, and yet many chiefe, who were familiarum capita, 1. Chron. 15. 5, 6, 7, 8 verses, and chap. 14. 6. So Nicodemus was head of his house, a chiefe of his race, a Doctor in Israel; all which blinded him in comming to Christ: for not many wise men after the flesh, not many mighty, not many noble are called. Here then obersue the power of Christ, in his words and in his wonders: it is faild by the Pharisses in this feuenth chapter of this Gospell at the 48. verse, Doth any of the Rulers of the Pharisses believe in him? and yet Nicodemus a Ruler and a Pharisee doth believe; yea many belted among the chiefe Rulers, as our Evangelift reports, chap. 12. verl. 42.

9 Other note the meeknesse of Nicodemus, who being a Doctor, desired to learne; and being a chiefe Ruler did not send for Christ, but went vnto him. Whose modestie condescens exceedingly the presumption of some pettie Rulers in our age, who will not vouchsafe to come to Christ, (if he will be ferued) Christ must come to them, the Supper of the Lord must be brought vnto their table, the Minister of Christ must murther their wives at home, baptize their children at home, reade the publique prayers at home: whereas David said, One thing have I desired of the Lord, which I will require still, even that I may dwell in the house of the Lord all the days of my life. These gallants imagine they doe God a favour when they tread in his Courts, and a grace to his Ambassadors, when they lend their cares to an hours audience. The renowned Captaine Hamudes was of another minde, who when he felt himselfe in danger of death, desired to receive the Sacrament before his departure, and would in any cafe (fieke as he was) be carried to the Church to receive the fame; saying, that it was not fit that the Lord should come to the house of his servant, but the servant rather to goe to the house of his Lord and Master.

By night] If he did this upon the sight of Christ great miracles, hungry and thirsty after righteousnesse, not suffering his eyes to sleepe, or his eye-lids to take any reft, vntill he had found the way, the truth, and the life; then his fact is imitable: for we may not procrustate our comming vnto Christ, but seek the Lord while he may be found, and call upon him, while he is near. Or if he came by night to gaine the fitter opportunitie, to talk privauntly with Christ, it is also commendable; for opportunities are so gracious, as that good hours are the fitters best friends. Or if he did this out of feare, left he should displease the Pharisses, and be cast out of the Synagogue, then it was an imperfection in him; and yet considering that it was the first time that he came to Christ, in some fort excusable. The first time, for after once we know the truth, and have subscribbed thereto, we may not play the part of Nicodemus, halting betweene God and Baal, betweene Christ and the Pharisses, holding with the hound and running with the hare. * Naaman the Syrian was such a Nicodemus, as desirous to ferue the living Lord, and yet to worship his roten Idol Rimmon. y Aaron was such a Nicodemus, in fearing the peoples displeasure more than the wrath of God. * Obadiah was such a Nicodemus, he did hide the Prophets of the Lord, and feed them with bread and water, and yet he durft not openly protect them. * In the Courts of Princes, in Parliaments, in Universities, in Councells, are many Nicodemi, who loue the good of the Church and Common-wealth, yet, feare to speake
Trinitie Sunday.

speake their minde boldly, lest they should be call out of the Synagogue, b toning the praise of men more than the glory of God.

In our age the Church-Papist, or more Parliament-Procissant, is an arrant Nicodemus; his heart is set for Babel, and yet his face looks toward Hierusalem, equinoquating with God and the King. He come to Christ by night, he will be present at Divine Service, but in a close pew, no man shall see or hear what he doth and faith vnto Christ: nay the iutited Papists are worse than Nicodemus for although he did something ill openly, yet he did good secretly: but they doe much hurt secretly, though they seeme to doe some good openly: so that it may be said of these close Fauces and Foxes, undermining our Chriitian estate by night, which Ammiatus Marcellinus wrote of the Saracens in his time, Nec amici vos in quam, nec hostes optav(i): they be such as we can neither have found peace, nor yet faire warre with them: d A sword they be whose scabbard is in England and France, but the handle of it is in Rome, and Spaine; for the first motion to draw this sword comes from thence.

Mystically, Nicodemus came to Christ by night, as being yet in the darkness of his ignorance; e Ad Dominum venit & non in venit, ad lucem venit & tenebr(i) venit: according to that of S. Paul, Ephes. 5. Ye were once darkness, but now light in the Lord. An unregenerate man is occupied in the works of darkness but he that is borne againe of water and of the Spirit, is a child of the light and of the day: Nicodemus who came to Christ at the first by night, afterward defended him openly when he lived, John 7. 51. and bestowed cost on his funereal bountifullly, when he was dead, John 19. 39.

Rabbi, we know that those are a teacher come from God] Nicodemus aforesaid in this Preface three things of Christ, b which ought to be found in every good Pastor:

He must be for his

\[\begin{align*}
\text{Learning, a Rabbi:} \\
\text{Licence, font of God.} \\
\text{Life, doing such works, as that other may see God is} \\
\text{with God.} \\
\end{align*}\]

Rabbi, is a title of honor given unto men of great discretion and learning, according to that of Christ in the 5 Gospels, yee love greetings in the market, and to be called of men, Rabbi. Rabbi: so the Minister of the word must be both apt and able to teach: a Doctor in Israel, a Rabbi. See Gospell eight Sunday after Trinitie.

Secondly, the Pastor must come from God, as being the man of God and a mouth of God: and therefore no man ought to take this honour vnto himselfe, but he that is called of God, as Aaron was, Hebr. 5.4. See Gospell, first Sunday after Easter.

Thirdly, whereas the Minister cannot doe such miracles, he must endeouer to doe such morals, as that other may see God is with him: Ego (saith Luther) hoc video, nonesse quod Theologum magna sciat, multa doceat, sed qui sancte & theologice vixit: a good Prelate must ressemble the Planet Jupiter, which is in his effect beneficis, calidus, humidos, diurnus:

And so the Pastor must be

\[\begin{align*}
\text{Beneficis in affectione.} \\
\text{Calidus in dillecione.} \\
\text{Humidos in compassione.} \\
\text{Diurnus in conversacione, Rom. 13. 13.} \\
\end{align*}\]

Walking honestly, as in the day, that by doing well he may 9 mouth the mouths of foolish and ignorant men, exciting them by good example to glorifie God in the day of his visitation.

Refusenfard] He did not chide Nicodemus and say, seeing I am a Prophet, come from God, and doe such miracles as none can performe except God were with him I wonder why you come to me by night, and not in the day: Christ, I say 9 did not chide, but rather cherish Nicodemus; in the words of Augustine, non debebi sed debebat: he did not breake the bruised reede, nor quench the smoeaking flax.
Christ did not condemn his pusillanimity for coming in the night, though he taxed his ignorance, for that being a Master in Israel, he knew not that a man must be borne again before he can see the kingdom of God. Hence we may learn to reprehend and exhort with all long suffering and doctrine: we must direct by doctrine, corre't in patience: when any come to conferre with us about the points of holy religion, we must use them familiarly, as Christ did Nicodemus.

And as the Pastor may take this and many more good instructions here from Christ's example; so the people may learn two things of Nicodemus: it is their duty to question with their Teacher, How can a man be born when he is old? and againe, not differing their ignorance, How can these things be? Secondly, that which is delivered by the indigent Pastor in general, they must apply in particular: Christ saith, Except a man be borne again: Nicodemus answered, How can an old man applying it as it should seeme to himselfe. Thus much concerning the men, I come now to the matter.

Verily, Verily] This double asseveration, Amen, Amen, is not said in any Gospels, excepting this of S. John, and in no part of this Gospel so much as in this argument. As then the Huntsmen gather that there is some game when the Hounds open loud and free: so when the Scripture vneth importunity in a point it is an euident signe, that there is some great thing to be marked; and indeed the Problem discusse'd here, betweene Christ and Nicodemus concerning our justification, is one of the maine questions in all Divinitie.

Christ in this disputation] Authoritie, Isa, we speake. &c.

Nicodemus acknowledged that Christ was a Teacher sent from God, but Christ to shew that he was the Prophet, yea the Lord of the Prophets; he doth not speake like a Master, I am sent me: nor as the rest of the Prophets in their preaching, Thus saith the Lord: but authoritative, with command, I say, we speake that we know, we testify that we have seen.

Secondly, Christ veth arguments against his aduersarie. Nicodemus imagined that a man is justified by the pharisifical observation and externall workings of the Law. This opinion is confuted by Christ: first in general, Except a man be borne from above he cannot see the kingdom of God: then in more particular, explaining the proposition: Except a man be borne of water and of the Spirit.

S. Paul saith, that was not first made which is spiritual, but that which is natural, and after that which is spiritual. A man therefore must be first borne naturally to come into the world, then borne againe from above supernaturally and spirittually to overcome the world: non natus meus sed renascitur Christi: men are made not borne Christians: all that is borne of the flesh is flesh: every man is borne in sinne, and conceived in iniquitie, & not understanding the things of the spirit of God: corrupt feed begets corrupt fowes, all of vs are by nature prius damnati quam nat. found guilty to die before we be borne to life, the children of wrath, as the Scripture plainly.

Now the Law cannot deliver vs from this bondage of sinne, nor from the wages thereof eternall death: and therefore no man is justified by the works of the Law, but by the faith of Iesu Christ, Galat. 2. 16. that which is borne of the spirit is spirit: eternall life is not carnall but spirittual: becau.e therefore that will be the fomne of God in his kingdom of grace, the faint of God in his kingdom of glory, must be borne againe from above by the Spirit. How this is done Christ sheweth here more particularly.

Except a man be borne of water] Some few moderne Divines have conceited, that these words are not to be confounded of externall baptism, because, they say, Christ taketh water here by a borrowed speech for the Spirit of God, the effect whereof is shadoweth out; and so water, and the Spirit are all one. To this interpretation answer is made; first, that it is an old rule in expounding of holy Scripture, that where a letterall senfe will stand, the farthest from the letter is commonly the worst; and that there is nothing more dangerous in a Christian Ministers, than this
Trinitie Sunday.

this licentious and lewdish art, changing the meaning of words, as Alchymic doth or would do the substance of metals; curtting the truth in percuting the text: of these men Auginsines position is a prophetic: Si praecuppaeris animam alienius erroris opinio, quicquid alter per averertit Scriptura, figuratum humines arbitratur. De deo, Christ. lib. 3. cap. 10.

Secondly, we tell them, if water were put here for explanation or declaration, it should not be placed before, but after the word Spirit, as in their own example, Matt. 3. 11. He will baptize you with the Holy Ghost and with fire.

Thirdly, that Origen, Chrysostome, Augustine, Cyril, Reda, Theophylact, Suttenti, in their Commentaries upon this place: as insaine Alaric, Tertullian, Ambrose, Hierome, Basil, Gregory Nyssen, and many more, yea most of the Fathers, as Hooker, a man of incomparable reading, openeth his mouth wider, allowing permutatorily, that all the Ancients have confirmed this Text as our Church doth of outward Baptisme. See Bellarm. de effe. in Sacrament. cap. 5. Ad bunc locum; & de sacramento baptism. lib. 1. cap. 4. 5. Secondo Caliinus: Maldon. com. loc. Hooker Eccles. polit. lib. 5. 59. 60. Etsa maior, annot. in locum.

By Baptisme then a man is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven as our Church out of this place teacheth; and in Baptisme there is a visible signe, which is water, and an inward grace, which is conveyed unto vs by the Spirit invisibly: for as the wind bloweth where it listeth, and then beareth the sound thereof, but thou canst not tell whence it cometh nor whether it goeth: so is everyone that is born of the Spirit: as the Spirit is an inward necessary cause, so the outward necessary signe to our regeneration: For Baptisme is not only a signe of profession; and marks of difference, whereby Christian men are discerned from other that be not christened: but it is a signe of regeneration, whereby by it is an instrument they that receive Baptisme rightly are grafted into the Church. And as Leo (speakes in Christ): Vs susceptis a Christo, Christiunum, quia ipse ipse institutus: in baptismo, et caro crucifisa: as flesh as it were of Christ's flesh, and bone of his bone: Quoniam sancti fideles vs Dominum caro nostra fuciendo: ita & nos faciemus ipsum renascendo: the Spirit in this our new birth is in head of a Father, the water, in head of a Mother: in this sense the Scripture termes Baptisme a bath of regeneration, whereby by God eleventh his Church, vs. remission of sines: Omnes homines renascent, aqua Baptismatis instar est: ut erici virginitatis, eodem Spiritu Sancto replente fontem, qui plenit & virginem, ut peccatum quod ibi enarum facias conceptum, hic misit a toto abstin.

Haply some will object, if this expostion be true, then no man can be found except be baptesized. In cases of extremity, when publickly Baptisme cannot be had, is private is sufficient: and when not so much as private may be obtaind, vsall is enough, as our Popish aduerteners acknowledge: Satis est, sed ad fist mentaliter, ubi non potest haberis sacramentaliter. If thou canst get Baptisme for thy childe, despise not this blessed Sacrament, for although it be not an immediate cause, yet it is a mediate channel of grace, whereby the mercies of God in Christ are conveyed unto vs: according to that of Hugo, spondeat salutem, et si se est: non quare, est: si est, est: non enim ista tribuunt quod per se attribuit: but ifin extreme necessities thou canst not enjoy this holy water, assure thy selfe, God accepteth a desire for a deed.

If any shall ask why Christ in this disput concerning justification, doth treat first of Baptisme, then of Faith; anwser is made, that the outward ministrife, which especially confits in preaching the word, and administering the Sacraments is like John Baptisme, pointing unto Christ, and shewing how much we stand in need of his mercy. This great Rabbi therefore begins his Sermon of regeneration with outward Baptisme, but ends it with faith, in the worlds Sarion; by which all the Sacraments and other works of the ministrie are powerfull and effectuall in vs. It is impossible for any man to see God without a Mediator, appealling the wrath of God of himselfe: no man ascendeth up to heaven, but he that came Apolog. 2. Lib. de Esp. vs. de Spirit. Sanct. lib. 3. cap. 11. Ser. de 16. Ezek. Ser dei, ap. Lib. de salut. Baptifismate. Beale poli. lib. 5. 59. 1. Common B. Tit publice Baptif in the beginning. com. excell.+Anglican. C. fall art. 27. et art 28. and effectual signe of grace.

...
came down from heaven, even the Sonne of Man which is in heaven: he is the sole mediator betweene God and man, opening the kingdom of heaven to all beleeuers.

As therefore Moses lift up the Serpent in the wilderness, even so must the Sonne of Man be lift up, that who soever beleemeth in him perish not, but have everlasting life.] He doth apply a Doctor of the Law, by a figure of the Law; shewing that the Law and the Gospell agree; the Serpent being a type of the Saviour: the children of Israel murmuring against God, and his servant Moses, were stung with the fiery serpents in such sort, that many of the people died; and therefore they desired Moses, that he would pray to the Lord to take away these Serpents from them; hereupon, Moses according to Gods express commandment, made a Serpent of brazen, and set it up for a signe, and when a Serpent had bitten a man, then he looked to the serpent of brazen, and lived; he was healed instantly without any medicine, or other helpe; yea without any other reason, but that God had said it should be thus: all men have murmured against God, and are stung with the fiery darts of that old Serpent Satan: and yet all such as repent and behold with Faiths eye Christ exalted on the crofe, shall be freed from everlasting death, of pure grace, without and before their good worke, albeit afterward being delivered from their enemies, it be their port to serue God in holinesse and righteousnesse, all the daies of their life.

The vertue of Christs death is better described by this one similitude, then thou couldst declare with a thousand words, it is an uninuerse fall, in whom, Christ is, who is appointed the Sonne of God by the Mediator betweene God and man, and therefore made to be a sacrifice for the sins of the world. Therefore the Law and the Prophets were in Christ fulfilled as to the letter; the Law and the Prophets were in Christ fulfilled as to the letter. The Law and the Prophets were in Christ fulfilled as to the letter. The Law and the Prophets were in Christ fulfilled as to the letter. The Law and the Prophets were in Christ fulfilled as to the letter. The Law and the Prophets were in Christ fulfilled as to the letter. The Law and the Prophets were in Christ fulfilled as to the letter. The Law and the Prophets were in Christ fulfilled as to the letter. The Law and the Prophets were in Christ fulfilled as to the letter.

Yet, but what is all this to the feast of holy Trinitie? wherefore did the Church allot this Scripture for this Sunday? The reason hereof is very plaine because this Gospell expresseth all the three sacred perfections, as also their appropiate attributes; it sheweth the perfon of the Father, ver. 2. We know that thou art a teacher come from God: the person of the Sonne speaking throughout the whole dialogue; the perfon of the Holy Ghost, ver. 5. except a man be borne of water and of the Spirit: vnto the Father it ascribeth especiall power, no man could doe such miracles as thou dost except God were with him. Vnto the Sonne widesome, we speake that we know; to the Holy Ghost goodnesse and loue, the wide boweth where it listeth, &c. And therefore let vs praise the sacred Trinitie with other Churches out of S. Paul, of him, and through him, and for him are all things, vnto him be glory for ever, Amen. 6 Augustine is of opinion, that these prepositions, of, through, for. are not to be confounded; because ex, doth note the Father, per, the Sonne, in, the Holy Ghost: ex, the Father, of whom are all things; per, the Sonne, through whom are all things; in, the Holy Ghost, in whom arc all things, as Peter Lombard wittily.

Vnto these expositions of Augustine and Lombard, I thinke 4 our Church alludeth, vndfolding the Text thus, of him, that is, every good and perfect gift, comes downe from the Father of light: through him, that is, Christ leues us Saviour is the meane by whom we receive his liberal goodnesse: in him, that is, in the power and vertue of the Holy Ghost: God the Father is the fourmaine of all goodnesse, God the Sonne the conduit, God the Holy Ghost the eiferne.

Almighty and everlastinge God, who hast given vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the Divine Maiestie, to worship the Vnitie: we beseech thee, that through the blessednesse of this faith, we may evermore be defended from all adversitie, which liest and raigneth one God without end. Amen.
The Epistle. I. JOHN. 4. 7.

Dearlv beloved, let vs love one another, for love commeth of God, & c.

His Epistle consists of a Salutation, dearly beloved.

Exhortation, let vs love one another.

Confirmation, for love commeth of God, & c.

In the first, observe two

Love, faying fo kindly.

Discretion, because commending love to other, he vertues in Saint John, his

dearly beloved friends, & c. At the vifitation of the fick, dearly beloved, know this, that Almighty God is the Lord of life and death: at the burial of the dead, For as much as it hath pleased Almighty God of his great mercy, to take unto himselfe the foule of our dear brother here departed, at the Communion, Brethren in the primitive Church, & c.

These gratulatorie terms and turns of love should be reciprocall betweene the Pastor and the people; we difemble before God and man, if we do not love you dearly, when often in our Sermons we call you dearly beloved; and you difemble more with vs, if you neither repect our perfon, nor reuerence our place, when, you terme us ordinarily, spirituall Pastors, and reverence Fathers in God.

But herein the discretion of S. John is most remarkable, for that exhorting other to love, himfelfe giues a good example of love, Beloved, let vs love. For whereas there be two waies to teach, one by precept, and another by patternne men are led more by that which they see, then by that which we fay. Distinctly obferne, that S. John is no where fo great an Orator, and fo subtle a Logician as in this argument of love, for albeit he writes in this Ep ifile both of faith and hope, fo well as of love; yet the greater part thereof is spent in love: h Let us love one another. And therefore seeing S. John out of his love, doth exhorte vs so much unto love, i Quicquid amor infiftit, non est con temptus.

In the second part of this Epifile note the

Let vs love.

Let vs love one another.

Let vs love. The 8 Schoolemen acutely dilinguish betweene amor, dilectio, and charitas: amor is common to beaits with men; dilectio proper only to men electio quaefi: charitas is an infused grace by the Holy Ghost, only proper to Saints, as in my text, Every one that loves is borne of God: now this love which is only from God, m is in God, and for God only: for how can he love his neighbour, who doth not love God? n Quamodocumque proximum quantum seipsam, quandoquidem non dilegit & seipsam? How can he love his neighbour as himfelf when as he doth not love himfelfe? for the wicked man who loves not God, hateth his owne soule, Psalm. 11. 6. Qui dilegit iniquitatem, edit animam suam, as S. Hierome and Augustinereade.

This love comming from God, and continuing for God, o consists in thinking well, speaking well, and doing well, as Saint Paul teacheth in his first Epifile

"Mr. Dearing."

Left 16 upon the Hebrewes.
The first Sunday after Trinity.

to the Corinthians, chapter 13. * Love (as it is thought) is not envy, is not vainglorious, is not puffed up, is not rude; it thinketh not evil, is not provoked to anger, is not easy to be provoked; it keepeth no record of wrongs. And therefore God is in his law (whereof complement is love) forbid-desth all injuries against our neighbours; in deed, thou shalt not kill, thou shalt not commit adultery, thou shalt not steal; in word, thou shalt not bear false witness; in thought, thou shalt not covet thy neighbours house, &c. See the Decalogue.

One another. Imitating the good, tolerating the bad, loving all; hospitable we may be to the faults of many, yet we may love the persons of all, according to that of the Emperor * Olive, Pacem cum hominibus, Bellam cum animis; and of * Augustine, Diligite homines, interfite errores, and that of * Aquinas, we must love wicked men, not as wicked, but as men.

For love commeth from God. * This confirmation is taken from the first author of love, which is God.

Giving it, James 1. 17. Every good and perfect gift is from above.

Commanding it by precept: For it is the fulfilling of his Law, Rom. 13. 10. *

For love commeth from God. *

Commanding it by practice, ver. 8. For God is love, shewing his love to be great, in respect of

Himself, the giver, bestowing a great gift, his only begotten Son; with great affection, in this appearance the love of God.

Vs, the receivers, enjoying such a gift as we did not want, for when we were * dead in sins, he sent his only begotten Son into the world, that we might live through him.

God is love] This is a short, but a singular commendation, intimating that howsoever, in enumeration love be but one virtue; yet in effusion upon the point the only virtue.

God is love * four ways, *

Substantialiter: for there is nothing in God, but God; nihil habet in se, nisi se. God is in all, and yet without an accidence at all, as being most great without a quantity, most good without quality. * Bernard churched truly, that these propositions in abstracto, God is Wisdom, Justice, Mercy, Goodness are more congruent, than God is wife, in that merciful, good. In this sense God is not only clothing, as men accidentally, but essentially love.

Secondly, God is love, caualiter, as making concord in all his creatures: he doth accord the disagreeing elements, and temper our differing humors, as that their warre, our bodies peace maintain.

He makes men to be of one mind in a private house, and of one heart in the publice Church: it is * charitas substantia, which gives charitatem accidentalem: his love may be termed * ignis ascendens, ours ignis accensus, as * Augustine calls his wifdome in his * Illuminatam, ours lumem illuminantem: and then he that walketh in the burning day light is fayd to be in the Sunne, and the Sunne in him; even so whofouer dwelleth in love, dwelleth in God, and God in him.

Thirdly, God is love, * altius, loving * all that he made, * loving us first in our election, when we could not love him, in our redemption, when
The first Sunday after Trinity.

when we would not lose him: it is no great matter to prevent, or answer lose with lone, Publicans will doe the same, Matth. 5. 45. and 1 Peets intoyne the same:

Ut pressens Pylden, alicui mihi preslat Orefen.
Hoc non sit verbis: Marcus ut ameris, ama.

But herein appeared the lone of God toward vs, in that when we were his enemies, he sent his only begotten Sonne into the world, that we might live through him and if he spared not his owne Sonne, but gave him for vs all to death, how shall he not with him, give vs all things also? See Epistle Sunday after Christmases, and Epistle 3. Sunday in Lent.

God is not only longing for a time, but constant in his lone: Psal. 118. 1. The Lord is gracious, and his mercie endures for ever; his right hand is mercy, his left justice. Now that hand is greatest which is most vseed, but God doth give more with his right hand of mercy, then punith with his left hand of judgement: 1. David sweetye, Gracious is the Lord and righteous, yea our God is mercifull: as S. Ambrose notabili, Bis misericordiam posuit, semel injustitias: he faith once only that God is righteous, but twice in one verse that he is gracious: and in the second commandement Almightye God faith of himselfe, that he will punish, but the third fourth generation of such as hate him: whereas he will shew mercy to thonsands to such as lone him and keep his Commandements.

It is very remarkable, that God in going to punith Adam is said only to 3. walks a foote pace: but in shewing mercy toward the Prodigall child, to surne, signifying hereby that he is slowest to conceiue a wrath, and readiest to forgive, he will not always be chiding, neither keepeth he his anger for ever: his diſpleasure toward his children is soone at an end, but his mercifull goodness endureth for ever, vnto the end, in the end, without end.

Fourthly, God is lone, paffion being louey, most worthy to be loued, maximely delisibility, as the Schoole speakes: O taste and see, faith David, how gracious the Lord is, O how plentifully is thy goodness, which thou hast laid up for them that feare thee, and that hast hast prepared for them that put their trust in thee, even before the fones of men. If lone then occasion lone, let vs lone God a little, who loneth vs exceeding much, and indeed we cannot answer God well in any thing but in lone: for if God be angry with thee, thou mus not anwer him in anger; if he judge thee, thou mayest not argyne judge him; if the chide thee, thou must be patient; if he command, thou mus obey; but in that he loneth thee thou mayest, yea thou must lonhe him againe. 1. Nam dixit Dominus Deus, non abandoned quam amari; quiqpe non ad alid amatus, nisi ut ametur, seint ipsos amore bates qui se amoverint.

As God is lone, so the dentill is extreme malice: such then as spend themselves or their means in hatred, enimie, malice, needleffe quarrils of law, contention, vnknovvexations, hindring their neighbour, are darlings vnto Satan; and for the time being vntill they repent, heires apparent of hell. On the contrary whatsoever loneth is borne of God, and knoweth God, in this life by faith, in the next by face: knowing God experimentally, and knouwne of God as a child most resembling his father: in one word (as some confidently speake) by this asit were made God, for God is lone.

The Gospell and Epistle well agree, for Abraham, the Father of the faithfull and his sonne Lazarus, who loned God above all things, and theire neighbour as themselves, are sayd to be comforted in heavenly Paradise: whereas the rich Glutton, who by loning himselfe too much, altogether neglected his lone toward other, is termented in hell: and therefore seeing the end of vncharitableness is so terrible, the reward of lone to comfortable; Dearly beloned, let vs lose one another.
The first Sunday after Trinitie.

There was a certain rich man, which was clothed in purple and fine white, and fared deliciously every day, &c.

Christ in this historical Parable, or Parabolical Historie, describes the state of a carelesse Epicure, and a carelesse Begger. In the first (as in Melanthon obserues) he doth exhort vs to compassion; in the second to patience:To compassion, in that Abraham denied unto Dines a drop of water in hell, because Dines had denied unto Lazarus a crumme of bread on earth. To compassion and patience inaduerfite: as much as Lazarus afflicted with leucor in his minde with sores in his body while he lived, is sayd to be carried by glorious Angells into blessed Abrahams boome when he died.

Naturall: There was, but is not.

Th e Glutton is described according to his foure-fold death:

Spirituall: clothed in purple, and fine white, faring deliciously every day, making too much of himselfe, too little of Lazarus.

Infernall: in hell tormentes, he lift up his eyes, &c.

Or this Epicure is painted out, as he is said to his according to his three-fold estate, as he was in his

1. From the circumstance of time wherein he lived, There was.
2. From his name, or rather indeed, no name: a certaine man.
3. From his possession, a rich man.

The description of his life is taken:

Himselfe concerning his Backe: clothed in purple and fine white.
Belly: faring deliciously every day.

1. Denied Lazarus.
2. Denied him bread.
3. A crumme of bread.
4. A crumme of bread, which fell from his table.

Omission, in that he

Lazarus, in

Sinnes of

Communion, or permission, in that he suffered his dogs to fuche the beggers blood.

In which Interpreter, I confesse, note generally the dogs to be more kinde then their matter, in licking the poore mans fores with their medicable tongues: and yet for as much as our Saviouris intent in this Text, is to exaggerate the miserablenesse of Dines, and miseries of Lazarus, I miscall not the opinion, who thinke the dogs did rather hurt then heale Lazarus, 1 as taking him not for a living man, but for a dead carcase: for this wretched carisse cared more to fill his dogs then to feed the poore: whereas he should have taken from his dogs to bestow vpon Lazarus: he tooke from Lazarus to bestow vpon his dogs, who fared the better by fucking his blood, and licking his fores: a true patterne of a base cormorant, who maketh use of enery creature that walketh by his doore, or crawleth on his ground, or lieth at his gate; like to 1 S. Peters fish, who though his mouth be full of gold, yet is he sensual at euery bait.

There was] Abraham was rich, and Job rich, and Herod rich, and Solomon to rich,
rich, as that he gave Cedars as the wildest figtrees, and silver as stones, 1. King 10. 17. all these were, but now they be dead, and returned naked to the grame. The Grammarian, who declineth all other nomenes in curyt cafe, cannot decline death manie cafe.


Great n Lapier hadd but a little tombe. n Tamberlane the terror of his time, died with three fits of an ague. Henrie the first, King of England, o decus dimum, nunc dolor orbis.


I am eaini est; de tam magno resest Achille,
Nefcio quid: parnum good non bene complet ur nam.

This Epicure, who whilome was a gallant, clothed in purple and fine linnen, a man of a dainty diet, a loleic hunter, hollowing and hoitine after his hounds; is now dead, and buried, and tormented in hell: erat, non est: indeed there was such a rich man, but he is not now.

Here then is a mention for the rich, and a munition for the poor: for the rich an admonition, that they be not high minded, and put their trust in uncertaine riches: and boast themselves in the multitude of possessions; for they shall carrie nothing away with them, when they die, but leaue their goods for other. All this world pasheth away, and the luff thereof, riches auiali not in the day of wrath, nor gold in the day of vengeance, Ezech. 7. 19. Money is a quenee, and therefore rich men are kings in this world, ruling, ouer-ruling all by corruption and briebrice; but when death, as Gods baylife, shall shew his habes corpus, they cannot redeeme the soule; that will coft more, faith David, Psal. 49. 8. O foole, this night will they fetch away thy soule from thee, Luk. 12. 20.

This alfo may comfort the pofere: for albeit the rich oppresse for a time; yet cleare it be long, they shal lay in hell like sheepe, death gaining upon them, Psal. 49. 14. First not thy felfe then because of the vngodly, neither be thou emoued againstre the euil doers; for they shall foone be cut downe like the graffe, and be withered even as the greene herbe: have patience for a while, and the wicked shall bee cleanse gone, thou shalt looke after his place, and he shall be away: There was a rich man he is not now.

A certaine rich man] The poore mans name is mentioned here, There was a begger named Lazarus: but the name of the rich man is omitted, homo quidam is his title: which our blessed Saviour did for dyvyne reasons, as Interpreters obferue. First, to shew that his vwaies are not as our vwaies are: for we Notice the poore, and take notice of the rich only. Genealogies of Princes, and pedigrees of Nobles, are fo well knoune vnto vs as our fingers: but if any shal beke the name of a begger: he is a certaine man, old father, what shal I call him. Alas silly wreck he hath no name, except it be some by-name, as blinde Bartimeaus, or lam. Gile, and therefore Christ, quite contrary to the worlds humour, acknowledged the poore, but not the rich.

Secondly, Chrift omitted this Epurics name, a because he knowes not the wicked, Matth. 7. 23. I never knew you: God knoweth his owne children by their names, Exod. 33. 12. Efly 43. 1. for their names are written in heavens,

Luk. 10. 20. and fo being told in his booke he doth agnize them for his sheepe

Loh. 10. 14. I am the good shepherd, and know mine and am knowne of mine. A great comfort to the godly, because they be in the booke of life: not only secundum eorum opinionens, as the wicked are, Psal. 69. 22. but secundum rei veritatem, as b Augustine speakes in his enarration of that Psalme: not only c in libro presentis initia, but in libro prefedtionum eternae: not only vside of Goddes booke, from whence they may be wiped away, but in the inside, out of which it is imposible they should be blotte: for if an unconstant man said, quad scriptis, scriptis; then how much more God, in whom there is no variableness nor shadow of change? James 1. 17 I will not put out his name out of the booke of life, but I will confesse his name before my Father, and before his Angels.

Apocal.
The firjl Sunday after Trinitie.

Apoc. 7. 5. Behold, faith God, I have graven thee upon the palm of my hands not written only, but graven, not in stone or brass, but in my flesh, and that in those parts which are most seen, in my hands: and in the secret part of them, in the palms of mine hands.

I know God knoweth the wicked as well as the godly: for there is a three-fold booke of his knowledge.

1. An vnuerse full common-place booke, wherein both good and bad are written, of which it is sayd, Psal. 139. 15. In thy booke were all my members written.

2. A private booke, Gods Faith memem, in which only the names of his elect are written, whose waies he doth know, that is, approyce, Psal. 1. verfe last, The Lord knoweth the way of the righteous.

3. His booke of accounts, or blanke booke, wherein only the wicked are written, Daniel 7. 10. The judgement was set, and the bookes opened: so that Almightye God knoweth the wicked in the world to come, but to their condemnation; and he knoweth them in this life, but not to their commendation, hee will not vouchsafe to make mention of them with his lips; as in the Text he concealeth the rich Epictures name.

Thirdly, Christ omitted the Gluttons name, to signifie that the memorial of the iuf[.] 1[.] shall be bleffed, but the name of the wicked I shall not. 1 The remembrance of lofas is like the compofition of the perfume that is made by the Art of the Apothecarie, it is sweeter as hone in all mouthes, and as musick at a banquet of wine: Abel being dead, yet fpeaketh, Heb. 11. 4. A good name, faith Fulgentius, is the godly mans here: but God faith of Amaleck, I will vfterly put out the remembrance of Amaleck from under heauen. Either the names of the wicked are presumed altogether, as in this place, there was a certaine man of erſe recorded to their eternall infamie: as Ieroboam is mentioned in the Chronicles of Israel Pontius Pilate in the Creed, and Stephen Gardiner in our Martyrologies.

Fourthly, Christ did omit this Epictures name, to pull downe the mightie from their feat, and to exalt the humble and meekes. The proud builde cities to get them a name, Gen. 11. 4. Is not this great Babel that I have built, for the honour of my Majestie? Dan. 4. 27. They ioyne house to house, and lands to lands, imagining their mansion shall endure from generation to generation, calling their Monastres after their owne names, Psalm. 49. 11. Christ therefore conceal them here the rich mans name, for wherewith a man fmineth, by the fame shall he be punifheth.

These reafons are common among the Fathers and other interpreters. Into which I will addde, how Christ haply named not this Epicture, because he spake much in his dispraise. Here then is a good lefson for all Chrifians, especially Preachers in this vncharitable detracting age, wherein euery State-critike, like Augustus Caesar, taketh vpon him to take all the world, and to content all publicke actions, under the narrow circle of their proue confine, as if men held the copie of their lives by the breath of their mouth, and by the daff of their pen: it is our dutie, laying aside all malitiousneffe, empte, Guile and euill speaking, to follow Chrifts example: when we conftrue the facts of great ones huing, or the faults of rich ones dead, let vs not doe it in partail and personal invectives bitterly; but in generall and discreet termes charitably, there was a certaine man.

Wherefore seeing Christ hath not expressed this Gull-guts name for so many good reafons, it is idle curiofity for other to fay that it was Nabat, or Ninus; or Herod, who beheaded John the Baptifte, surely this inquisition is to school Gods Spirit, and to teach that eternall Word to fpeake.

Rich man] It is apparent in this Scripture, that goods in themselues are not euill: Ne putentur mala, danunt & bonis, & ne putentur summa bona, danunt & mallas: as Augustine told Boniface: left they should be reputed euill, they are guen vnto the good, as to Father Abram: and on the other fide, let they should be thought the chief good, often befolowd vpon the bad, as here vpon
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upon this Epicure, There was a certaine rich man. Againe, Lazarus is said, ver. 22. to be translated into Abrahams boosome. Consider therefore not only qui sublatas, sed quo sublatas; poore, but good Lazarus, is carried into rich but good Abrahams boosome, toifieue that neither pouerie demerits heavie, nor riches hell; as Augustine disputes in his So. Epistle to Hilarius: and therefore the fame Father in his Tract against Adimantus, cap. 20. citing the text of Paul; Tim, 6 Trust not in uncertain riches, but in the living God, who gueth all things abundantly concludes in fine, that it is not, culpabile habere sibi, sed ca prefere de conferre: to prefere riches, or compare riches with fadith and a good conscience, by which our soule is inrichted: and fo the Glutton is condemned here, d not for haung, but for abusing riches in riot, or not vsing them in hospitallity.

Such then are non resident from the text, who disallow large reueneuws in Clergie men, becaufe some get them ill, and spend them worse; Possunt hae in quodam veracter dici, & nosfros, & veftros, qui vi rixij, noscurum displ匹cit, non, non, non, non, non, non. as Saint e Augustine told the Donatifts. Inuery so long as you will, and as much as you can against pride, negligence, covetousness, but let euere Aife beare his owne burden, and every malefa for answer for his owne fault, Is any Priest a rufin in apparell? I am fure the Statutes appoint modest habits, and the thirtith Injunction requires execution of the fame. Doth any Diuine frequent the Tauerne more then the Tabernacle? examine the Canons of our Church, and Statutes of our Colledges, and you fhall understand thefe (if there be any of thefe) to be the very forme of the conormable Clergie; Quia nec orde- nentur, nec ab orde ne tenentur, as b Bernard of Abalbardis. Let God have his honor, the Church her reuereuence, the state her commendations, euery one his due. Shoot not at randome, as blinde men at crowes, or like mad men flirking fuch as are next you; but particularife the fault, as Chrift in the text, inuificant that this Epicure did get his goods wrongfally, keep them baseily, spending alfo that he did (pend rioufely: with the laft he begins firft, fhevings the rich man excede in gorgeous actire, being cloathed in purple for oifcntnation, in fine linen for delection.

k David acknowledging Gods exceeding great bounty toward mankine, fheweth that he doth not only provide things neceffarie for vs, as meat and drinke, but alfo things to reioyce and comfort vs, as wine to glad the heart, and yle to make the face to shine. God then hath allowed vs apparell, not only for neceffarie, but alfo for honest commoditie; as in herbs we haue not only the neceffarie vs, but the pleafant smell, and the faire ftringe to refresh vs. It is lawfull to weare sumptuous habits according to the cultine of our coutrie, and honour of our place in which we live: but in attirign (our felues we muft obferue a foure rules especially.

That our garments be not too .

Costly.

Curious.

Stateful.

Many.

We muft not make provision to nourish the luft of our fleshe, as the Poets haue fained Venust to commit adulterie in chaunes; e hereby Signifying that ornaments and chaunes above our calling, are enticements wnto finne: Pron. 7.1 have dekkt my bed (faith the harlot) with ornamentes, carpetes, and laces of Egypt, I haue perfined it with myrbe, aloes, and cinamone: he muft not weare finke that is not able to buy cloth.

Secondly, we muft not be too curious in our apparell, either for the fathion or for the wearing of it: Englishmen are fo new fanged in their attire, that whereas we glue other nations the foile, yet they guie vs the fathom:every thing that is faire fetcht and deare bought is fit for our gallants.

Omnis Aristippum decus color, & fluent & res.

It is a well obserued, that Art Cosmetique hath parts ciuill and effemmate cleaneffe of body wasuer esteemed to proceed from a due reuerence to God;
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our felues and societie; but artificall decoration is neither fine enough to deceiue nor handfome to vfe, nor wholefome to pleafe. The Lord by the mouth of his holy Prophet Efeay complained of the Dames of Sion, because they did walke with stretched out necks, and with wandering eyes, mincing as they went, and making a tickling with their feetes. Crying: 'layd of certaine women in his time, that they were proper vnmahled innocent: mulier enim reflex olet, qui nihil olet, or as' S. Hierome, Non bene olet, que bene temper olet. Our women are to pointed and painted, that whereas heretofore there were two faces under one hood, now there is one face under two hoods.

And as most women, fo some men are blotted worthily for their vanities in this kinde; as popish D. Perry, when he was executed for treason, anno 84. "de" the hangman when he put the rope about his necke, that he would not diforder or marre his ruffe. It is reported of Monsieur Birouz, lately executed in France, that he would notuffer the deathes-man to touch his haire, but intracted a Gentleman of his acquaintance to performe that kinde office vnto him, as to compose his locks in such order, that the hangman might not cut off one haire.

So Seneca writes of some who spend many a good houre betweene the combe and the glaife: but, S. Paul exhorteth us to vfe the world, as if we vfed it not; for such as are much occupied in caring for things pertaining to the body, most commonly be negligent in matters appertaining to the foule. Let vs not therefore be too careful and curious: what we shall eate, or what we shall drinke, or where with we shall be clothed, but rather seek the kingdom of God and his righteousnesse and all these shal be given abundantly. See Thomas 2. 26. greg. 169. art. 1. 2 & Caietan, ibidem.

Thirdly, we must in our apparel consider our vocation and qualitie, for God is a God of order, appointing every man his degree, within the limits whereof he must keepe himself. a Soft clothings are for such as are in the Kings Court, Camels haire for John Baptist in the wilderness: It would make a man laugh, or rather indeed weep, faith b Hierome, to see the maids encre then the miller. It is vnaughtfull to breake the laudable customs of the Common-wealth herein we live. c Quae contras nes hominum sunt flagitia. pro morum disseriatate, utinda sunt. d We must therefore weare such robes as our fashion and place require, Clericall, habits are for Priests, and Court-like for Princes.

Lastly, we must not have too many garments, either on our backs or in our preffe. Not on our backes: it is truly fayd, that pride is never too cold or too hot; clothe a woman in winter only with fine filkes, and she will not complaine of cold, adorn her in summer with heavy chaines, and borders and jewels, and she will never complaine of heat. e Habent & gemma ponderafius, habent & vestimenta frigora; fata, sudator in gemmis, algetor in forcis, tanent praca sustent & qua natura aterit, commodat a mira. f Plautus would never have wondered why dainty dames are so long in trimming themselues, if he had considered what a fhop of vanities visuall they weare and bear about them.

Decipunt cultu gemmis, auroq teguntur

Omnia, pars minima est ipse psella sui.

Again, we must not have too much apparell in our preffe: e Vnoo to now ye rich men, weepe, and howle, for your miseries shall come upon you, your riches are corrupt and your garments are moth-eaten. It is a tearfull thing to consider how the proud Epicure clothes his walls with rich hangings, and flufhes his chett with so many futes, as he cannot tell how many, while Christ in his poore naked members is ready to starue for cold. O moft vnfortunate carthif which haft a mine, but wantest a minde to doe good.

And fare deliciously every day.] Epulabatur, k noting his intempetate vera-
cetic, splendide, noting his delicate luxurie, quotidi, noting his wastfull prodigalite: he might have fare well and feafted it some time, l but it was his fault in his bankets to be fo dainty and daily, given euer to m securitie, and n fensibility, making his belly his o god; saying with the greedy dogs in p Efeay, Come, I will bring

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*Cap. 3. 16.*

*Plautus in Maffet, ut 1. fen, 3.*

*Epil. ad Demetrius, Tom. 1. fol. 70.*

*1 Eresi. Cot. lib. 3. cap. 3.*

*Executed at Paris, an 1602.*

*1 Cor. 7. 31.*

*Matt. 6. 25. 33.*

*Matth, 11. 8.*

*Epiil. ad De-


*In Ouid.*

*James 5. 1.*

*Ambros. de Nabath, cap. 1.*

*In Pauolo.*

*Garan.*

*Theophylact.*

*Menaphon.*

*Caietan.*

*Philip. 4. 19.*

*Efeay. 56. 12.*
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bring wine, and we will fill our felmes with strong drinkes, and tomorrow shall be as this day and much more abundant: as he was Christ in his pure, so Coffins in his pots. Dines quis divinae facres. Iisdr. etymolog. lib. 10.

There was a certain beggar named Lazarus, in a Hebrew. Lazarus is as much as aditus à Dominis: for when all men had forsaken him in his trouble, the Lord was his present help. Or as in other, in adiutorium, as expecting help not of any mortal man, but of the Liuing God. Azanus is aditus, but Lazarus in adiutorium, quod multa re midianis est adolum Dei rescueret adiutorium. Hence we may learn in our affliction to cast all our care on God, for he careth for vs. O cast thy burden upon the Lord and he shall nourish thee, Psal. 55. 23.

Which lay at his gate of fores, desir'd to be refreshed with the crummes which fell from the rich mans board, and no man gave him, the dogs also came and licked his fores. Every word doth amplify the woes of Lazarus, and the wretchedness of Dines. The beggar was so feeble that he could neither walke, nor stand, nor sit, but lie at his gate, which evidently demonstrates as well the poore mans patience, as the rich mans inhumanity: the poore mans patience, who did neither blame God, nor murmur against his neighbour, although he could not be satisfied in that place where other sufferers: and it leaueth the rich man inexecutable, for he could not say that he never heard nor saw Lazarus, he was laid at his owne gate full of fores, & tot ora clamantia quot vulnera, so many fores, so many fitches: and so many fitches so many suits: he could not as he went out and in his house, but heare so many mouthes, and fee so many wounds

Desiring to be refreshed with the crummes which fell from the rich mans board. He did not deserre of the micr, fed Saturari, not to be throughly restored vnto perfecte case by the rich mans expence, but only to be refreshed in his sickness: and how? with crummes, and with such crummes as fell from the rich mans table. Dines, O Dines what doest thou meane, will not thou giue a crumme, to giaine a crown. Facdamna larum, as Chryssosome sweetly: crummes which fell from thy board are left, and yet if thou willest giue these loft crummes vnto the poore which lieth at thy gate, thou shalt not lacke: for he that giueth vnto the needy, lendeth vnto the Lord, who will reward abundantly.

And no man giueth vnto him] The best Expositors observe generally, that this clause crept out of the margin into the text, for it is not in any Greek nor in other ancient copies: and therefore the Church of England hath done well to print it in different letters, as differing it from original Scripture; but the meaning of it is, like master like man. Unhappy Saul conquered in battell, tooke a sword and fell vpon it, and when his armour-bearer saw that Saul was dead, he likewise fell vpon his sword and died with him: if the good man of the house be libeller, the rest of the famile for the most part will be niggardly: but if the master grudge a crust, the servant dare not giue a crumme.

This theweth also that the Glutton is tormented in hell, no not for that he did hurt, but for that he did not helpe Lazarus: he was rich indeed, but of his owne; cloathed in purple, but of his owne; faring deliciously, but he did ceste his owne. This was his fault, and in conclusion his fall, that he refraight not hungry Lazarus at his gate with a few fragments of his table: Non quad abstinentia aliena, sed quad non daturus fuit. What hell then, and how many torments are provided for oppressing Dines, who taketh from Lazarus, if this Epicure be so tortured in endless flame for not giuing to Lazarus? Whatsoeuer I sayd in the beginning of this Gospels exposition concerning his sines of commision, I desire you to continue it as spoken conicuriously, not categorically.

And it is fortunate that the begger died, and was carried by the Angeli into Abrahaams bofore.] You hear what these two were in their life, now you shall heare what they were in and after their death. Lazarus was comforted in Paradise, Dines tormented in hell: in the one, paine was turned into pleasure; in the other, pleasure into paine: both died alike, for it is appointed that all men shall once di: but their comfort in dying, and judgement after death is not alike. The rich
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Rich man died, and his soule was against his will fetched away, Luke 16. 20 but Lazarus died, and his soule was yielded up into the hands of his Redeemer cheerfully. Dinera was snatched away by soule, and Fiends into hell, Lazarus carried away by good Angels into heaven:

His happiness then is in respect of his Porters, carried by Angels. Port. Abrahams before.

He that in this life was scorned of men, and had no companions but dogs, is now so regarded of God, as that Angels are his servants: that he could neither goe, nor sit, nor stand, is now carried, not on the shoulders of men, as the Pope the proudest in earth; but he rides on the wings of Angels, in the plural, for many good Angels attend one good man, to make the quiet full and the joy perfect.

But whither did they carry him? out of this worlds tumult and troubles, into the port and haven of happiness: here called Abrahams bofome, a metaphor taken from Saylers, who carry their ships out of the tempestuous waves into the good harbour or quiet bofome of the sea, where they may repose themselves: And it is called Abrahams bofome, for that he was the Father of all them that believe. Such thenas before Christ departed in the faith of Abrahams, were carried into the bofome of Abraham, that is, translated into the blissful estate wherein Abraham was. Abrakoe, sonne intelligible remotes sedem, quiestam, ubi est Abraham. This could be no popish Limbus, or part of hell, for it was an heaven affuredly, that is, an happy state wherein Abrahams and all other departed in Abrahams faith enjoyed the presence of God: an heaven, howsoever it be not necessarie to determine peremptorily that it was the heaven, so called properly; because he who founds the abode of all was not yet opened, while the first Tabernacle was yet standing. See the notes of the Geneva Bible in English, Hebr. 9. 8. and 12. Calvin Institut. lib. 3. cap. 20. § 20. &c, but the inference of the feast. Bullinger in 1 Pet. cap. 3. verf. 19. Luc. 16. 23. Hebr. 9. 8. Peter Martyr, 2. Regum. 2. § 11.

The rich man also died.] that speaking of their estate in this life, began with the rich, and ended with the poor; but shewing their estate in the world to come, first he speaks of the poor, then of the rich. It is worth observing also that the poor man who lived in misery died first, and the rich Epicure wallowing in pleasure last, intimating that God doth hasten to shew mercy, but is slow in proceeding to judgement.

And was buried.] There was nothing sayd of the poor mans burial; but about the rich mans funeral, vtiually there is great pompde, and much noise: for albeit he were so blacke as the blacke horse mentioned Apoc. 6. that nothing were in him but darkness and shadow, yet he shall finde a blacke prophet, with a blacke mouth, and a headlong tongue, for a blacke Gowne, to make him as white as the white wooll, or as white as the white shrownd if a sable tongue may color him more then that, it is set to sake and may be bought easily. For although he was buried in hell, as being the devils parisioner all his life, yet his heires happily for a little money got some priest to commend, and canonize him for a Saint when he was dead.

And being in hell torments he lift up his eyes.] A fearefull description of hell, which is Large, Long, High, Deepe.

Large, containing all kinds of paines, as well ensues, as damnis: for this Epicure was deprived of all comfort, which he desired either for himselfe or his friends: and endured all sorts of torment which he would not: his fight being afflicted with uncomfortable darkness, and ugly Deuils, his hearing with hideous and horrible cries, his smelling with noysome stinkes, his rafe with ravenous hunger and bitterness of gall, his feeling with intolerable fire.

Cicero writes, that there are eight kinds of punishment according to the Civill Law:
law: Loss, Bonds, Ignominie, Talio, Stripes, Exile, Scurtitude, Death. All which are found in hell: as first, the reprobate lose God, and all that is good, as well in life as in hope. Secondly, they be bound hand and foot in that dark dungeon, Mat. 22. 23. Thirdly, they suffer ignominie, seeing all their wickednesses in thought, word, and deed, and the punishment inflicted on them for all this wickedness, is knowne unto men, Angels, Saints, deuils, unto their best friends, and worst enemies. I will bring an everlasting reproch upon you, and a perpetuall shame which shall never be forgotten, Ierem. 23. 40. Fourthly they make satisfaction and recompence to suffer as they can: Reward her even as she hath rewarded you, give her double according to her works: in as much as she glorified herself, and lied in pleasurable, so much give yee to her torment and sorrow. So Father Abraham in the text, Somne, remember that thou in thy lifetime receivedst thy pleasure, and Lazarus on the contrary receiued paine, but now he is comforted, and thou punished. Fifthly, Judgements are prepared for the sinners, and stripes for the backe of the fooles. Sixthly, the reprobate shall be shut out of Gods kingdom, and cast as exiles out of his presence into utter darkness. Seuently, the reprobate are the fames of time, and made tributarie to Satan, ever plaguied, and yet never satisfying their debt. Eightly, they suffer the second death, a death after death, a death and yet everlasting; for as hell is large, so long: betweene us you, faith Abraham in Paradise, to Diues in hell, there is a great space, so that which would goe from hence to you, cannot, neither may they come from thence to us. Infortuniate Diues in hell flamnes issue dying, and yet never dead.

O immortall death, O deadly life, what shall I terme thee? for if thou beest life, wherefore doest thou kill? if death, how doest thou still endure? there is neither life, nor death, but hath some good in it: for in life there is some eafe, and in death an end, but in thee neither eafe nor end. Prima moris animam, dolentem pellet die corpe, secunda mors animam nolentem tenet in corpore. The damned shall eke death and shall not finde it, for their wronge shall not die, neither shall their fire be quenched. Vermis conseciatem corrodet, ignis carnem consumet, quis & corde & corpore deliquet. And therefore such is held with Origins, that the devil and his angels one day shall be releaved from their tortures, and the words of Christ, Depart from me ye cursed into everlasting fire, were spoken minaciter potus quam veracter, are confirmed by the Scripture, plasmisque arque plenissime, faith Augustine.

Hell is high alo, for the tormentes of it are most bitter in the highest degree without intermission, abatment, or change; without which, all things not only painfull, but euell pleasurable (as it appeared by the Manna) become insupportable. We can se neether but this Man, nor faule foatheth this light bread.

Lastly, botomifie hell is deepe, for that hellish paines are absolute without any mixture of comfort: Diues cannot get one drop of cold water to cool the tip of his tongue, tormented in the flame.

desiderauit iustam, qui non dedit micam, he that denied a crum of bread in his life, was denied a drop of water in hell: alas, what are ten thousand rivers, or the whole sea of water, vnto that infinite world of fire? yet Diues, unhappy Diues, who_waited_in_his_time_so_many_tunnes_of_wine, cannot now procure water enough, a pot of water, an handfull of water, a drop of water to cool the tip of his scorched tongue: as he did offend in all the powers of his minde, and in all the parts of his body; so was he doubletormented in all them univerally, yet motif in his tongue, because he did finne motif in his tale: for God punisheth in "proportion, infiltrating a paine for sinne, correspondent to the pleasurable in sinne. Because Pharaoh drowned the men children of the Hebrewes in a river, Exod. 1. 22. himselfe and his hoist were overwhelmed in a sea, Exod. 14. 28. Because the tyrannous Egyptians weighted the children of Israel extraordinarily to labour and sweat in making bricks, by which haply lice were bred in their bodies; Almighty God in his just judgement afflicted this perfecuting people with such lice that no medicine could destroy them. Adonizek having
cut of the thumbs of sententie Kings, and making them all gather bread under
his table, was at the last overcome by Judah, who cut of the thumbs of his hands
and of his feet. As I have done (quoth Abimelech) so God hath rewarded me.
Because proud B Baizes in his insolent crueitie, vowed if he should overcome
Tambelaine, that he would imprison him in a cage of iron, and so have carried
him vp and downe the world in triumph; Tambelaine conquering in a mortall
taille this insinuing tyrant, shackled him in fetters and chains of gold, and shut
him vp in an open iron grate, that he might on every side be seene, and so carried
him vp and downe as he passed through Asia, to be derided and scorned of his
owne people. Let the drunkard then, and Epicure, who turne so much good li-
quor, and so much delicacies over their tongue wantonly, wastefully, tremble
at this fearful example.

Gregory the Great observes upon this place, that Dives was most torment
ed in his tongue; for that he did prattle much of religion, and prate of Little
Verba legis in ore tentis, quae operes senum contemptus: d he drew near to God with his
lips, but his heart was farre from him. O that the table-gospellers of our time,
who place devotion in the typ of their tongue, nor in the roote of their heart,
would aitighe consider this terrible judgement, Homo ignorn. opera, & philo-
phis inuentia, virtueis quis verbis putant, vs lucrum ligna.

We desire God daily, that his will may be done in earth as it is in heaven: and
what is that (as b Satanus7 vitrllly) but that our body which is earthy, should
beare with our soule which is heavenly? that our mouth and our minde, our out-
ward and our inward man should accord in serving God. Otherwise, 7 he is
the portion of hyprocrityes, where they shall be most afflictied in their tongue,
for that they most offended in their talke.

It is full of horror to reade, much more to write (faith k Augustine) the lamen
table destruction of Sagonus. How terrible then is it to report the horie of hell
and if we tremble and shake at the naming and hearing of these paines; oh what
shall they doe that shall feele them, that shall suffer them, and cannot endure them
world without end! I conclude with m Virgil:

Non miris centum ligne font, ora centum,
Ferrea vox, omnes scelerum comprehendere formas,
Omnia panarum percurris nominis passim.

Thinke on this againe and againe ye rich lay-men, and suffer not the mem-
ers of Christ to perish at your gate, while ye suffer at your table: thynke on this
all ye learned a Clergie men, and suffer not any Christian people committed to
your charge, which hunger and thirst after righteouscresse, at the Temple doore
to flample for spiritual food. Almightye God hath endued you with abundant
knowledge, and all varietie of vsefull Art; so that if you will endeavoure to do
good, you may feede, yea fill them even with the crums that fall from your table
Panis vicrum bene, & verbi fides est, & misa dogmata fidei, faith o Ambrose. If thou
powere out thy soule to the hungry, and refresh the troubled soule, then shall thy
light spring out in the darkness, and thy darkness shall be as the noonday, and
the Lord shall guide thee continually, and satisfie thy soule in drought, and make
fat thy bones, and thou shalt be like a watered garden, and like a spring of water,
whole waters faile not. a Blessed are the mercifull, for they shall obtain mercy; but
there shall be judgment mercifull to him that beseecheth no mercy.

They bane Moses and the Prophets, let them hear thee.] Vngodly men having
too little faith, and too much curiositie, will not belewe that there is an heauen,
or an hell, except one come vnto them from the dead. Christ therefore teacheth in
the person of Abraham, that the Scriptures ought to be a lanterne to our feet,
the which are not farre off, that we should say, who shall goe vp for vs to heauen,
and bring it vs? whether is it beyond the sea, that thou shouldst say, who shall goe
over the sea for vs? and cause vs to heare it, that we may doe it? but the word is very
more to thee, even in thy mouth and in thine heart. Moses and the Prophets are read
daily, let vs heare them instructing vs sufficiently concerning heauen and hell,
and all other points appertaining necessarily to salvation. The Law doth intimate how we must live, the Prophets how we must believe: by these two we may learn to shun the torments of hell, and obtain the joys of heaven: if we will not heare Moses and the Prophets, assuredly neither will we believe, though one arose from death agane. For Christ raised another Lazarus from the dead, and yet the pharisees continued in unbelief.

By this one sentence four Popish assertions are confuted: as first, their denying the Bible to lay Lazarus in a vulgar tongue, by which he may know the way the truth, and the life. Secondly their opinion concerning the Scriptures insufficiency: for if the Prophets and the Law were sufficient to warn and instruct the brethren of Diuers, how much more shall Moses and the Prophets and Goddell to, make the man of God absolute and perfect unto all good works? Thirdly, their invocation of Saints departed. And lastly, their obambulation of spirits and apparitions of dead men, reporting the miseries of Purgatorie. Let none be found among you that asketh counsel at the dead, for all that doe such things are abomination unto the Lord. To the Law, to the Testimonie: if they speak not according to this word, it is because there is no light in them. If a Saint should arise from death againe, ye would not believe him: if an Angel from heauen should preach another Goddell, yee may not believe him: it is sufficient if you search the Scriptures, hearing Moses and the Prophets, for in them ye shall finde eternall life.

Domine Jesu, sinit castus delitie meae, Scripture tuae, me falar in eis, nec fallam ex eis.


Marvell not my deare brethern though the world hate you, &c.

Bono diligenstium, we know that we are translated from death unto life, because we love the brethren.

Et alio non diligenstium, He that loveth not his brother, abideth in death.

1. From Christ's examples who gave his life for us, ver. 16. 2. From God's express commandment, for it is his commandment that we love one another, ver. 21.

Peace of confidence: hereby we may know that we are of the veritie and can quiet our hearts, verfe 19. 20. 21.

Assurance that God heareth our prayers: whatsoever we ask receiveth of him, ver. 21. 3. From the three-fold argument: joy in the Holy Ghost: hereby we know that hee abideth in us, ver. 24.

Marvell
Marvellous not] It is neither new, nor rare, that the lovers of the world should hate the godly; not new, for it was so from the beginning. Cain hated Abel, Gen. 4. 8. Ezech. 18. 22. 1 and it was not rare, but exceeding common at all times; in all places and therefore think it is not strange concerning the scribe trial which is among you, to prove you, as though some strange thing were come unto you.

For hilt, contrary dispositions of Saints and worldlings occasion (contentious oppositions.

What fellowship hath righteousness with vanity? and what, contrary disposition, hath it with Belial, and what communion hath light with darkness? Ephraim is against Manasseh, and Manasseh against Ephraim, and both against Israel. Cain slew his brother, and wherefore flew he him? our Apostle telleth vs in the words immediately before my text, because his own works were evil, and his brothers good. Abel said, Icarn pugne dabo, macrum non sacrificabo, but Cain on the contrary, sacrificabo macrum, non dabo pugne facrum.

Secondly, the children of God by the Spirit of God; reprove the world of sinne; hating the manner of the wicked, even with a perfect hatred. Psal. 1 39. 21. Now wert thou as odium patriis; and is't therefore become you enemie, faith Paul because I tell you the truth? and Christ, John 7. 7. The world cannot hate you, but it hateth me, because I testify that the works thereof are unrighteous. And therefore be not astonished, (as Terrillius and Fulgentius read) for it is a folly to feare that ye cannot filme; neither marvell, (as our Church and other Interpreters generally) for it is not a point of wisiom to wonder at that which is neither magnus, nor numin., nor rarum; it were a more strange wonder if the world should not hate you, seeing the friendship of the world is enmity with God; and he that pleaseth men is not the servant of Christ. I pray cease to marvell, not to loue; nay rather tie the bond of peace faster, and loue thy brethren so much the more, because the world hateth you.

We know that we are translated from death unto life. By faith in Christ we know that we shall be translated from a corporall death unto eternall life: or as Augustine, that we are now translated from the death of sinne to the life of grace: for the luft doth line by faith, Galat. 3. 11. even that faith which worketh by love, Galat. 5. 6. S. John doth not flay, C. transsum, fet transtans simus; he that is dead in sinne cannot raise himselfe, but it is God who delivered us from the power of darkness, and hath translated us into the kingdom of his desire, Some: neither doth he say, transieremur, we shal in the future, but in the present we are translated, intimating an indubtful certainty, that we shall not come into condemnation, but passe from death unto life: now we feeme to be dead, our life being hid with Christ in God, but when Christ which is our life shall appear, then shall we also appear with him in glory, Coloss. 3. 3. Vigeat enim gloria, sed adlocu in hyeme, vigit radix, sed quas arida sunt ramis, intus est medulla qua vigit, intus futurum arborum intus frutus, sed aestate expellant.

Because we love the brethren. This argument is not from the cause but from the effect. We are not translated from death unto life, because we loue; but because we loue, it is a signe that we are borne of God, for God is loue, and the fruit of his Spirit is love, joy, peace, long suffering, gentleness; &c. and we are not translated from death unto life, because we loue: but by this acton as an effect of grace, we know that we live the life of grace. S. John here, doth reason as his maste: els where, Many sines are forgiven her, because shee loved much: her loue was not the cause of Gods loue, but on the contrarie, Gods loue the cause of her loue: for to whom a little is forgiven, he doth love a little. Christes cause is from the effect to the cause, not from the cause.
cause to the effect: as

Irenaeus; Hierome; Gregorie the Great, and Cardinal
Tollet obiferue. See Epistle Sunday after attentio insite.

He that loueth not his brother abideth in death] An argument ab incommode; from the discommodities of not loving, he that loueth not, is not as often againe with Christ from death vnto newnefse of life: which our Apostile proues by this

syllogisme: No man-flayer hath him in eternall life; who soever hateth his brother is a man-flayer: Ergo, No man kaying his brother hath eternall life. The Maier prophecy is true, without shall be murthurers, Apoc. 22.15. The works of the fiefe are malftant, adultery, fornication, uncleaneffe wantonoffe, idolatry, witchcraft, hatred, debate, emulation, wrath, contentions, detentions, heretick, enme, martys, &c. They doe such things shall not inherit the kin-dome of God. And the prophecy is vnderfall, No man slayer hath eternall life. Whether he destroy the life ciuill of his brother, as the backbiting flanderer; or the life spiritually, as the soule-flaying heretike: or the life natural, as the cut-throat murderer. Every man-flayer abideth in death, as well he that killett himselfe, as another: he that actually murthers, and he that intentionally killeth; occidit quiem opdici, faith

Augylinus; every man-flayer, as well he that taketh away from Lazarus, as he that gireth not vnto Lazarus in extremittie things necessarie for his suffenence: so the a Wifeman expresly, The bread of the needful is the life of the poor, he that defraudeth him thereof is a man of blood: Si non panifi (quam Ambrose) occidiri: and b Seneca diutius, Quicceceurere periitter potest & non sucerurr, occidiri: he that feeth his brother ready to flarue for hunger, and dorh not, if he can, fill him, is fayd to kill him. The Minor, or assumption is as true for truth its felit faith, It was sayd vnto them in old time, thou shalt not kill, for whofemiier killeth shall be culpable of judgement: but I say unto you, whofemiier is angry with his brother vndesignedly, shall be in danger of judgement. See Gospell sixt Sunday after Trinitie.

Hereby perceiue we love, because he gave his life for vs, and we ought to give our lives for the brethren] How Christ loued vs, and how we mutt in louing our brethren imitate his example, see Epistle 3. Sunday in Lent, and Epistle 2. Sunday after Eafter. When the people wondered at the bountifhife of Ioannes Eternifius, he sayd vnto them, O my brethren, I have not yet shed my blood for you, as my master commanded me. For in times of perfecution, when our sufferings may stand the brethren in better stead, than our flyings: we must neglect our temporal estate, for their eternall good: as the afflicted Apostiles, and holy martyrs in all ages. It is not enough (as that valiant Champion in Gods cause stoutly) to profess the Gospell, ad ignem exclusivum, but we must (quoth he) stick to God, ad ignem inclusivum: we must forget our felnese, and as it were forget our foules in a fierie zeale, with Moses and Paul for our brethrens fake.

But who hath this worlds good, and feath his brother have need, and ouereth vp his compassion from him; how dwelleth the love of God in him] Liberalitee consifts in benevolence and beneficence, for it is not sufficient to with well, except we doe well: and againe not sufficient to doe well, except we with well vnto our brethren, giving cheerfully, with open bowels and enlarged hearts, even with a sympathee, feting their infirmities, and being touched with their bonds, as if our felnese were bound with them, Hebr, 13. 3. The a Arke was pitched as well within as without: if in almes we finall open our purse, but shut vp our browes and bowels, how dwelleth the love of God in us? A bountifh man hath an open heart, so well as an open house. The a Latine translators usuall yead, clausirt vifea stat, for the bowels are the feat of our affections: and therefore Paul wilteh vs to put on the bowels of mercies: intimating (as Oecumenius vpon that place) that our affection mutt not be fraternal only, but parentall also: because we must be mercifull, as our father in heaven is mercifull, and God is mercifull, as a father who pittheth his owne children, and children, as S. Hierome speakes, are vifea parentum, even the bowels of their parents. Hence then wee may leerne, not only to forbear a brother that trepaffeth against vs vnto fentiencnt times fentiencens; but also when he shall have need, to beeare him in our

b bowels

1 Lib. 3 cap. 22. 2 contra Iohanni
3 Epift. 22. lib. 6. 4 idem loc. 7. 5 Rcm. 6. 4.
bowels, and bosome, pitying him as our owne childe, which is flesh of our flesh, and bone of our bone.

My babes] All of vs have but one Father in heauen, the Father of lights, and everlasting life, of whom is named all the familie in heauen and earth, Ephes. 3. 15. Yet not withstanding the Palters are deputie parents, and spiritual Fathers in God, beginning Children in Chrift, not of mortall feed, but of immortal by the word of God, able to make men perfect vnto all good works, 2. Tim. 3. 17. In this fente Paul called Onesimus his bowels begun in bonds and his owne bowels, of whom he did tranferte in birth, until Chrift was formed in him. Our Apoiftles diminutive, filfili, repeated eight times in this one Epifile, e doth argue more tender affection, becaufe men naturally love little children, which want helpe most of all, beft of all.

Let vs not love in word, neither in tongue, but in deed and in veritie.] Saint John would never have vfed fo many kinde words, as little children, deadly beloned, brethren, my babes, if it had beene unlawfull to love in word: his meaning is (as Augustine and other obferrers) that we must not only love in word and in tongue, but in deed and in truth: oppofing worke with words, and veritie to vanitie. Let vs not boaste and fay, but evidently demonstrate and fhow that we love. For if a brother or a fister be naked, and defifts of daily food, and one of you fay to them depart in peace, warmes your felves, and fill your bellies, notwithstanding ye gue fome not those things which are needfull to the bodie, what helpeth it? Idle complements are not implements: if we promife kindneffe in feem, but performe nothing in fubfance, we cannot quiet our hearts before God, nor have truft that we should receive whatsoever we ask, nor affuredly know that he dwelleth in vs, and we in him. See Go Spell fourth Sunday after Trinitie.

A certaine man oderne a great Supper, and bidde many.

In this Go Spell three princ- pall persons are remarkable: namely, the

| Feast-maker, in whom obferue | Lufite, being angry, verf. 21. and in his anger protreting, that none of those which were hidden, and refused to come, fhould taste of his supper, verf. 24. |
| Inuiters: having two commendable vertues: | Diligence in exhorting and inui- ting the guilty, verf. 22. |
| Feasting, in which we were called and would not come, as the | Faithfulness in reporting vnto the Lord their fucceffe, verf. 21. |
| Guests: either | Proud, I have bought a farme, verf 18 |
| | Courteous, I have bought fume yoke of oxen, verf. 19. |
| | Voluptuous, I have married a wife, and therefore cannot come, verf. 20. |
| | Poor, I fuch as fin vpon neg- ligence. |
| | Feble, I fuch as fin vpon infirmitie. |
| | Blinde, I fuch as fin vpon ignorance, |
| | Halfe, I fuch as fin vpon knowledge, halting betwene God and Beall. |
| | Powerfull exhortation, as it were compeling them to come. verf. 23 |

This
This man is God: called Man, for the capacite and comfort of men. In executing his severer judgements he is as a Lion, and a Leopard. Hosea 13. 7 I will be unto them as a very Lion and as a Leopard in the way of Altar. I will meet them as a Bear, that is robbed of her whelps, and I will break the Kall of their hearts. But in shewing his mercie like to man (as Interpreters observe:) for a man if he be not transformed into an humaine beast, hath compassionate bowels, and a soft heart: or if with Augustine we conteine this of Christ, he was a certaine man: homo verus, albeit not homonemur: and this supper is the whole worke of our salvation, even that heavenly banket which Almighty God ordaind before the foundations of the world, for his elect people, begun in his kinglydome of grace, but accomplished in his kinglydome of glory, when as we shall see him face to face. The riches of his abundant mercie then app are both in his preparation, and imputation. First, in his promis, his guests bring not any thing with them to furnish his feast: a He hath killed his fadlings, drawn his wine, prepared his Table. He that is all inall, hath himselfe provided all, and enjoyed all his issuants to tell this vnto all: Come, for all things are now ready. Paradise was made before man was created, a great supper ordaind, the guests as yet not invited. Here then is no place for merit, we cannot bring one dish vnto the Lords table, not one daintie to this heavenly banket, may we cannot bring so much as a little sauce to quicken our appetite, not one good thought to furr vnto a good worke, but all our sufficiencie is of God: eating alone creating alone, redeeming alone, glorifying alone. The preparation and participation of all this great supper is, gratia sine merito, charitas sine modo: grace beyond merit, love beyond measure.

This feast is commendd here by a double name: 1. Because a supper. 2. Because a great supper.

**Sinners**

There be foure kinds of Deuill's supper, as one wittily, the second wise, the third grosse, the fourth heate. The supper maketh a supper vnto the deuill, when in gaining the world, he lootheth his owne soule: facies pecuniae, facies animae: for as there is no joy in heaven when a sinner is found, which once was lost: so there is as were a feast in hell, when a sinner is vterly lost, which once was likely to be found.

Secondly, the deuill prepareth a blacke banket for sinners in hell, where there shall be but these two dishes only, weeping and gnashing of teeth. At other feasts (as it is in the prosperbe) the more the merrier, but at this torrie supper the more people, the greater miserie: fathers howling for their children, wives for their husbands, every friend and fellow lamenting each other.

Thirdly, the good man provideth a supper vnto God himselfe, when as he doth open the doore of his heart, and suffer the words of exhortation and doctrine to come in: Behold (faith Christ) I stand at the doore, and knocke, if any man heare my voice, and open the doore, I will come in vnto him, and will sup with him and be with me. a I will here fit his all the feast of his chearful conference while he lieth and hereafter shall be filled with the great supper of my glorious, when he is dead. For God ordaineth a feast also for his elect, begun in this life, which is our joying in the holy Ghost, and feasting in our confidence: continued in the next, when as we shall have perfect consummation and bliss both in bodie and soule.

If we conteine this of the preaching of the Gospell, of the feast of grace by Christ, it may well be termed a supper: because Christ was manifestd in the last days, in the worlds ending, as the Pachall Lambe was offered about the going downe of the Sunne, Deut. 16. 6. But if we take this (as Gregory the great and Hilary) for the cheere which heaven affords, it may moost fitly be called a supper: for the promulgation of the law was as it were a breakfast in the beginning of the day: the first preaching of the Gospell a dinner in the noone of the Church:

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1. Dumm sec. Dom. 2. pass 171
2. Matt. 16. 4
3. Acts 6. 6
4. Rev. 14. 17
5. Pae. 15. 15
6. Col. 1. 9
7. Tit. 2. 7
8. Rom. 12. 9
9. Matt. 16. 6
10. Acts 2. 14
11. Col. 1. 9
12. Tit. 2. 7
13. Rom. 12. 9
14. Matt. 16. 6
15. Acts 2. 14
16. Col. 1. 9
17. Tit. 2. 7
18. Rom. 12. 9
19. Matt. 16. 6
20. Acts 2. 14
21. Col. 1. 9
22. Tit. 2. 7
23. Rom. 12. 9
The second Sunday after Trinit.  

Church: as Christ himself teacheth vs, I have prepared my dinner, Matth. 22.4. But the fruition of happiness obliquely shadowed in the one, more fully shewed in the other, is a fupper: because after this meal we shall goe to rest and endlessl feast. There is toying in our Lords vineyard, and laboueing in his harruest after breakfaft, and after dinner; his tenants vnder the Law, yea his fones vnder the Gospell also must work out their salvation in feare and trembling. But as soone as they begin to live the life of Glorie, there followeth a continuall Sabbath: Even so faith the Spirit, blessed are they that die in the Lord, for they rest from their labours, and their good works follow them, Apocalyps 14.13.

Feast-maker.

Let vs examine now why this Supper is called great, and that is in respect of the Companie.

The Feast-maker is so great, as that all the tongues of men and Angels cannot report how great: and therefore they tell of his greatness, not in the positive degree, but in the comparative: A great King above all Gods: and in the superialtude, optimus maximus: even all in all: E'f super omnia, fie quanta effent omnia: for of him, and through him, and for him are all things, Rom. 11.36. Secondly, the Supper is great in respect of the great cheere, which exceedeth all fenc' and all fience: for as our eye cannot see: so our heart cannot conceive what daintie fare God hath prepared for them that love him. If the transfiguration of Christ on the mount accompanied only with two Saints, Elias and Moses, and the sunne, Luke 9.28, Peter in such fort, that he cried out Master it is good for vs to be here; then how good will it be for vs to rest on Gods holy hill, where we shall ever enjoy the companie of all the Patriarkes, of all the Prophets, of all the Saints, of all the glorious Angels, yea the presence of God himselfe, seeing face to face?

Thirdly, this Supper is great in respect of the company, which is not only good, as I have said, but also great: such as come to this feast are many, such as being invited earnestly will not come, are more. Gods elect compared with the reproductive, are but a little flocke, but consider them in themselves, and you shall finde them many: for all the poore, feeble, blinde, and halfe come to this feast: and our Saviour faith expressly, that many shall come from the East, and West, and shall sit downe with Abraham, Isaac, and Jacob in the kingdom of heaven: yea the number of fuch as eat of the Lambs supper is without number, Apocal. 7.9.

Fourthly, this Supper is great in respect of place: for the finest things are situate in highest places: as for example: the earth as GST is put in the lowest roomes, the water above the earth, the aire above the water, the fire above the aire, the spheres of heaven above any of them, and yet the place where this feast is kept is above them all, in the heaven of heavens.

Every childe of God at three fundry times, hath three fundry places of residence: the first is our mothers wombe, the second earth, and the third heaven. If we compare these three together in time, bounds and beauty, we shall finde the second doth not so farre excel the first, as the third excels the second: in our first house we remaine ordinarily nine monethes; in our second house some continue three and ten and ten times twelve moneths: but in our third house we live for ever, as being an everlasting habitation. If we compare them in largeness, we shall finde that as the belly of a woman is but of narrow bounds in regard of this ample vase, so this is nothing in comparison of that high palace, being infinitely greater then the whole firmament one other whereof is bigger then the whole earth: if we compare them in beauty, the firmament, which is the feeling of our second house, beautified with Sunne, Moone, and Stars, and shining more gloriously then all the precious stones in the world, shall be no other thing but the neather side of the pavement of our third house.

If then the rule be true, that foure things especially perfect a good feast: Holinesse bello collectius, focus electius, tempus luctum, apparatus non neglectus: assuredly this
The second Sunday after Trinity.

This Supper is very great, as being ordained by the best Feast-maker, and furnished with the best cheer, in the best place, for the best company. I will end this meditation with * Augulfine, Mercis tua Domine, magna misis, magnum enm, magna decet; nee enim magnus est tu, & parum merces tue. fed tu magnus es tua magna merces tua: Great, O Lord is thy reward, for great things doe well become great persons; as thou then art great, so thy feast is great: A certaine man ordained a great Supper.

And bade many *Birt his speciall guests and peculiar people of the leves, inviting them, *as sundry times and in divers manners, in old time by the Prophets, in these last days by his Sonne. But when they put of their calling, God cau’d his servants to *turne to the Gentiles. As soone as the bidden guests *all at once began to make excuse, God commanded his invitors, the Prophets, and the preachers to go into the streets, high wiers, and hedges, and to compell all such as they met, to come unto the feast: that is, (as C Christ expounds himselfe) when the leves the children of his kigdom were cast out, he called, the Gentiles dispersed over the face of the world, from the East, and West, to sit downe with Abraham, Isaac, and Jacob, in the kingdom of heaven: for God is no acceptor of persons, but in every nation he that feareth him and worketh righteouimes, is accepted with him: e he will that all men should be saved, and come unto the knowledge of the truth.

As God doth call many, so many waies; inuiting some gently, compelling other more forcibly, not by fettiers and fire, but by strong reasons of powerfull exhortations out of the Scripture: for lightnings and thundring proceeded out of his throne, as well mide voices:

He calleth vs vnto this great Supper, as Solomon intimates (especially foure waies:

1. By the outward preaching of his word.
2. By the inward operation of his holy Spirit.
3. By manifest judgments.
4. By manifold benefits.

By these meanes he calleth vs, as he did our fore-fathers heretofore: the number of Preachers amongst vs is 1 great, and his Spirit k dwelleth in vs, his judgments vpun our nations have bene many, and his mercies above all: and therefore let vs not harden our heart, but heare his voice, lest he Ieware in his wrath, that we shall not enter into his rest. I becheke you let vs not while he calleth vs vnto this great supper in feacon, and out of feacon, so friendly, so freely, so frequently, make frivolous excuses, and say that we cannot, or will not come: lest he protest in his displeasure that we shall not taste of his Supper.

They all at once began to make excuse] The m way to heaven is narrow, and few finde it; the gate strait, and few enter in: many be called, but few come to this heavenly supper. Here then if there were no more text in all the Bible, wee may learne not to doe as the moff, but to doe as we must. It is better to have good company in heaven, then great company in hell: every man almost affects to be singular in his fashion, and singular in his faction also: but if any will bee singular in deed, let him be Christs guest, let him come to the supper of the Lambe. For many are bidden and most refuse to come: the first faith, I have bought a farme. It is lawfull to purchase a farme, to buy bullockes and to marry but these things hinder vs in our comming to this feast, when as wee preferre them before this feast; as *S.Paul expounds this parable notably: Let such as have wines, be as though they had no wines, and they buy, as though they possefed not, and they that vfe this world, as though they used it not. The n firft step in our way to Christ is ambition, I have bought a farme, and I must needs goe to see it. The second is coutousneffe, I have bought five yoke of oxen, and I vgoe to prove them. The third vpleasure, I have married a wife, and therefore cannot come. For all that is in the world, is, lust of the flesh, the lust of the eyes, and pride of life. 4 Lust of the flesh, I have married a wife: lust of the eyes, I have bought five yoke of oxen: pride of life, I have bought a farme.

*Villa. bonos, vxor, communem clausere vocatis: Mundus, cura, caro, colorem clausere renatis.
Here note the proud man's absurd folly: for whereas he should have first eaten, and then bought his farms; he first bought it, and then desired to see it: indeed none are more blinde then the proud, who to satisfy their ambitious humour, forget often their profit and ease. The Court is the sea wherein aspiring minds desire to fish; but what get they? You demand, said that old Courrier, what I do in the court? mine answer is, I do nothing, but undoe myself: and I can fay this of other suiters, if men be dispatched wise and be delighted. It is worthily noted that ambition is charity's aper: for as love giuerth almes to the poore; so pride bribes to the rich: as love is patient for eternall things; so pride is patient for earthly things: as love suffreth long for veritie; so pride suffreth long for vanitie: in a word, as love, to pride belongeth all things, belyeth all things, induceth all things. Ambition is the proud man's racke whereon he is tortured in the midst of his honour, as neglecting all religion, acquaintance, mirth, ease: good fellowship: prefirement in the court, offices in the citie, Lordships in the countrey must be got, vnconce, vnknowne, vntaucne, I have bought a farme, and I must needs goe to see it.

But his greatest fault was in losing an everlasting kingdom, not for a Pope-dome, or Dukedome, or Earledom, or for some great Lordship, but for a little land, a vile village, villam emi. Without all question if the proud man had thorowly considered, and knowne his farme before he bought it, he would never have purchased it at such a deare rate. The courtous is such an arrant fooloo, respecting his base cowheard, more then his soules hearthe: and the voluptuous man is not a whit worse in forfaking eternall joy, for a short pleasure: brenit eff, et non vera voluptas.

Most of the poxih Poftillers, especially the Friers, obserue that the married man is more wicked and vniwil that then the refi: for whereas they make formal excusses, and crime pardon for not comming, he faith in plain terms, I cannot come. Their words indeed are better, but their practiife worse: a Somas humilitas in voce, sed superbia in affectio: the voice is Jacob's voice, but the hands are the hands of Esau: they seeme more religious and ciuill before men, but they be no better affected to God, and his supper, then the greatest rustifns in the world: nay this hyprocritical holiness is more damnable then open wickednesse.

S Ambrofe by these three sorts of men excluded from the great Supper, understandly figurai, Gentiles, Jewses and Jerusalemites: other, otherwise, but the best exposition is neceret the letter.

He that hath an care to hear, let him heare while God calleth!

Obey while God knocketh at thine heart by his spirit, and speaketh unto thine care by the Preachers of his word, left thy conscience apply that to God which once Virgil of Aenæa, crying after his lost wife Creusa:

Nec quicumque ingeniis; ierumq; iterumq; volunt.

Left one day Christ himselfe lay to this Nation, as he did heretofore to 

The Gospell and Epifile parallel excellently; for we come to the great Supper commended in the one by faith, and love commanded in the other.

O Father of mercy, whichart willing all men should be saved, and come to thy great Supper: exclude me not, I beseech thee, from thy feaft, and favour: but ever guide me with thy Spirit, in thy waies unto thy kingdom, that I may then daily more and more pride of life, last of the fleth, immoderate cares of the world and all things else which hinder our coming to thee. Lord I am poore in merit, but thou art rich in mercie, seeble, but thou art my strength; half, but thou canst direct my feetes, and make me to tread in thy paths vprightly: blinde, but thou art the light of the world. Sweet Jesu, draw me, that I may come to thee, and runne
The third Sunday after Trinity.

runne after thee, that I may taste in this life thy Supper of grace, and be filled in the next with thy Supper of glory. Amen.

The Epistle. 1 Pet. 5.5.

Submit your selves every man one to another.

Saint Peter in this Epistle doth exhort vs to sundry duties, instructing vs in our carriage in toward

Submit your selves every man one to another. The eight beatitudes mentioned Matth. 5. are like Jacob’s ladder, reaching from earth unto heaven: and the first step thereof is humility, Blessed are the poor in Spirit. For as God hangeth the earth upon nothing, which might whole depend upon him; even so doth he found the world of his Christian commonwealth upon nothing; and this nothing is an humble disporting and forfaking of all our owne abilities, and an only relying upon his Almighty power, and grace: submit your selves therefore ye younger, especially to such as are Elder in order, or in age. The Deacon in obedience to the Priest, the Priest to the Bishop, and the Bishop to Christ: and so downward in humility: the Prelate to the Priest, the Priest to the People, being examples to the flocke, not Lords over Gods inheritance, 1 Pet. 5. 5. every man serving one another in love, Galath. 5. 13.

Knit your selves together in lowliness of minde. In the vulgar Latine, humilitatem intimam, that is, in sine habete: cherish it in your bosome, with loyes heat that it may be both hearty and ready for vict, when occasion is offered. The latter English Bibles interpret it jointly, deck your selves inwardly with lowliness of minde. For a faire woman hath not a better ornament then modestie, nor a great man a more comely garment then humility. Knit therefore tender mercie, kindness, humility, lowliness of minde, meekenesse, long-suffering. Herewith adorn yourselves as with a robe and a crown.

But the translation of King Henrie the eighth, and our Text here, Knit your selves together in lowliness; as Erasmus and Patalbus elegantly: Semis humilitatem aris retinendum in animo, volui nodis ligatam, ne per illam occasionem quid est mutui. S. Peter alludeth happily to Christs example, who wawing his Apollis feete as a pattene of humility, girded him selues with a towell. The Church is a body knit together by every ioni. It is very fit therefore that we should button fast and binde sure the garment of meekenesse about every part. And the Church is an army with banners, in battell array: we must therefore be knit together in lowliness, every one observing one another in his ranke, strictly: for if any should either out of feare play the coward, or out of ambition be too forward, and so disorder the fight, he doth open a gap to the common enemy, who goeth about as a roaring Lion seeking whom he may devour. The foreward in all battells enen by
by a certaine preeminencie in right of their manhood belongeth unto the
Kentish men: and our Archbishop vnder God and the King is a chiefie in the
holy wars of our Church: his Dioecese then ought above all other to be knit to-
gether in lowlines and loue: but if the forward shall be backward, and the reare-
ward on the contrarie prone to forward, and so we march out of order and ranke
what can we well expect but fighings without and terours within?

For God reseth the proud, and giveth grace [Intra,]
to the humble. ] There be many motiues to [Contra,]
meekenesse, as the consideration of things [Supra,]

If we looke into our felines: our conscience will shew that our finnes are for
their number great, and for their nature grievous. If we looke round about vs
one neighbour hath more wit, another more credit, many more wealth, and all
(for any thing we can learne truly) more worth: haply we may guesse at some
few follies in other, but we certainly know many faults in our felines. If we looke
what is against vs, our adversarie the devil as a roaring Lion walketh about seeking
whom he may devoure. If we looke downward, we behold our mother earth, as
the wome from whence we came: and the tombe to which one day we must
returne againe: [Gen. 3:19]

If we look it upwarde: God in heauen reffeth the proud, and giveth grace to the humble: he refieth
proud [Exod. 14]
Pharao, proud [Eze. 12:23]
Ham, proud [Luke 18]
Herod, the proud [Eph 14:12]
Lucifer out of heauen, proud [Gen. 3:18]
Adam out of Paradise, proud [Dan. 4:29]
Sauid out of his kinglydome, proud [Dan. 4:29]
Nabuchodonosor out of mens servicie, to contuse with
beasts. On the contrarie he did exalt Abraham esteeminge him selfe but drif and
ashe, Gen. 18 27. to be the father of all that beleue, Rom. 4.11. He did exalt
humble David from the shephereads crooke, to the Kings crowne: he gave
finch grace to mecke Daniel and Iofiph, as that of poore prisoners he made them
companions of Princes: and he regarded the lowliness of the Virgin Marie,
that all generations account her blessed. It is recorded in holy wrtie, that
the Lord went by the Prophet Elia, and a mightie strong winde rent the
mountaines and brake the rockes, before the Lord, but the Lord was not in the winde: and
after the winde, came an earthquake, but the Lord was not in the earthquake: and
after the earthquake came fire, but the Lord was not in the fire: and after the fire
came a still and soft voice, and then the Lord spake to the Prophet: intimating,
that God will not reft in a turbulent Spirit, put vp with the winde of vain-
glorie; nor in a cholericke angry soule which is couet in combustion and heat; nor in
an avarous heart, buried in furrowes of earth and cares of the world: but he
will dwell in a contrite and humble spirit, taking up the simple out of the dust,
and lifting the poore out of the mire, pulling downe the mightie from their seats, and
exalting the lowly, refieth the proud, and giveth grace to the humble.

Submit your felines therefore under the mightie hand of God. ] There be some which are
Humbled, but not humble. [Humbled, but not humbled. ] Both humbled, and humble.

Pharao, Iulius, Herod, were humbled vnder the Lords Almightye hand; but
they were not in any submission humble. [ Thou hast stricken, O Lord, but
they have not forrowed, thou hast consumed them, but they refused to receive correction.
Some men, albeit not humbled vnder affliction, are humble: so we read that
Godfrey of Bolmon being in the top of his honour, refused to be crowned at
Hierusalem with a crowne of gold: because Christ his Master had beene
crowned in that place with a crowne of thornes, And Cyprian writes of Celatius
and Aurelius, In quantum glorior sublimis, in tantum verecundia humiles, ei dni
nihil in honore sublimis, nihil in humilitate submissis. And Augustine acknowled-
ed himselfe to be the leaft, when as indeed he was the best Bishop of his
times: Ego minimus non solo omnium Apostolorum, sed omnium Episcoporum. Other
are both humbled vnder Gods hand, and humble. So David and Paul, and the children
children of Israel; in a word, all the fames of God: a When he drew them they fought him, and enquired after God early. For the good it is good to be in trouble, Psal. 119. 71. Affliction is like the red heat; wicked Egyptians are drowned in it, but all Israelites are safe: Crosses are bitter arrows shot from a burning hand and therefore let us submit our felves under this hand of God, who will (after we have suffered a little affliction) exalt vs in the time to come; a where, in his due time, both in this world and in the next: and therefore seeing times and seasons are in his power only, let us call all our care upon him, and say with a Eli, it is the Lord, let him do what seemeth best; and with b indus Machabens, as the will of God is in heaven, so be it; and with 1 Bob, let the Lord doe that which is good in his eyes: he will in good time b bind vp the broken heart, appointing oyle of joy for mourning, and giving a garment of gladnesse for the spirit of.beaneliness, exalting such as have submitted themselves under his mightie hand.

Call all your care upon him. ] Christ in saying, be not carefull for your life, what ye shall eat or what ye shall drinke; condemnes extraordinary 1 difference, not ordinary providence: immoderate caring, not a moderate care: for every man must a labour in his vocation, and b provide for his owne, namely, for them of his household, otherwise he denieth the faith, and is worse than an infidel. An heathen man only taught by the lawes of nature, will take more care for his family; much more ought Christians, Instructed by the word of God. If it be not lawfull to care profondely for to morrow: wherefore did o Salvsmn send the flaggear to the Pisinire? and p commend the good huswife? she seeth well and lhatteth, and laboureth cheerfully with her hands; as the ships of Merchants, she bringeth her food from a farre. Wherefohere should the Scripture magnifie the widowe of Isoph, in laying vp come for seven yeeres to come? Wherefore had Christ a bagge, and Beniamin a sacker?

Whereas therefore there is a threefold care sollicitudo a

The first is commandement, the second permitted, and only the last forbidden; as exceeding in measure; and preceding in place. For first, we must feake the kingdom of God and the righteousnesse thereof; and then in their place provide for things of this world, every man in his calling honestly, painfully, cheerfully, leaving the success to God; and as it is in the Text, Calling all our care upon him. See Thomas 2. 26. (2) fest. 47. art. 9. in fin. quad. 55. art. 6. per totum. Melanchthon, Marlorat, Maldonat in Matth. 6. 25. sed precibus Lorin. in hac loco & cwm alt. cap. 11. ver. 29.

For be carefull for you a David saith, I am poore and needy, but the Lord careth for me. For how shall he (quoth Augustine upon that place) not care for thee now; who did care for thee being yet unborne? Qui habuit curam te ante quam esses, quomodo non habebit curam tui cum iam hoc es quod voluit ut esses? He is our maker, and we are as clay in the potters hand. If then we fall from him at any time, we shall be dashes in pieces as a potters vessel; but if we be not wanting vnto our felves and him, he will turne not wanting vnto vs; as the same Father in the same place sweety, Nisi quum tibi desset, ut in nihil desset, ut in nihil desset.

The 3 Patriarke Jacob pondering in his mindes Gods exceeding great care towards him in his pilgrimage, breakeforth into this excellent confedion: I am not worthy of the least of all thy meries and all thy truth which thou hast shewed vnto thy servant; for with my flappe came I over this Jordan, and now haine I gotten two bands. Even so a poore shollar borne in the North and in the South too, may well flaye with holy Jacob; I came to Cambridge with my walking flaffe only delituation of mens and money; yet Almighty God hath so blessed me, that I now possesse two benefices, as a reward of my labour, and for further employment: I am taken vp out of the dust, and lifted out of the mire, to sit with Princes of the people, Psalm. 113. 6, 7.

a Saint Augustine thinking often of this argument, concludes in fine with K k this

4 Phil. 7 34.
5 Psal. 119. 71.
6 Act 1 17.
7 1 Sam. 3: 18
8 1 Mach. 3: 60
9 2 Sam. 10: 11
10 1 Tim. 20: 19
11 Flay 61. 1: 3
12 Molanus & Calen. in Mat. 6: 27.
13 Epheb. 4: 28.
14 1 Tim. 3: 6
15 Prov. 6: 6.
16 Prov. 21: 13.
17 John 13. 6.
18 Cer. 7 34
19 Matth. 6. 33
20 Prov. 239. 19
21 Rom. 9: 21.
22 Isaliah. 64: 8.
23 Psalm. 2: 9.
24 Genev 32. 10
26 Conftant. 3: cap. 11.
27 Melet. 2. 26.
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Then resorted unto him all the Publicans and sinners to heare him.

1. Resorting of sinners unto Christ, vers 1.
2. The murmuring of the Pharisees against it, vers 2.
3. Christ's apologie for it: intimating in two or three points especially:

Then resorted unto him all the Publicans and sinners] We finde in holy Scripture, that the Lord is farre from the wicked, and that salvation is farre from the ungodly, because their sinnes have separated between them and God and have hid his face that he will not heare them. How then I pray doe sinners, or rather how can sinners resort unto Christ? Answerer is made by distinct distinction, impudent, retch-lefe, incorrigible sinnes, heaping vp wrath against the day of wrath, every day pulling downe greater damnation uppon their head, make vs of separation betwixt thenselues and Christ: but the contrite being forrowfull for that which is past, and careful to prevent all occasion of sinne to come, draw towards God, and he doth draw nearer to them: he drew them first by grace, then they ranne after him by repentance. Cant. 1. 3. Draw me (faith the Church to Christ) and we will resume after thee: for no man can come to me (faith our Saviour) except my Father draw him.

In the comming then of sinners unto Christ, three things are regardable:

1. Terminus a quo receditur, from whence they come.
2. Terminus ad quem acceditur, whither they goe.
3. Motus per quem proceditur, vpon what vs and how.

They went from their sinne to their Saviour, from the wolfes to the Shepheard, from death vnto life, from the paths of hell, in which are found all sorts of darkness,
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*darknesse, namely, superior darknesse, as wanting the beatificall vision: inferiour darknesse, hell being a boronomisfe pit, Abyssus sine bafis, profundum sine fundo: interiour darknesse, in the soule, which is the labrinth of confience, for vngodly men are wearied in the waies of destruction, as one prettily, a Latinus, quaelabor intus: exterior darknesse, as being full of vily blacke fins: out of his way, leading vnto such vnecomfortable darknesse, these Publicans and sinners returne to Christ the light of the world, enlighting all such as fit in darknesse and in the shadow of death. He answereth vse externall light, for his word is a lanterne to our feer, Psa. 119. 105. internall light, leading vse into all truth even with his owne Spirit: externall light, for the Saints in heauen shall shine as stars for ever and ever, Dan. 12. 3.

Thefe on which all these come to Christ was repentance, confiting in Contrition.

First, a penitent must haue sorrow, *Come vnto me (faith Christ) all ye that are weary and laden, and I will caile you. The proud sinner who doth not finde his finne, the carelesse who doth not feele his finne, is not entertained of Christ, only such are refreshed as weigh the burden of their sins, and groane vnder the fame: Come all ye that are laden.

In this sorrow, left a sinner dispaire, he must adioyne faith, apprehending the merits of Christ for the free pardon of all his finnes. At this time, and in this businesse he may not meddle too much with the Law, but account Moses (as & Luther boldly speakes) an excommunicate perfon, and so caft his eyes upon Christ alone, being the Lambe of God which taketh away the finnes of the world.

Vnto faith he must addde obedience, that understanding how he is delivered out of the hands of all his enemies, he may serue God in holinesse and righteousness all the daies of his life. These vertues appeared in these Publicans: hartie sorrow, for that they turned from their old course: true faith, in comming to Christ the Saviour of the world: unainted obedience, for that they came nigh him and heard him. If we shall be like these, Christ assuredly will ever be like himselfe: when any child proue such sinner, he will not faile to be such a Saviour. When S. Baffil asked Epheoum why he would not be a Priest; Epheoum anwered him, because he was a great sinner: vnto whom S. Baffil replied, I would to God I were such a sinner: and so well were it for vs, if we were such sinners as these Publicans: otherwise this Gospell affords no comfort for vs. The Text indeed faith that there shall be joy in heauen over a sinner, but it is over a sinner that repenteth: as one doth aptly glose the place, *Non super uno pecatorre, non super uno panteinism. cogitante, aut super uno panteinistam dicente, aut super uno panteinistam decente, sed super uno panteinistam agente. Christ embraceth here sinners, but such as heare him, and come nigh him: eamet appropinquantae, as it is in the vulgar Latine.

In matching cloth and horses, we faie that suche are vnlke, come not neere one to the other, albeit they be in the same place; but of things that are like, we saie, that they come nigh one another: like in fort, this neerethes is not in respect of place, for the most unrepentant wretch is neere God, according to that of David, Whither shall I flye from thy presence? but this neerethes is in respect of grace, drawing neere to God in qualitie, being mercifull, as our Father in heauen is mercifull, and perfet as he is perfet.

Againe, these Publicans came to Christ, not only to wonder at him, or as the Pharifees here to murmur against him, and entrap him; but with an honest heart to heare, that is, (according to the Scripture phrase) to obey him. A Preacher offereth vp his hearers vnto God, every parifhoner therefore must examine himselfe, whether his Pastor haue sacrified him or not. If vncleanse persons, as the Sow, returne to their mire, and drunkards, as the dogge, returne to their vomit; they be not offered vp vnto the Lord, but are like the beast which hath broken the rope, and will not be sacrified. He that hath cares to heare, let
let him hear. Let him resort vnto the Church as the Publicans vnto Christ; not to sleepe, nor to carpe, nor to gaze, but to marke whatsoever is sayd out of God’s holy word attentively, to lay it vp in his heart faithfully, to practive it in obedience fruitfully.

The Pharisees and Scribes murmured] *Murmuring is betweene secret back-biting and open rayling; they could not utterly conceal their hatred, and they durft not openly vent it, they murmur therefore. Now there be many causes of this murmuring: the first is enuije, by which a man in creation little lesse then an Angell, is in this respect made a great deale worse than a devil; for one devil enuieth not another, and yet the proud Phariseis enui the poore publicans in their comming to Christ. It is observed truly, that we may saue our faues from the lier by not speaking with him, and from the proud by not accompanying him, and from the flothfull by not troubling him, and from the glutton by not eating with him, and from the contentious by not disputing with him: but from the fปghtfull it is not sufficient either to flie or flatten him, he cannot be well if another he better; and therefore God, as it may seeme,shoule wrong him exceedingly to send him vnto heaven, where one doth another another in glory, and God above all; he must be cast into the pit of hell, where he may finde no matter of enuije, but all objects of extreme miserie.

The second cause was their intollerable pride, highly scorning the Publicans as dogs, in so much as they would neither eat nor enter into an house with them as one notes wittily, The devil being cast out of the Pharisees by prayer and fasting enters againe at the glance gate of pride and proude flaires of envy.

A third cause was their preposterous zeale, making the Commandements of God a cloake to their murmuring: for the Law fath, an Israelite may not converse with a Cananite or wicked Idolater: Thou shalt not make common with them, neither shall they dwell in thy land, lest they make thee saine against me. They pretend in deep hypocritze zeale to God, yet intend to flander his only begotten Sonne, laying, Heresiebeth sinners and casteth with them: intimating to the common people, that Christ was such a one as they were with whom he was comenter: I will therefore turne the words of the a Poet vpon them:

Æbereas, tumultus radique in tantarum tendunt

The wicked a bend their tongues like their bowes, and then they b shoot as such as are true of heares, c even mightie and sharpie arrowes: and applyd the Scripture compare bitter words vnto the winged dart: d for as a warre-arrow makes a double wound, one in piercing the fleth, another in the pulling of it out: even so scandalous imputations at the first hurt by the report, and then at the last, albeit they were wiped out, leave still a scarre. This made the c Wiseman lay, that the flanderer is a terrible man in his country, terribilis, as the vulgar Latine, or as other, Formidandus eff in circita sua or lingua.

As in cases of mortalitie, one scabbed thepee infects a whole flocke: so in morallitie, e with the cleane thou shalt be cleane, and with the ffromad thou shalt learne fformadness, g a little lesse sendeth a whole lump: yet Christ being the Sonne of righteousnesse, could not be corrupted in finning vpon the dunghill of sinne, but in accompanying the bad he made them good, h feeding them spiritually, while they fed him corporally. The Pharisees obiection, heresiebeth sinners, i is false; for he did not content vnto their sinne, but correct it: as then an k unbelieving wife is fanctified by dwelling with a believing husband: so these sinners eating and commencing with Christ our l righteousnesse are made Saints: it is a good rule, Keep company with such as thou mayest make them better; or they thee, them better, m infirmum fratrem assumisse; thee better, nonce melioribus offer, as a Poet, according with a Prophet, with the holy thou shalt be holy, and with a perfect man thou shalt be perfett, Pfal. 15. 15.

But he put forth this parable.] a Some Diuines attribute feuerally these three parables in this chapter, vnto the three perfons in holy Trinitie, referring the parable
The third Sunday after Triniti.

parable of the lost sheepe vnto God the Sonne, of the lost groat to God the Holy Ghost, of the lost child to God the Father:

All referre the first parable to Christ, which is the good Shepheard, in whom our Evangelist notes especially four things:

1. He seekes the lost sheepe vntill he findes it.
2. When he hath found it, he layeth it on his shoulder.
3. He doth rejoiece.
4. He brings it home.

Life, sought the lost sinner vntill he found him.

Death, he laid him on his shoulder.

So Christ in his Resurrection, he rejoyced for him.

Ackenson, he did open the doores of heavne, and bring him vnto his owne fathers house and home.

Then fowler doth not affright the birds with any terrible noise, but allure them vnto his ginne with a sweet call.

Fislaa duéee cani volucrum dam decipit success.

Almightie God in giuing the law terrified the people with thunderes and lightnings: Ephraim therefore fled away like a bird: but our blessed Saviour in delivering the Gospell vsed an inticing voice, Come vnto me all ye that are lader, and I will eafe you.

Yet the best tricke the fowler hath, is to bring game to his snare by a stale or quay duck: to Christ that he might the better call home sinners and winne men vnto God, appeared in the shape of a servant, and conuerced with sinners: he being the Sonne of God became the Sonne of the hommes of men. He did make ninetie and nine sheepe in the wilnderneffe, and went after one that was lost vntill he found it: that is (as Origen, Ambrose, Hilare, Crysifrome, and Euthymius expound it) he did leave the Angels, and for vs men and our faluation came downe vnto heavne, and was incarnate by the Holy Ghoft Othere, as Hiroume epift. 7. Damas. Augustin gufl. Evangel. lib. 2. cap. 2. Theophylact. in loc. Ambrosius in Matth. 18. and molt of our new writers, he did leave the iuft, and sought after sinners only.

If we take the first exposition, it may be fayd that he did leave the good Angels in the mountaines, that is, in heavne, as haung no need of repentance, the damned Angels in the wilnderneffe, that is, in hell, as being vncapable of grace. Now the reafons are manifest, why Christ did seekes the iuft Adam, rather then the loffe Angel: as firft the devil was the partie seducinge to sine, and Adam the partie reduced: Angelus ergo, quinto sublimior in gloria, tanta major in rena; sed homo quarto fragilior in natura, tanta faculator ad veniam. Secondly, Satan inftantly fell from heavne as lightning, and was vttely loft, and therefore could not be found againe: but Adam had grace and grace given him also to repent.

Thirdly, all Angels did not fall with Lucifer, and so none were partakers of his punishment, but fuch as had beene partners in his sine; but in Adam all men were loft. Fourthly, man is Gods groat, bearing his supercription and image more fully then Angels: and therefore Christ leauing the devils in hell, and Angels in heavne, came into the world to redeeme man out of the hands of all his enemies.

If we take the latter interpretation, Christ is fayd to leau the iuft in an estate of grace, to feeke and save the loffe iuft; or rather leauing in the wilnderneffe all fuch as hold themselves iuft, and thinke they need no repentance, that is, the Scribes and Pharifes, and embraceth all Publicans and sinners, acknowledging themselves to be sicke, and that they need a Physician for them: not to call the righteous, but the sinners to repentance, Mat. 9. 13.

Chrift finding the loffe sheepe in his life, laid him on his shoulders at his death; his owne felte bare our finnes in his body on the croffe, that we being delivred from sinne should live to righteousneffe: Hannni Christi crucis brachia sunt illic pectus meo deposit, in illis posibus nobilis corrice regnicnti, sauth Ambrose: the braches of the croffe are the shoulders of Christ, I have laid all the burden of my faults vpon them, able to beare the finnes of the whole world: I will lie downe and take my rest in the boughes and bosome of that sweet tre. But
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<th>The third Sunday after Trinity.</th>
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| how can this be confrued of the croffe, seeing the Text faith, he laid it on his shoulders with joy? Christ cried on the croffe, ² Behold and see if ever there be any sorrow like unto my sorrow. Christ himself doth answer this objection, ¹b. 10. 17. I lay downe my life for my shepe, no man taketh it from me, but I lay it downe of myselfe. And ³ to Christ is layd to lay the los shepe on his shoulders joyfully, for that he died willingly, ⁴ quis voluit, quando voluit, & quemand voluit. ⁵

And as Christ died for the sinnnes of the los shepe, so he ⁶ rote againe for his justification: and then he rejoiyed saying ⁷ peace be to you: but in his affection, as foone as he came home, he called together his lovers and neighbours, saying vnto them, rejoicing with me, for I have found my shepe which was los: and so there shall be joy in heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. If we confute this claule ⁸ (which need no repentance) of such as are iustified and iustifie in the rate of grace, ⁹ neither God, nor Angels, nor men oughte more a penitent sinner, then they doe of them that continue iust and godly: ⁹ for the greatest meare of grace requireth alway the greatest meare of our loue: but in this unexpectated alteration and happy change, there is a newer occation of joy, and thanksgiving to God in another kinde, then for the perfeuerance of the ijusta. ¹⁰ a Captaine for the present rejoicyeth over one coward ioutly charging vpon his enemie, more then over ninety nine iudie men iullie iousturers who neuer felse the fieldand as a plough-man in a sudden motion rejoicyeth over one bad acre that brings him a good crop, more then over all the rest of his land: or as ¹¹ Aquinas, an hundred marks bestowed vpon a beggar, is a greater gift then if it had beene givven vnto a King. And thus (as ¹²Cyprian obfurcted) Christ speaking to mans capacitie, sheweth here that the conversion of every sinner is exceeding acceptable to God.

But alas, ¹³ all we like shepe have gone astraye, we have turned every one to his owne way from the paths of God; all therefore need Christ to fetch vs home: all need repentance, for there is none ¹⁴ rightous; oui illa genere visa est, non specie, faith ¹⁵ Ambrose vpon the place: by this one shepe is meane al such as are iustified by Christ, it is one in kinde, but not in particular: for all are ¹⁶ one body, but many members. I subscribe therefore to their judgement, who by such as need no repentance, understand hypocritical Injustaries, having such an high conceit of their owne purifie, that they thinke they need not amendment: and so there is greater rejoicying in heauen over one penitent sinner, then over many such impudent Saints.

First the glorious Angels have joy, for that they see fo good fruit of their iustitie. Secondly, for that their number is ² increased, and so the mote the merier: againe, the whole Trinitie rejoicyeth at the conversion of a penitent God the Father, Sonne, and Holy Ghost.

An earthlie father hath ioy, when his sonne is conceiued: ²⁵ Abraham rejoiced at the conception of Iaac: when he is borne; ²⁶ Zacharias at the birth of S. John Baptiste: when he is grown vp and flancketh at the table, Psal. 128. ⁴. So God our heavenly Father hath ioy when man is made his childe, begotten and borne by the seed of his word, especially when he comes home to ²⁷ eat bread at his table in his house.

God the Sonne likewise doth ioy: first, in seeing such a good effect of his paftion, implied in the parable of the lost shepe. Secondly, for that his image decayed in man is restored fully, decribed in the parable of the lost goat. Thirdly for that his brothere which was lost is found againe, declared in the parable of the lost childe. Laffly, God the Holy Ghost hath ioy, for that the ²⁸ dens of Satan and ²⁹ instruments of sinne, from one iunicitie to another, are now become his sanctifie members, his dwelling ³⁰ houses, his holy temples, ³¹ Cor. 6. 19.

The Church of God on earth hath her part in this heavenly rejoicing also: ³² Qui sum ipsis pater, pastor, & mulier? nonne Deus pater, Christus pastor, mulier Ecclesia? Christus te sum corpus, Ecclesia, recipit pater.
The fourth Sunday after Trinity.

Three things move men to compassion:

1. Simplicitie.
2. Propinquitie.
3. Necelitie.

So these three move God to pitie: first, our simplicitie, noted in the parable of the lost sheepe, which is a filie creature. Secondly, our propinquitie, signified in the parable of the lost groat, for a Christian hath Gods image, and bears Christs name. Thirdly, necelitie, shewed in the parable of the lost sonne: How many hired servants, at my fathers house bread enough, and I die for hunger? O sweet Jesus, who didst leave the glorious Angels in heauen, the damned spirits in hell, the infaue men on earth, and camest into the world to call sinners only to repentance; seekke me thy lost sheepe, save me thy lost sonne, that there may be mirth on earth, and rejoicing in heauen once one inner that repenteth, more than once ninetie nine which need no repentance.

The Epistle. Rom. 8. 18.

I suppose that the afflictions of this life, are not worthy of the glory which shall be shewed upon vs.

Some things in the writings of S. Paul are hard to be understood: This Epistle containing the chief mysteries of all Divinitie, so difficult as any: this Scripture more darke then other parts of this Epistle; whether we confider the matter, or the words. It is a tract of eternall glory which is not fully revealed vnto vs here, but shall be shewed vpon vs hereafter: and it hath a phrase or two not vse’d else-where throughout the whole Bible: but leaving curious and critical annotations vnto such as liift to read (Augustin, lib. quaet. 83. quaet. 67. & lib. exposit. quarum, propoition, ex eippi. ad Rom. Ambr. eippi. 21. 22. Hieron. com. in loc. & eippi. ad Autiam, tom. 2. fol. 153. Calvin, Inquit. lib. 2. cap. 18. 5. & lib. 3. cap. 25. $ 26. Sixt. Senv. Bibliothec. lib. 6. annot. 245. & 340. Theophylact. Occumen. Primaftus, Anfelm. Aquin. Caetan. Erasmus, Peter Martyr in loc.) I will according to my accustomed breuitie, selec’ta few most vsefull obseruations to strengthen vs against vnbelieve and misbelieve.

Our Apostle then in the text read, comforteth all such as are under Christs cross by three reasons especially:

1. Who spake, I suppose.

The first is taken from the blessed end of our afflictions and happy Catastrophe, verie 18. wherein obserue,

What is spoken, the affliti ons of this life are not worthy of the glorie which shall be shewed vpon vs: insinuating 4 four excellencies in the celestiall reward.

The second argument is from the communio of sufferers, Every creature fervently deprecit and hopeth for our redemption, yea, groaneth with vs, and travailleth in paine together: and therefore let vs not be discouraged in our affliction, having so great companie:

Solamen miseris socios habuisse doloris.

The third argument is from the pattern and patience of the blessed Apostles, and other deare children of God: Not only the creature, but also we which have the first fruits of the Spirit, mourn in our solace, and wait for the adoption of the children of God, even the deliverance of our bodies: and therefore having to good companie let
The fourth Sunday after Trinity.

Let vs d chuse rather to suffer aduersetie with the people of God than to enjoy the pleasures of finne for a seacon.

I suppose. The Wise man faith, He that hath good experience can talk of wisdome. Paul then having tried both; affliction, as being in labours more abundant, in stripes above measure, in prison more plentifully, in death oft, in perils of waters, in perils of robbes, in ieparacies of his owne nation, in ieparacies among the Heathen, &c. and glory, being taken vp into the third heaven, and hearing words which cannot be ispoken, which are not possible for man to utter: I say, Paul who suffered more preuent affliction, and had seene more future glory than vs all, out of his owne experience concludes, I suppose: the verbe h advertisement doth import thus much: After suft reckoning this is the summe which I collect and gather, or after long reasoning I thus positively determine: so that it is not only Pauls opinion, or meere conjecture; but (as some popish Interpreters obserue with vs) his certaine knowledge, That the passions of this life are not worthy the glory which shall be shewed uppon vs.

The first excellency noted in our felicitie which in the world to come shall be revealed, is, that it is a glory: the very name whereof is acceptable, for what would not a Heathen man doe to winne glory?

If a Infidels endure so much affliction only for a puff of a little vaune glory; what ought a Christian to suffer for a farre more excellent and everlast weight of true glory? The Burgesse of Hierusalem above be not of base linage, but truly noble; for by their second birth all of them are the servants of God, and brothers of the Lord Iefus. The Citizens of Tyrus are described by the Prophet Efsay to have beene companions unto Princes; but in that heavenly Hierusalem euery citizen is a crowned King, and none but Kings are free-men of that incorporation, knit among themselfes by the bond of one spirit into such an holy communion, as that euery one of them accounteth the glory of his brother an increafe of his owne glory: for it is not in heaven as upon earth; here the toy of one doth occasion oft forrow to another; here the light of the Sunne doth darken the Moone, and the light of the moone doth obscure the lute of the Starres here when halfe the earth is illuminate, all the rest is in darknesse; but in heaven albeit there is another glory of the Sunne, and another glory of the Moone, and another glory of the Starres, one Starre differing from another in glory: yet the light of the one doth augment the light of another, the glory of one shall be the glory of all.

2. This glory is not now, but shal be: nothing a secret opposition betweene the present troubles of this life, which are but for a now, and the future joyes of the next, which endure for euer: our light affliction which is but for a moment, canst unto us a farre more excellent and everlast weight of glory, 2 Cor. 4. 17. And as the crowne which is now comes short of that crowne which shall be, both in weight and eternity: so the pleasures of finne continuing but for a seacon, are not of any worth to be compared with that infinite weight of everlast wrath due to them. As the seuen yeeres of famine in Egypt did eate vp the former seuen yeeres of plenty: so shall the endlesse pains of the reprobate make all their former pleasure to be forgotten, the day will come wherein they will say, we have no pleasure in them, Ecclesiastes 12. 1.

3. We note the caritie of this glory, for that it shall be revealed or shewed upon vs: it was from auerlaft prepared for vs, but it is not as yet possefled of vs, indeed we are now the fontes of God, but yet it doth not appeare what we shall be for our life is hid with Christ in God, but when Christ which is our life shall appeare then shall we also appeare with him in glory. Then the reprobate shal change their minde.
minde, and sign for griece, and say this is he whom we sometime had in derision, and in a parcel of reproach; we fools thought his life madness, and his end without honour, but now he is counted among the children of God, and his portion is among the Saints.

Eternall happiness is granted in our election, promis'd in our vocation, confirmed in our justification, but not throughly pos'd till till our glorification: for while we are strangers in this life we are absent from the Lord; we quere in via, good soli feraur in patria (faith & Augustine) seeke not that in the way which is refered for thee till thou come to thy countrie. There is a time to weep and a time to laugh; here the time is to weep, & in the world ye shall have affliction: hereafter our mourning shall be turned into mirth, John 16. 20. for they that sow in tears shall reap in joy. Let vs therefore poslisse our foules in patience, rejoycing in the Lord alwaies, and againe, I say, rejoycing. Or taie and fce (faith & David) how gracious the Lord is, bleffed is the man that trusteth in him. If thou wilt draw me (quoth the Church vnto Christ) we will run after thee, we will rejoyce and be glad in thee. So fce bonus es sequentibus te, qualis futurum es confeguionis? If thou Lord be fo good to such as feke thee, what wilt thou be to fuch as finde thee? for we may be well assured that the first fruits of the spirit and earneth of our heavenly inheritance, wherein our greatest comfort confitts in this life, shall appeare as nothing, when that infinite maffe of glory shall be broken vp and communicated vnto vs, according to that of our Apostle, When that which is imperfect is come, then that which is imperfect shall be done away.

Lastly, Diuines observe the veritie or soliditie of this glory, for that it shall be shewed vpon us, or as other reade, in vs. Here then is a remarkable difference betweene the glory of a Christian, and the glory of a worldling: the King's daughter is all glorious within, but the worlding is all glorious without. Now the Philophost hath taught truly, that civill honour is not in the power of the person honoured, but in the person honouring; and therefore the worldings glory depending vpon the breath of vaine men, and possifion of vaine matters, is altogether uncertaine: but the Christians glory, which is within, cannot bee taken from them.

First, this doctrine concerning our glory to come, confutes euidently the Poiph opinion of merit: for there must be an equall proportion betweene the labour and the reward, where the labour deferveth the reward: but there is a great disproportion here, betweene our present affliction and future glory, not only a cognitiones, fed conditions: the reward infinitely surpassing the worke both in truth, and in time. Therefore no passion or aion can be worthy of the glory which shall bee shewed vpon vs: as some read, nonsunt pars: as Aries Montanus, nonsunt dignae passiones num temporais ad futurum gloriam, as the Rhemist according to the vulgar Latine, the passions of this time are not conducive to the glory to come. For although a man could ferve God most frequently for the space of a thousand yeeres, and suffer, if it were possible, ten thousand deaths even for Christ's sake, yet he should not deeme to live one halfe day in the courts of heaven, as their owne Anselmus ingeniously.

This collection I finde in the Commentaries of the most ancient Fathers, as also fluently maintained in our new writers: see Godpell for Septuagesima Sunday Fulla in nos, and defence of English tranflation against Martin: cap. 9. from the first to the feuenth feccion: Doctor Abbot against Bisp.et Merit. pag. 657. Doctor Morton appeale, lib. 2. cap. 11. § 5. 

Secondly, this ouer throuteth Epicurus, denying Gods providence, because the wicked surfet in pleasure, while the godly suffer in paine: for there is another reckoning in another life, where the mirth of the one shall be turned into mourning, and the griefe of the other into glory.

Thirdly, the meditation of our felicitie to come, should thrust out of our unbelieuing hearts, all doubtfull and all carnall conceits of heaven: it is a glory, not
not hidden as in this life, but revealed, and so revealed, as that it is not only without
vs, or upon vs, but revealed in vs, and that not for a now, but for ever.

Lastly, this should incite men under the cross to run in patience the race
that is set before them, as being assured that their reward in heaven is a life,
and such a life is a eternal: a glory, and such a glory is a crown of glory:
kingdom, and such a kingdom as cannot be shaken: it is an inheritance, and
such an inheritance which is imperishable and fades not away. Tell O man what
thou most desirest? Is there any thing thou lovest better than life? Is there
any better life than a life of glory? Is there any greater glory than a kingdom of
life? Is there any further kingdom than that which is thine by the right of an
immortal and permanent inheritance? Yet all these things are provided and re-
served for them who patienty suffer with the Lord Jesus.

Preached in Holyborne, Jan. 15. ann. 1610. at the Funerall of Sir Martin
Barnham Knight, who was in his time the diamond of his family, the or-
cle of his acquaintance, Romney marches eye, the glory of his parish; and
starre of those parts. Vpon whom Almighty God, infinitely rich in mercy
bestowed in the gifts of the world, good measure; in the gifts of nature, 
pressed downe; in the gifts of grace, shaken together; in the gifts of glory,
now running over.

Concerning the two subsequent arguments, If I have spoken already the truth
and enough, embrace it; if not, I pray thee draw me with good reasons, and I
will runne after thee further, as Augustine in the like case. But in the mean-
while I will accuse my selfe with Origen; Gratias ago Deo, quod ignorantiam
meam non ignoror: yet excuse my selfe with the a Poet:
Non ego cunfita meis amplecti versibus opto.

The Gospel, Lk. 6. 36.

Be ye mercifull as your Father also is mercifull, &c.

Christ's excellent Sermon preached in the champion of the Mount vnto his
k newly chofen Apostles, hath two principall parts, one concerning the
Gospel, another expounding the Law. This our text is parcel of the second part
to wit, an abridgement of all his long discourse touching love:

Wherein hee doth exhort all his followers vnto mercifullnesse, by

Precept, Be ye mercifull in injurie,
Preach good, Forgiv, ver. 37.
Patte, as your Fa-
ter is mercifull, in Affection, ever ready to give
Promife, Iudge not, and ye shall not be judged; condemne
not, and ye shall not be condemned; forgive, and ye shall
be forgiven, give and it shall be given unto you: re-
compensing euer point of our mercie with a grea-
ter portion of his grace.

Be ye mercifull] He faith, effere, non sanguine, not only seeme but shew your
fulles mercifull in deed and in truth, as S. John expounds his Matter, 1. Epift.
cap. 3. ver. 18. The Romans usually painted friendship with her hand on her
heart,
heart, signifying that a true friend should have nothing in the circumference of his lips, which at the first came not from the center of his love: faulting, judging, giving, forgiving from the heart. Hypocrites are so precise, that comedies and other like pastimes are reputed by them either hellish or heathenish: and yet by their good leave, themselves are the greatest stage-keepers, and the most visual masks in the whole world: as P. Augustine and Ambrose speak, Theatrical alters of other parts and persons, appearing in sheep's clothing, when as inwardly they be raving wolves. If a distressed neighbour come to their gate, they will shew him more ditionate than humanitie, closeing his memorie with texts against idleness and beggerie, but I warrant you, not over-charging his stomache with meat against hunger: and for that a Papist will rather lose a pennie than a Pater noster; they to eke the superlittines in all their damnable positions, are more willing to give a pater noster than a pennie. The wicked will give pater noster seemingly, but they forsooth to be mercurial as to give pater noster treacherously: as if an hungry forle were like Charles of Prage, who flipped off with a few sentences and arguments in the school.

Again, Christ's eftate makes against all Courtiers, as being more curious to falfe, than careful to falte their brethren. That old fashion of saluting hand in hand is left, and now embracing one another we call arms in arms: but (as one well observ'd) an handful of that old friendship is better than an armful of the new courtie. This fault hertofore was upon the point a Courtier only, but now citizens and countrymen too can speak friendly, imaging mischief in their hearts. Howsoever they fome to be like Plato, who was accounted an honest mouth, or Bernard, so called, * gusti bonarum: as sweet as spickward: or Theophrastus, so termed for his heavenly language: yet if you will examine their actions, you shall finde them as faithlesse as Peter, denying their master as trecherous as Judas, betraying their Lord, as cruel as Doeg, slaying their Priests; as malicious as Cain, killing their brother, as unnaturall as Nero, murthering their mother: in nette lingue sarrag. ordinates, leggit. cords minus felle lita att, acero aceto: so that we may conclude with Bernard, peritulosa tempora iam non instant, sed extant: the dangerous daires fore-told by Christ, wherein our charitie should wax cold, are not instant only, but extant.

As your Father is mercurial, Adam aspiring to be like God in knowledge, was cast out of Paradies: Lucifer aspiring to be like God in majestie, was cast out of heaven: but by consulting to be like God in goodness and love, neither man nor Angel, ever did nor shal transgress. As in the text, is a note of quietitie, not equalitie: we cannot equal God in love; for alas all our mercifullnesse is faint and finite, whereas his mercy towards vs is full and infinite: yet we must be followers of God as dear children, imitating his example so fast as we can, and so farre as we may; loving one another as Christ loved vs, as for the manner, albeit wee cannot for the meature. See Epift. 3. Sun. in Lent.

Skilfull in dirigendo, being a perfect matter.

Pitiful in corrigendo, not breaking the bruised reed, nor quenching the tinkling flax.

Bountiful in corrigeando, giving to all bread and breath, and all things.

According to this stile we must draw the lines of our life, not judging any, but in long suffering and doltrine, and doing good unto all, especially to such as are of the household of faith: in judging we must be to mercifull as Christ, who laid down his life for vs: in forgiving readie to pardon every man, even as God for Christ's sake forgave us, Ephes. 4. 32.

Judge not: He doth not here simply forbid to judge, but rather instruct how to judge. He doth not infringe the publice judging of the Pastor, or Prince: not of the Pastor, for his Apostle P. Paul in his name, did excommunicate an inestimous Corinthian, and it was his owne canon elsewhere, die Ecclesie, Matth. 18. 17. And as for the ciuil Magistrates authoritie to judge, God commanded Moses...
The fourth Sunday after Trinity.

Moses to provide men of courage, fearing God, and having a conscience, and to place them as rulers and judges over its people: strictly charging all men under the Gospel also, to submit themselves to a superior power. Neither doth he condemn private judging of our felons and others upon sufficient ground: nor of our felons, for every man must examine himself, faith Paul; and therefore whereas our blessed Saviour here, Judge not, and ye shall not be judged: he not confounding, but expounding his matter: If we would judge our felons, we should not be judged. It is lawful also to pacify our judgement of other in some matters, and at some time: for if a brother offer thee, faith: Christ tell him his faults between thee and him alone: if he will neither hear thee nor the Church, hold him as an Heathen man and a Publician. The finnes of some men (as Paul speaks) are open before hand, and go to judgement: and therefore knowing such by their a fruits, it is lawful to judge and condemn them too, saying, that a rancke Atheist obstinately dying an Atheist is damned. If any matter appeare so manifestly, Woe to them that speak good of evil, and evil of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for soure.

Our Saviours meaning then is not (as Interpreters generally note) to forbid all kinds of judging, but only rash and vncharitabile enquiring of our brethren: it is our part to commend in another every thing which is apparent good, and to make the best of any thing which is doubtfull: as Christ construeth himselfe: we may not be curious in obseruing, nor critical in condemning a man in another eye: we may not be forward to finde peccadilloes in other, overseeing groffe faults in our felones. He doth not wish us to turne over the mote that is in our brethrens eye.

Condemne not If we judge rashly, let us not proceed to condemn vncharitably: for he that fenth meth in our eye reprobat, may be in fault before God; or if to day bad, he may to morrow be better: and therefore let us not judge, much lesse condemne before the time. S. Augustine hath well observed that rash judgement confficts in two things especially; to wit in condemning a man, and in condemning his meaning: as for example, thy neighbour is bomofful in relating the poore; thou teallest his maundie, but thou knowest not his mind, and therefore condemne not his meaning: if afterward it be made manifest vnto thee, that he bestowed his ams not out of true charitie, but out of vaine-glorie; yet condemne not vnterly the man, he may live long, and live better: non ergo reprehendamus eum quae necimin quantus animo sunt, neque icta reprehendamus quae manifesta sunt aut deoffensis fiant. Here then the Gospel is expounded in the Epistle, Judge not, condemn not, faith Christ in the one: because it doth not appeare who be the omnes of God in this life, faith Paul in the other.

For give, and it shall be forgiven, give, and it shall be given vnto you. Our justification before God is not by these good works, as the Papists ordinarily note: but only by faith in Christ, as the Scripture teacheth else where: yet because justifying faith is operative, working through love, Gal 5.6. this gluing and forgiving are signs and teales of our faith: hereby we make our calling and election sure, knowing that we are transalated from death vnto life, because we love the brethren, 1 John 3.14. See Epistle 2. Sunday after Trinity, and the Gospel on all Saints day.

Debtor, for man offending vs is our mate, but God when we trespass in our matter.

The mercifulness of God in forgiving is great in respect of us, but our debt to God is ten thousand talents, as Christ in the parable, Matth. 18. 24. 28.

Now then if a debtor owing thee but an hundred pounds, and hewing a band of thine in his hands of a thousand, should out of his own fay, forgive me the
The fifth Sunday after Trinitie.

lesser debt, and | I will forgive you the greater summe, thou wouldst entertaine
his kindo offer greedily: yet such is the case betweene God and thee, forgive but
a penny, and you shall be forgiven a pound, forgive but an hundred, and you shall
be forgiven a thousand: forget but a note, forgive but a mite, and God will for-
give thee a maffe, yet a mite.

{good measure, and pressed downe, and shaken together, and running over.] He
that seeketh good things getteth favour, but he that seeketh evil shall come
unto him: all men for the most part love the mercifull, and loath the mifer: but al-
beit inconstant men oft prove ingratitudefull, rewarding evil for good: almighty
God is ever good as his word, 3 ye better then his promise, giving to such as
give, 4 an hundred fold now at this present, and in the world to come eternal life.
They that loose sparingly, shall reap also sparingly; but they that loose liberally
shall reap liberally, 2. Cor. 9. 6. Prov. 11. 24 and 38. 27. Deut. 24. 19. In a word
God giueth us good measure, in the gifts of the world; 1 making our garners
full and plenuous with all manner of things: pressed downe in the gifts of na-
ture: giving us health and strength of body, teaching our hands to warre and
our fingers to fight, 5 making our feet like Harts feete, and our armies able
to break a bowe of steele: shaken together in the gifts of grace; running over in the
gifts of glory: for all that we can give or forgive to men, is not worthy of the
glorie which shall be bestowed upon vs: and here the Gospel and Epistle
meet again.

The Lord of his infinite goodness increaseth and multiplyeth upon vs his mercie: that
he being our rule and guide, we may respect his holy word, and expect his
heavenly reward, that passing through things temporall, we lose not finally
the things eternals: Amen.

The Epistle. 1. Pet. 3. 8.

Be ye all of one minde and one heart, &c.

The Roman Missall addeth here the words in oratione: but as their own Jes-
uit confirmt aptly, proper of simp. Ecclesie non est mutandum vsis scripturae: we
may not alter the text to our tune. The vulgar Latine hath in st. whereupon
Aquina, Lyranus, Hugo, Carthusius, and many more popish Interpreters have
confirmed this of faith: as farre from the matter as the blinde mans arrow from the
marke. The Church of England translates according to the word 8 original
in conclusion, or 9 finally: to the most accurate Papists: Emmanuel Sarsen, de-
nique, Caetan and Lorinus, in fine, Vatablus, in summar. The Rhemists according
with them all, in fine, all of one minde: for S. Peter having delivered many precepts
apertaining to many particular persons in the former part of this Chapter, he
commeth in our text to set downe 10 generall rules, as a summe of all summes in
grosse, belonging to all men, in all matters:

\{Doc good, be ye all of one minde, &c.

Instructing vs how to Suffer euell, not rendring euell for euell, or rebuke for
rebuke.

1. Calling, ver. 9. knowing that ye are thereto
called, even that ye should be heirs of the blessing.

\{Eternall, he that doth long after life, and
lonely to see good dayes, let him restrain
his tongue from euell, ver. 10. 11.

2. Com-
fort, Internall, the cies of the Lord are over
\{the righteous, ver. 12. and therefore bee
not afraid nor troubled, but sanctifie the
Lord God in your heart, ver. 14. 15.

\{Externall, who is he that will harme you
if you follow that which is good? ver. 13

L1
The fifth Sunday after Trinities.

Be ye all of one minde and of one heart] Concerning unanimitie, see Epist. 1. Sund. in Lent, and Epist. on Whitunday: concerning brotherly love, see Epist. 3. Sunday after Easter: concerning peace, see Epist. 2. Sunday after Epiphanie, and Epist. 2. after Trinit. concerning meekenesse, Epist. 3. Sunday after Trinit. Only note by the way, that in this excellent catalogue meekenesse is the last, and unanimitie the first vertue: for without lone we could not have the rest, and without humiliation we cannot keep the rest.

Not rendring cuill for cuill, or rebuke for rebuke.] In deed, not cuill for cuill: in word, not rebuke for rebuke; for as one doth gloss the text, Reddere bonum pro bono humanum, reddere malum pro male bellumum: reddere malum pro bono diabolum, reddere non bonum pro male diuinum: it is the part of a man to render good for good, it is the part of a beast to render cuill for cuill, it is the part of a devil to render cuill for good, but it is the part of Gods Childe to render good for cuill See Epist. 5. Sunday after Epiphanie.

But contrariwise bless, knowing that ye are thereunto called, even that ye should be heires of the blessing.] The Father of mercies hath blessed vs with all spirituall blessings in heavenly things: he calleth us to this blessing in our election from all eternity, Matt. 25. 34. Come ye blessed of my Father, inherit ye the kingdom prepared for you from the foundations of the world: and he calleth vs every day to this blessing by the Gofpell of Christ, in whom all the nations of the world are blessed: he blest vs when we did curfe him, and therefore let vs imitating his example, blest those that curfe vs, that we may be the children of our Father in heaven,uffering his Sonne to shine upon the good and cuill, and his raine to fall upon the inft and vnfruitfull. This is our calling, and every man ought, faith Paul, abide in that vocation wherein he was called: a Christian in this calle must fay to the femmes of Belial, as Balas once to the tumultes of Balak, if Satan would give me an house full of silver and gold, or as he vainly promised, Christ, if he would and could give me all the kingdomes of the world, I cannot goe beyond the word of the Lord my God to doe leffe or more; seeing his will is that I should bless, I may not render cuill for cuill, or rebuke for rebuke.

For he that doth long after life and loueth to see good daies] h The Doctors usuallly continue this of eternall life: for the present is not indeed a life, but rather a death; in which are not good, but cuill daies; according to that of the Patriarke Iacob, I Fear and cuill haue the daies of my life beene. So S. Paul, Ephef. 5. 15. Redeeme the time, for the daies are cuill: and so S. Augustine in Pif. 33. Semper malis dies in seculo, sed fement boni dies in Deo. Yea but some will object, heavenly Hierusalem hath no need of the Sunne, neither of the Moone to shine upon it, for Christ the Sunne of righteousnesse is the light of it: how then are daies in the world to come? One answer may be, that our Apostle speakes in the plural, intimating the great light and eternitie which the Saints have, m for the iust shall shine as the Starses for ever and ever: here we live but a short day, give vs this day our daily bread: but hereafter in the world to come we shall haue daies, and those good daies and great daies, even if vs as shall have no night. Or haply S. Peter heere spake pluraly, to signifie that the Father of lights hath two daies, one of grace another of glory. Thou canst enjoy neither, except thou refraine thy tongue from cuill and thy lips that they speake no guile.

Other referre this to the cuill life: for if a man v speak cuill it shall come to him: he that will not abstinence from injuring others shall be paid home against the same measure. Doeft thou desire to see good daies, and to lead in this present world a peaceable life, full of comfort to thy friends, and content to thy selfe: be not a bune Bishop in another manes diocese, but studie to be quiet and to meddle with thine owne businesse: refraine thy tongue from cuill, and thy lips that they speake no guile, eheeth cuill and doe good, fecke peace and enuise it.

Let him refraine his tongue from cuill] If thou dost lose to see good daies, performe good duties: in word, refraine thy tongue: in deed, eheeth cuill, and doe good: in thought, secke peace and enuise it. Refraine thy tongue from all cuill speaking.
speaking in general, and thy lips that they speake no guile: in particular, refrain thy tongue from flandering thy neighbour behind his backe, and thy lips from flattering him before his face. Thy tongue (faith Aquinas) from open cuill, and thy lips in secret hurt. This leson is hard, for thy tongue is an unruly cuill, full of deadly poison, it must be kept with a watch, and with a brydle, yea with doores and barres.

It is recorded in Ecclesiasticall historie, that the reverend Hermes Pambo being ignorant himselfe, defined another to reach him a Psalm: who hearing the first verse of the 39. Psalm, Dixi communism, I said I will take heed to my waies, that I offend not in my tongue; would not suffer his tutor to proceed vnto the second verse; for (faith he) the first is leson enough: and excusing himselfe for not retorting vnto his schoole-master in three months after, he confessed igno- nutiously, that as yet he had not learned well his first leson: yet fortie yerees after being asked of the same matter, his answer was still the same, that as yet hee had not fully kept this one leson, which is our leson here, refrain thy tongue, &c.

Let him echeu cuill and doe good. An abridgement of the Law, whose negative part forbids all cuill, and affirmative commands all that is good: now faith & S. James, be that faitheth in one point is guiltie of all: and therefore we must not onely decline that which is bad, but also cleane to that which is good: ceasing to doe cuill, learning to doe well, hating cuill, loving justice, destroying vice, planting vertue. The tree that bringeth not forth good fruit, is hewn downe and cast into the fire, 1 leaves are not sufficient, it must not kepe the ground barren, Luke 13.7. The flothfull and unprofitable servant hiding his masters talent in the earth, haply did echeu cuill, and yet he was cast into vnter darknesse for that he did no good: bonum enim non est delectus, sed effectus; necque ponitur in non effectuando sed in proficiendo.

Let him secke peace and ensue it. Inquirat. id est intius querat: let him earnestly secke it with all his heart, peace with God, which pasteth all understanding, and peace with men, if it be possible with all men. Inquirat affectus, sequitur effectus: let him affectionately secke it, and effectually follow it; if thou see it going away, run after it, pursue it with eagernesse, vifying all menes possible that it depart not from thee: persequeur dunque esse quaequarum, inesse it uittu, tuum canst enjoy it.

For the eyes of the Lord are over the righteous. And therefore seeing the God of consolation is ever ready to confound our enemies, and comfort us in extremitie: Be not afraid of any terror of them, neither be ye troubled, but sanctifie the Lord God in your hearts. In doing good there is a great labour, yet a greater reward: Grandis labor, sed grande premium esse quod martyres, esse quod Apostoli, esse quod Christus.

Who is he that will harme you if you follow that which is good? For when the ways of a man please the Lord, he will make his enemies at peace with him: if we conuerse with such as will not have peace; yet happier are you when any trouble happeneth unto you for righteousnesse sake: your temporeall harme shall occasion an eternall good; for great is your reward in heauen; or as Augustine most daintily, inimicus in terra generat commissa, tu in celo lucra.
The fifth Sunday after Trinity.

The Gospell. 

It came to pass that (when the people pressed upon him to hear the word of God) he stood by the lake of Genezareth, &c.

Zealousness of the people in hearing, ver. 1. they pressed upon him to hear the word of God.

Affirming the truth in his word, wherein note

Circumstances of

Time, when people pressed.

Place, on the water in a ship.

Substance, he taught the people.

1. Christ's command, launch out into the deep, &c. ver. 4.

vpon, and oppressed with troopes of auditors, he makes a ship his pulpiti
that he might with greater conueniency teach them. Every man therefore must
labour in his seuerall vocation and office to follow Christ's example, doing so
much good as he can at all times and in all places.

And prayed him that he would thrust out a little from the land] He did intreat
who might have commanded: hereby shewing his ° meeknesse; as also that
his 9 yoke is easie and his burden light: And lastly, that no 6 servitue is acceptable to
God; except it be done with our heart and will cheerfully, Prou.23.26.

Mystically, Christ aduising Peter to thrust out a little from the land, doth intinuate
that such as do instruct the people must neither be shallow, nor yet too deepe
in their doctrine: they must thrust off from earth, and yet a little: 6 Ut nec
terrena eis praepartantur, nec se a terrenis in profundiora sacramentorum recessur
ve capellus non intelligat. Or as 7 other, he thrust off a little from the land, to
signifie that his fishing is not as our angling: we standing on the shore draw fish
out of the sea, but he riding on the sea caught men on the shore: for the Church
his 8 plant is a tree turned vp side downe, whose root is in heaven, albeit her
boughes are on earth.

He saileth downe] This gesture sheweth his 9 Maieftie, teaching as one that hath
authority, Mark.1.22. as also that his words are ▲ fietled and sure like to mount
Sion which cannot be removed: heaven and earth shall paffe away, (quoth he) but
my words shall not passe away, Math.24.35.

And taught the people] First he taught men, and then caught fish; preferring
thespiritual food before the corporall: he gave both in due time; first a Ser-
mon, and after a Salmon. It is fayd in generall only, that he taught: 4 intimating
that his instruction in this time, and in place, was thus at other times, and in
other places. Now Christ's other Sermons stood vp on two points especially;
repentance and faith: Repentance, Math.4.17. From that time l e f s began to
preach, amend your lives, for the kingdom of heaven is at hand: Faith, Luk.4.18.
The Spirit of the Lord is vp on you, that I should preach the Gospel unto the poor. &c
This was the summary pith of all his doctrine, and ought to be the substance of
all our hearing and preaching. b For every Christian hath two contrarie natures,
one of the ffe, another of the Spirit; and that he may become perfect in Christ,
his earnest endeavour must be to tame the ffe, and comfort the Spirit. The
Law is the ° ministerie of death, and to seuerely fitte for the subduing of the ffe;
and the Gospel is the power of God unto saluation, and seuerely as applie for
the strengthening of the Spirit.

And when he had left speaking] c After his words hecomes to workes: hereby
reaching that our good deeds are the first gloss we can set upon any text. It is recorded
in the stories of England, that 4 Ethelberga reclaimed her incontinent and
lewd husband more with one example, then she could with infinite precepts;
and that 5 Egbertus in a great difference concerning the celebration of Easter, was
heard and embraced of each fide, Quamvis & docto fanfifsimus, & eorum que
agenda docuEbat excelsior doctiffimus.

Launch out into the deep] Albeit every good and perfect gift be from above;
yet we may not neglect ordinary labour in our vocation. A husbandman
must 6 haste to rise vp early, late take rest, eat the bread of carefulnesse, and then
hapy his ground (all stand so thicke with corn, ° that it laugh and sing: then his
6 garners may be full and plenteous with all manner of store: then his sheepe may bring forth thousands, and ten thousands in his fied; his oxen
strong to labour, and no decay in his carrell. If the Preacher plant with Paul,
and water with Apollor; in his doctrine plant, water in his exhoration; plant in the Pulpit, water in the Preffe; plant in his instruction, and water in his con-
versation; assuredly the Lord will give an increase: He shall inclode within the
net of the Church a very great multitude of soules. He that hath an office must
attend his office, the fse-man ought to keepe his ship, and the tradesman his
shop, vpping ordinarie meanes, and ordinary labour about these meanes: according

L i 3
to
The hundredth Psalm, Thou shalt eat the labours of thine hands; O well is he, and happy shall thou be. First fear God, then labour, and to eat: if Peter will have fish, he must launch out into the deep, and let fish his nets.

We have laboured all night and have taken nothing, nevertheless at thy commandement I will lose for thee these nets] Many things might hinder Simon in his faith and obedience. First, for that he was already wearied, we have laboured. Secondly, for that Christ, as it might seem, commanded a thing both hard and fruitleſſe. Hard, because to launch out into the deep, is more dangerous than to ride near the shore. Fruitleſſe, we have laboured in the fittest time, to wit, in the night, and all night, and yet have caught nothing, nevertheless at thy command, &c. Ye fow much, and bring in little; yee eat, but have not enough; yee drink, but are not filled; yee clothe you, but yee be not warme: because, faith the Lord, mine house is waife, and yee runne every man unto his owne house. So Peter here laboured in vaine, till he tooke Christ into the ship with him; after his word, and in his name looſing his net, hee caught a great number of fishes. It is the bleſſing of the Lord that makes a man rich. Against which rule two sorts of men offend especially, the faithleſſe, and the careleſſe. The faithleſſe, imagining that increade of wine and oyle dependeth altogether upon their owne wic, induſtric, cunning, and sometime coun. Against this follic 

The fishes fault, because in some are
- Craftie and well not.
- Skipperie and cannot.
- Great and may not.
- Little and dare not.

The worldling is so wise that he will not bite at the bait, or come near the net; the proud man holds Peter idle when he preacheth of humilitie: the wanton cannot endure fo much as a text against incontinence: the miserable wretch accounts his Pastor vncharitable, when he makes a Sermon against couetofie: He stoppeth his ears even like the v deafe Adder, and will not heare the Charmer, although he charme never fo sweetly: but what faith the Scripture; the Lord will catche the wise in their owne craftineffe. Such as will not be caught in their life, will they nill they, shall be caught at their death: Agree with thine aduersarie (faith our Saviour) quickly whileſt thou art in the way. That is, labour to be reconciled to God while thou livest, and haft time to repent, left God in his anger bring thee to the Judge, which is Christ; and Christ deliuer thee to the goaler, which is the devill; and the devill cast thee into prition, which is hell: I tell thee thou shalt not depart hence till thou haue paid the vtnoſt farthing; and therefore better it is to be caught in S. Peters net here, then to be bound in ouer-lauſing chaines herafter.

Hypocrites are slippery like Ecles, and cannot be taken: a fisher cannot tell whether they be caught or no; when Peter hath them inclofed in his net, and as he thinks in his hand faire, they will shew him a slippery trick:

Qui capitis anguilitam per canam domino capite iliam.

Statesmen of eminent place may not be taken: it is policie for Peter, if he launch out into the deep, and let flip his net, not to touch them. I will get me to the great man and speake to them (faith the Prophet Jeremie) but these men have broken the yoke and burnt the bonds, as the great flie breaks the cobweb.
The fifth Sunday after Trinity.

The Kings of the earth stand vp, and the Rulers take counsell together, against the Lord and against his appointed, saying, let vs breake their bonds at once, and cast away their cords from vs. And therefore Paul who was an excellent fishe, and had throughly connccted many, caught but a piece of King Agrippa. So the text, almost then perfuades me to become a Christian: almost is a great deal for to great a person; for not many noble, not many mighty, not many wise men after the flesh are called: One Gamaliel or two may be caught among the wise, some few Zachees among the rich, haply Nicodemus among the Pharisees, a Centurion among the mighty, a Theophilus among the noble: moe would bee caught if they were not too great to be taught. It was once said by a reverend Father boldly: The Kings Chaplaines are of the closet, and they must keepe his faults close. The least sines of the greatest are like mount Sinai which may not be touched. And this I take to be the true reason why Princes are Deuotion in brauen, a rare thing, and why so tyrannous on earth, as our Chronicles of Etiobred, Samson in principio, mifer in mediro, turpis in exitu.

Lastly, some fishes are such minimes as that they dare not be taken: albeit they with well, vnto the fishe, and their fishing; yet they scarce to come near, lest their hookes hurt them. If any perfection arise for the truth in the ship, insantly they flip out of the net againe. Now three forts of men ought to bee great venturers, a Souldier, an Husbandman, and a Merchant. Every Christian is Gods souldier, promisinc in holy Baptisme to fight vnder Christis banners against the world, the flesh, and the devil. He must therefore suffer affliction as a good souldier of Jesus Christ. Every Christian is an Husbandman in Gods field, he must therefore venture his feed; for he that obserueth the winde shall not sow, and he that regardeth the clouds shall not reap. Every Christian is a factor in Gods businesse, Luke 19. 13. negociamini donec venero; he must not therefore care to put out his talent for his masters advantage. But howsoever some fishes are too great, and some too little, some too subtile, some too fally; yet we must launch out into the deep and let slip our nets. It is Christis munition, and we must obey. Such as say they will not preach, because they fee little fruit of their labours, are troubled with that God gave them no charge of; and lease that vndone God chargeth them with. And haply some fault may bee found in the fishe, alfoe that nothing is taken, and that as we may gather out of the text in foure respects:

1. When they doe not fish in a good place: namely, when they doe not launch out into the deep.
2. When they doe not fish with good nets, but broken.
3. When they doe not fish in a good time: to wit, in the night, and not in the day.
4. When they doe not fish at Christs command: in verbo Iesu.

First the fishe of men ought to launch into the deep, opening vnto the people great mysteries of godlinessse. 1. Tim. 3. 16. speaking vnto the true and confidenc. The multitude, and most for the multitude sake, give passage rather to that which is superficial, then vnto that which is substantial; our time resembling a river or streame which carrieth downe vnto vs that which is light and blowne vp, but fincheth all that which is weightie and solide, and so while Peter fishes in the shallow plases of moralitie, not in the deep places of Divine, no maruell if his taking be small. The ant and frithe of a faire phrase without foundness of argument, and depth of judgement, is like the first letter of a patent, or lined bokke, which though it hath hourlesse at large, yet is it but a letter, and by reason of those curious ornaments, not so well read as another plaine character. Pigmions frenzie is a good embleme of this vanitye; for words are but the images of matter; and except they have life of profoundesse and quickes invention, to fall in love with them, is all one as to fall in love with a picture.

Secondly, the fishe of men catch little when they fish with broken nets, and such are they who teach learnedly and live lowly: their accurate speech hapy doth incondue many, but their ill example presently maketh holes in the net, and
The fifth Sunday after Trinitie.

so they feldome draw men out of darkenesse into light, out of the gulfe of the dead sea into the land of the living: and therefore they must waft their nets, as the fisheers here, and mend them, as James and John else where.

Thirdly, when they fish in the night, that is, in the darkenesse of their ignorance, not in the light of holy Scripture. They would be Doctors of the Law, and yet understand not what they speak, neither whether of they affyme. Or when they do not observe the bent hint and time: for if Peter will haue any fishe, he must cast out the net on the right side of the ship: he must divide the word of truth aright and teach dexterously.

Lastly, when they do not fish in the word and in the name of Jesus. I have not sent these (faith the Lord) yet they raine, I have not spoken to them, and yet they prophesied. He that is Gods Ambaflaudour must not deliver his owne errand, but the words of God, in the name of God: for this (as one notes) is to cast out the net on the right side of the ship.

They inclofed a great multitude of fishes Here we may note Christs exceeding goodness, and wifede. Goodness, in paying to Peter so great a price for his ship. Wifede, for that he called a fisher by this extraordinarie draught of fishe, as he did the bar-gazing-wife by a star, Mat. 2.

But their net brake.] S. Peters fishing at the right side of the ship, Joh. 21 6. is a type of the Church triumphant: for Gods cleft are ftaid to fland at his right hand: but his fishing here doth repreffent the Church militant, the draw-net whereof incloseth all kinds of things, the bad with the good: and therefore Schismatikes and heretickes brake the nets and flip away; but the Lord knoweth his, and no man shall plucke them out of his hand; rumpitur neta, sed non labitur piceis, as venerable Bede notes upon the place. The reprobe may break the net, but not one of Gods cleft shall perish.

And they beckened to their fellowes which were in the other ship, that they should come and helpe them, and they came.] It is obferved truly, that the people are like the sea, and the Preachers are like to winde: as the sea of it selfe would be quiet, if the winde did not move and trouble it: so the people would be tractable, and peaceable, if fificious Orators did not set them in agitation. When we defire they should draw with vs, they pull from vs; if we pull one way, and they draw another way, how shall we fill the ship with fishe, the Church with Converts? It is confesst, at the left profefled on each fide, that both of vs are partners, and have fhare in the fishe: and yet because we first beckened and called them to vs, and they want power to fetch vs to them: eather they draw not with vs, or else they draw againft vs: And this (as one fayd) is a plaine quarrell betweene discripion and flamacke. If peace-makers are bleffed, alluredly luch as plant by writing, and water by fpeaking, the bitter roots of contention among vs, are noft arcus. Anicenna reports out of Ruffia an ancient Philifion, that there was a young maid, who being fed and nourifhed long time with poifon, linned her felfe in perfect health, and yet her veninous breath infected all thofe who came nigh her. Our Scifmatickes haply finde no great annoyance in their owne estate, yet their breath undoubtedly poisoneth other of more weakc judgement. For, alas, what shall filly fith doe, when as they fee S. Andrew row to the North, and S. Peter call into the South: when they fupplant one another, who should support one another?

When he understood that his enemies were encamped both before and behind him, he dividet his armie betweene himelfe and his brother Abijai, with this direftion: If the Aramites be stronger then I, thou shalt helpe me: but if the children of Ammon be too strong for thee, I will come to fuccour thee. Solifike I would to God our partners in S. Andrews boat would affift vs in S.Peters ship againft Artheifs, and our helpe should never be wanting vs them against the Papifts. O that all our armies and forces once might be combined against our common adueraries. If it be poiffible (good Lord) let there be peace betweene the messengers of peace, the fisheers of men, that helping one another mutually;
mutually, both ships may be filled with fishes vnill they be ready to sinke. The Gospell and Epistle meeet here; for this presedent of vnitie doth excellently golfeth the Text in the Epistle, be ye all of one minde and of one heart, louing as brethren.

When Simon Peter saw this he fell down at Jesus knees, saying, Lord go from me, for I am a sinner] If Peter were to great a sinner, he should rather have desired to keepe with him his Saviour, for the need a Phyfian: and therefore some think that he spake this out ofamazement, as not well consideringe what he said: other, that it is a humble speech of true contrite:[ like to that of the Centurion, Matth. 8. 8. Master, I am not worthis that thou shouldest come under my rofe. Hence all men, especially the fathers of men, may learn, when any good is done by their miniftrie, not to magnifie themfelves, but glorifie God. For how fooner Paul plant and Apafs water, only God groweth in reafe: fay with Peter humbly, Lord goe from me, for I am a sinner man; that Christ may speake to thy soule comfortably, feare not. Concerning the words of Christ, henceforth thou shalt catch men, See Gospell on S. Andrewes day.

The Epilffe. Rom. 6. 3.

Know ye not that all we which are baptized in Jesus Christ, are baptized to die with him, &c.

Saint Paul in this Chapter mooves a question, and makes an anfwer. The question is, Shall we contine in sin that grace may abound? vnto which he doth anfwer:

He proues his reason to be good, in respect of our life

Past, as being dead and buried to finne, which is our mortification.

Present, as walking in a new life, which is our vifification.

Future, beleeving that we shall live with him also, which is our glorification.

Or as other, he doth argue from the end of holy Baptisme: namely, repentance, conftituting in fruit and end of holy Baptisme; Vifification, which is our arifing from dead worke, and living unto God in newnesse of life.

Know ye not] Hence we may learne, that in Pauls age the people well under- stood the doctrine of the Sacraments, and other mysteries of holy beleefe. The which as it doth vterly condemn the carnall Gospellers negligence; fo confute sufficiently the learned Papiats opinion of ignorance: for it is not, as they fondly conclude, the mother of duccion, but as the Counsell of Toledo determined, a grand-domne of all error. It is our duty fo to learne Christ, and grow in knowledge, as that being asked a reafon of our hope, we may give vp a verdid without an argumentus: as S. Peter exhorteth in his first Epiftle, chap. 3. verf. 15. And Gregorie the Great affifting in S. Peters chaire, qui eaque sunt Domini nesciant, a Domino nesciantur.
Baptized in Jesus Christ] We may not here collect with h Ambrose, that it is sufficient to be baptized in the name of Christ, without any mention of the Father and Holy Ghost. For to be baptized in Christ, is to be baptized according to Christ's institution, and that is, in the name of the Father, and of the Sonne, and of the Holy Ghost. Not implied only, but expressed also: 1 for as the matter of Baptisme, so likewise the forme must be visible. See Lombard, qn. 7. & art. 3. de forma baptismi. Thom. de Aquin., & regius schola, & lib. 3. de inmersione. Thom. de Aquin., lib. 6. & Bellarm. de sacramento Baptismi, cap. 3. & prater hos errores. Apostol. Con. 49. & 50. apud Balagnon. fol. 119.

Or as 2 other, to be baptized into the death of Christ, is to be baptized in the faith of his death: or as Paul expoundeth himselfe, to be baptized into the similitude of Christ's death. He speaks not of the forme of Baptisme, but of our 3 conformity to Christ by Baptisme. For all that are baptized into Christ, have put on Christ: a enerie where bearing about in their bodies the dying of the Lord Jesus.

Now the custome in old time was to dip, and as it were to dye the whole bodie of the baptized in the water: as may be fetched in the monuments of the 9 Ecclesiatical histories, as also by the register of Gods owne record: for John the Baptist is said to have baptized in Enon beside Salim, because there was much water there. And S. Luke reports, Acts 8. 38, 39. that the great Eunuch of Aelia went into the water, and came out of the water at his Baptism. For this cause the sacred Fonts in our Churches are so large, that the Minifter at his discretion, according to the temper of the weather, and the strength of the child, might either dip it in the water, or else poure water upon it. For charity and neceffity may dispense with ceremonies, and mitigate the rigour of them in equitie.

This immersion in the primitive Church (as the Doctors obserue) was threefold, to signifie the three persones in holy Trinitie, God the Father, God the Sonne, God the Holy Ghost: as also that Christ continued in the grave three days: Augustin, citat. in Decret. dist. 4. Lombard, lib. 4. sent. dist. 3. 5. de immersione. Thom. part. 3. qn. 66. art. 8. Bellarm. de sacramento Baptismi, cap. 25. 8. qvarta est. Or as 4 Durandus addeth further, to shew that in Baptisme we are cleansed from three sorts of sinne; to wit, offences in thought, word, and deed. But when the wicked Arrius abused this ancient ceremony to prove three natures in the Trinitie (not as the Catholikes intimating three persones and one God, according to Christs owne forme: Baptize them in the name, not in the names; * enim enim nonnomen est, non Divinitus, *) it pleased the Church in process of time to change this order, and indeed thereof to vs but once dipping only. Where note by the way, that ancient and * Apostolical traditions, according to the present occasions of the Church, arealterable.

Putting into the water, * noting the mortification of sinne by the power of Christs death: Know ye not that all wee which have beene baptized in Jesus Christ, are baptized to die with him? Our old man is crucified with him also, that the bodie of sinne might be utterly destroyed.

This once dipping hath three parts:

1. Continuance in the water, intimating the burial of sinne, to wit, a continual increace of mortification: We are buried with him by Baptisme for to die.

2. Comming out of the water, confirming our spiritual viuification to newnesse of life, in all holiness and rightconscience, obtained by the power of Christs resurrection: Like as Christ was raised from death by the glory of the Father: even so we should walk in a new life: for if we be graffed in death like unto him, even so shall we be partakers of the holy resurrection.

The summe of all is, that by Baptisme we die to sinne and liue to God: our death and burial is, in respect of sinnes imputation and efficacy. First, in respect of imputation: for albeit some relics of old Adam remaine in the new man,
The sixth Sunday after Trinity.

Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven, &c.

This Gospel hath two parts: First, that we cannot enter into the kingdom of heaven without righteousness, nisi insititia. For without shall be dogs, enchancers, and koremongers. All they that do such things shall not inherit the kingdom of God. Only that man shall rest upon the Lord's holy hill, that lends an uncorrupt life, doing the thing that is right, and speaking the truth from his heart, Ps. 15. A Christian by good works ought to manifest his faith unto God, his neighbour, and his own foule.

Secondly, this righteousness ought to be our own righteousness, and not others, insititia vestra. The same foule that sinneth shall die; the sinner shall not answer for the fault of the father, neither shall the father beare the iniquitie of the sinner, but the righteousness of the righteous shall be upon him, and the wickednesse of the wicked upon himselfe. The Papists affirme that the Church hath a treasurie of good works, to be disposed at the Popes discretion. As for example: John the Baptist did fast more then he was commanded, and the blessed Marie lived more strictly then God required: if any then in the Church of Rome be inioyned to fast, or doe some like penance, for his sinne he may get an
The sixth Sunday after Trinity.

an Indulgence, *teftam venales venales*, he may purchase a great deal of justice for a little money. The Pope being God's Vicar, can apply the fasting of St. John Baptist, and the superabundant righteousness of Adam to any penitent at his own pleasure. The which is a pretty triece to fill his own coffers, and empty the peoples.

Qui *sic debeat gratie datius,
latin of Ecclesiam versus ablatum*.

Christ here brings another note to his Disciples, *except your righteousness*, &c. intimating that we cannot enter heavens gate without a righteousness in our selves, howsoever it be not of our selves. A justice not of our parents, or of our Pastors, or of any friend living, or Saint dead: but a righteousness inherent in our own persons, according to the tenor of Scriptures elsewhere. God will reward every man according to his works: and blessed are they who die in the Lord, for their works follow them, Apocalypis 14.13. The Protestants, as *Malancthe confesseth, all the Protestants, as* Stapleton, affirm that a justifying faith is operative, working through love. Scripture as it were composing the difference: *Fides abjat, partu operum, hoc est cun modum peperit opera, injustae potestatis, quousque velim, i.e. quam parrisia subliminio, whi operibus granul, nihil operum temporis perexplebat*, id est, *partos et cun modum peperit*; I conclude this point in *Martin Luther's allegorie*, faith is like S. John in Christ's bosome, positing all the merits of Christ; and good works are like S. Peter following his Master. Here the Gospel and Epistle meete. Our old man is crucified, and we are dead to sinne that we may live to God in righteousness.

Thirdly, this Evangelicall righteousness, must exceed the Pharisaicall justice, nisi abundanturit. There be three sorts of schollers in a Schoole: *incipit* in the lowest part, for the most part taught by their fellows: *incipit* in the second, directed by the Viher: *perfect* in the first or highest part, instructed by the Schoole-master himself. *Christ is our Doctor, and the world is his Univercitie wherein he hath had three sorts of schollers. Afore the Law, *incipit*, as it were spelling of Gods name, learning the first elements or A, B, C, of religion in the beginning, and therefore Christ taught them by their fellow creatures: *beacon declaring unto them the grace of God, and the firmament bowing his bowde worke.*

*The world's a booke in folio, printed all With Gods great worke in letters capitall.*

*Profiscens under the Law, taught by Moses and the Prophets, under Viher as it were to Christ: but such as lived after the Law, to wit, in these dayes, had Christ himselfe to be their Tutor: as it appeareth in the first words of this chapter, when his Disciples came to him: he opened his mouth and taught them: his owne schollers having wisedome it felte for their instructor, taught to surpass in all other in Christian learning and religious duties. Except your righteousness exceed the righteousness of incipients afore the Law, yea of the Scriptures and Pharisaies great profiscens (in their owne conceit) under the Law, ye shall never be made victors; ye shall never be crowned for your industriue, ye shall not, ye cannot enter into the kingdom of heaven.*

*Evangelicall justice must excell Pharisaical righteousness in four points especially, to wit, in Contrition.\}

Faith.\}

Innocation.\}

Confolation.\}

But we shall belte understand this generall axiome, by Christ's particular instance: Ye have heard that it was said unto them of old time, thou shalt not kill whatsoever killeth is in danger of judgement. But I say unto you, whatsoever anger with his brother unadvisedly, shall be in danger of judgement. Except your righteousness exceed the righteousness of the Scriptures and Pharisaies, in expounding and observing the Law concerning homicide, ye shall not enter into the kingdom of heaven. First he sheves the defect in the Pharisaies interpretation; then he delivereth his owne construction of the Commandement, Thou shalt not kill. The Pharisaies (as being
all for the clearing of the outer side) I did understand this of the violent outwardly only: but Christ intimates that God is a Spirit, and that he will be worshipped in spirit requiring truth in the inward parts; and therefore we must abstain not only from outrageous outward blood-shedding, but also from the first intentionall and internall motions of wrath and anger. If say that whatsoever is angry with his brother.

To have heard that it was said Christ came not to destroy, but to fulfill the Law. So that his but I say, repeated oft in this Sermon on the mount, was not a contradiction or a correction of the Law: but a confutation of the false glosses the Pharisees had set upon the Law. Christ I say doth not here confound, but expound the text of Moses truly, which other had interpreted corruptly. For it is well observed that he sets not, it is written, but it is said. Nor written in the commandment it selfe, but said by the Scribes, arresting by their fanmons and cenfures all the whole law, making it a nofe of wax to ferue their owne turns. Which occasioned their Saviour in this Sermon to deliver a full explication of many particular commandments, as in the 31. verfe of this chap. It hath beene said, whatsoever shall put away his wife, let him give her a bill of divorcement: but I say unto you, whatsoever shall put away his wife, except it be for fornication, causeth her to commit adultery. And 32. verfe: It was said unto them of old time, Thou shalt not forswear thy selfe: but I say unto you, Sinne not at all. So likewise here, it was said unto them in old time, thou shalt not kill; whatsoever killeth shall be in danger of judgement: But I say, whatsoever is angry. This observation is not as Maldonate conceiveth heretickall, if either his owne, laiusenius, or Bertrandus, or S. Paul himselfe be catholike, for he writes also plainly: The law is holy, just, and good. Christ therefore did not correct the Text, but the gloss.

Of all time] Where note that it is not any when, or any who, who may privilege error or prejudice the truth: according to that of Terrilliam. Veritati nemo praestirere potest, non spectans temporum non parietatis norcum, non privilegium regionis, Dominum solum nostrum, qui non confutetudinem, sed veritatem cog nominatur. The power of a King is great, if he bid his subject as make warre one against another, they do it: if he send them out against his enemies, instantly they goe and brake downe mountaines, and walls, and towers. If he bid kill, they kill: if he say spare, they spare. The reputation of a learned man is like wife to forisible, that Cicero said he would rather erre with Plato, then conceive the truth aright with other. d One gave it out in Babil, that he did attribute non minus Vorello quam Paulo: no leffe to Farellius then he did to Paul. And Eran- chius reports, how that a Frenchman in Geneu prelected, if S. Paul and Calvin should preach at the same hour, that he would leave Paul and goe to Calvin. Rec- lemm antiequitie prenialt also, for we may not remove the ancient bounds. And Paul addefth his beloved Timotie, & Keep that which is committed unto thee, devitas prophae vocum non vitatis, as it is in the vulgar Latine. Non dixit antiquitatis, sed nostratis, nam nisi vides et non, teendum est antiquissim, prophetae est nostrae, faciatur versus. Which occasioned a great Clerke to say, that he was ever an enemy to nouell opinions, and a friend to old bookses. And yet when Old Doctors in old time did erre, Christ had a but for them here: Ye have heard that it was said unto them of old time, &c. but I say, &c. The truth is greater and stronger then all, 1. Eldras 4. 35. I write not this as if truth and antiequitie were at variance, for Christ in mending the gloss which is old, restored the Law which is more old.

Who soever is angry with his brother undesirously Christ's exposition is partly

Negative, shewing what we should not do: ver. 22.
Affirmative, shewing what we should do: ver. 23, 24, 25.

In the negative part we may note three degrees of sinne, and three degrees of punishment.
The degrees of sinne mentioned against Angrie thoughts.
the Law, Thou shalt not kill, are Scornfull gestures.
Opprobrious words.

The degrees of punishment: Counfell.
Judgment.
Hell fire.

First, concerning anger: it is truly said by 1. S. Hierome, to trim men of passions is to make them no men: Eft hominem de homine tollere. = David and Paul in aduising to be angry and sinne not, allow that which is natural, and condemne that only which is culpable. Now left our Anger should prove faultie, Christ here sets downe two rules for the gouerning of it.

First, concerning the matter and object of it, we must not be angrie with a brother.

Secondly, for the manner and measure, we may not be transported with this affection unduly.

Such as have the same father and mother, as 1. Jacob and Esai.

There bee three sorts of brethren in holy Scripture: by
Race, Such as are of the same kindred and family: so Lot and Abraham are called brethren, Gen. 14. 8.

Place, Such as are of the same nation: as the Iewes are termed brethren in the Law: To a stranger thou mast lend upon usurie, but not unto thy brother.

Grace, Common, and so all men are brethren in respect of their generation.

Now by brother in the Text is not meant a brother only by race, as if it were lawfull to be angrie with a stranger, albeit not with a kinman or mothers sonne: neither is it understood of a brother by place only, as if a man might be angry with an Alien, howsoever not with his owne countrie-men: but by brother here Christ meaneth a brother by grace, and that in the largest sense. For as every man is our neighbour, so likewise in this regard every man is our brother. A man may unjustly be difpleas’d and angry with the fault of his brother, but not with the perfon of his brother, as Augustine judiciously: Non fratres iurisdictur qui peccato fratris iurisdictur. Against, Judges, and warriours, and other publicke ministers of the State may kill; not vpon any private grudge, but as an act of justice, for the common good; destroying one to take many. So "Christ vnto Peter: All that strike with the sword, shall perish with the sword: Ergo, there is a sword to punish him that striketh with the sword. As if Christ shoulde say, Whosoever doth strike with the x private sword of reuenge, shall perish with the publike sword of justice. Magistrates in executing their office may be zealous, not furious. He that in judging a brother is more violently carried against the man, then against his manners, is in danger of judgement himselfe.

Unduly] The word (o’su) is omitted in the vulgar Latine, and in the Roman Missale, and in other as well as old as new translations. But some Greece copies, as Erasmus acknowledgeth, and such as are ancient retaine it, and the recuered Fathers in their writings faithfully recite and quote it, reading as the Church of England, Omnis qui iurisdictur fratris iurisdictur: Whoseouer is angry with his brother unduly or rashly. He may not beginne anger without a just cause, nor continue in it beyond measure. Both are unduly, and against this rule. We must be slow to wrath, James 1. 19. and soone appeale, Ephes. 4. 26. There be four kinds of angry men. In some the raging heat of wrath is soone kindled and soone put out: and these cheolerike people, like gun-powder are soone touched, but instantly they be in your face, yet all their anger is but a sudden flash, as fire in dry reeds. In other some this heat is long
long in kindling, and long ere it goe out: and these heate melancholike persons are like the Christmas logge, if once they beginne to flame, they will continue burning all the day, yea all the night too. In a third fort this fire is soone kindled, and long in burning: and these wretches are worst of all. On the contrary, some be long in kindling and quickly coole, and these last are best. Even like to God, "the flower first to conceiue wrath, and readie to forgive." They will not begin anger unreasonably, nor continue anger unseasonably. From hence then we learne two conclusions especially: First, that our anger doth not arise vainly without a good occasion; as Cain was angrie with Abel, Abah with Mele; Saul with David. And secondly, that being ingenuely raised, it doth not rage too long or too much.

That anger arise not in us toward other vnjustly, we must observe both ourselves, our neighbours, and God. First, let vs consider our owne corrupt nature, which is as easily kindled by wrath, as gunpowder and flax by fire. As then a merchant hauing such commodities, and knowing their qualities, doth by warsinfe preferre them long from burning; even so may we our natures that be not confounded with anger, if we will watch over them. It is an old proverb, that every man is either a fool or a Physitian. So likewise in this respect, every man is unto himself a Deuill or a Divine. A Deuill, if he neglect; a Divine, if he take heed of his owne cholerick disposition. Againe, let vs in our selves abandon all uncharitables supsippiousnesse, a good disposition makes a good expostition. But as the supsitious man thinketh, his neighbour cinketh; he will wring our words to wrong our meaning, of a little spark of a fillable, kindling a great fire of contention.

As for our neighbours, it is good to mark their vile behaviour in anger, that seeing how vnseasonly it is in other, we might beware esit of our selves. The wicked are like the raging sea; they are of their owne disposition vnquiet, but if you stirre them a little, they fume, they some like the sea, whose waters call up dirt and dirt.

Psalm Boe is for Boe in our, see, surendo
Intermit, moritur v, suis ira igneatelit.
And as a moderne Poet:
Angusturiae eramus homo, nonre modo vemos
Nomine, nam prope fumus anger & anger idem.

The Fathers aptly terme this dietemper the drunkennesse of the soule. So that as Plato counsellid all renuellers to view themselves in a glasse when they are in their loathsome drunken humour; and as the Lacedemonians voved to make some of their peacants drunke and shew them vnto their youth, hereby detering them from this beastly sinne, in beholding the senfeslesse and vncoouth mideemeanour of drunkards: in like fort, it is comely for vs to note the rude language, the murthering eye, the countenance distorted, and in a word, the mad and vnmanlike behaviour of an angry bedlem carried away from himselfe with heat and choler.

Lastly, let vs consider in God, his mercy, prudence, and justice. First, his mercy, who forgivest vs much, and shall not we forgive our brother a little? When a raling fellow did reuile Pericles all the day, and followed him home to his gate when it was night, Pericles answered not a word againe, but commanded one of his servants to light a torch to bring the brawler home to his owne house. Shall heathen people goe beyond vs that professe Christ, and that in a point of Christianitie? Shall reason preside more with them, than religion with vs? The Father of mercies, and God of all grace, forgivest our sinnes of ignorance, sinnes of infrinmitie, sinnes of malice, sinnes of ripereage, sinnes of youth, open sinnes, hidden sinnes; and therefore (beinge followers of God as dear children) if a brother offend ups on ignorance, we should neglect it; if upon infrinmitie, forbear it; if upon malice, forget it: howfoever forgive it, being merciful as our heaneely father is merciful.
Secondly, let vs remember Gods all-seeing providence; to which if we doe not yeeld in all humilitie, we are not fo much angry with men, as displeased with God. He dispro floating of libels, of flanders, of all scandalous actions of the bad, to trie the patience and faith of such as are good. Ad adiqueum omnium fumorum ordinatur omnis altius impiorum a templo Deo, qui profet regimine agitator, bene visitur etiam malos: qui suo arbitrio inuictum, altius iridicio inuictum. It is reported in sacred hiftorie, that a certaine man drew a bow ignorantly, and smote the King of Israel betweene the ioynts of his brigandine: the poore man shot at rando, but the Lord fo directed his arrow, that it fell vpon wicked Ahah. In like fort, when our aduersaries shall whose tongues like a sword, and show out their arrows even bitter words, as it is in the Psalmie, then we must acknowledge that these darts are guided by Gods providence to hit vs. As David faild of raling Shimei; Suffer him to curse, for the Lord hath bidden him: it may be the Lord will look upon my affliction, and doe me good for his cursing this day. We are not to consider so much how wicked they be by whom we suffer, as how just he is who dispooleth of their wickednesse. Non venit fines merito, quia Deus est injustus; nec est fines commodo, quia Deus est bonus.

Thirdly, let vs obferue God in his iustice, who is said here to punifh anger with iudgement: a scornfull racha with a counfell: an opprobrious word with bell fire. But if notwithstanding all these caucats our anger arize, the next care must be that it continue not too long: and it continueth too long, when it hindereth or lefseeneth any dutie of godlinesse or charitie. Let not the Sunne go downe upon thy wrath. If it arize in thee, let not raigne in thee, let it raigne in thee. To this purpose Philosophers and Divines have given vs an excellent rule, namely, that we doe nothing suddenly while this humour flirret in vs: for rash anger is a bad agent, and a worfe counsellor. He that either acteth or ploteth any thing in heat, commonly repents in cold bloud. Finis iura, initium pietatis: Where cholre ends, our penance begins.

* * *

Basil the Great abstained three whole yeares from writing against Eustachius, left in his heat and had he might play the ruffin with his pen. Archibas said he would have corrected his servant, but that himselfe was angrie. Frederick the Duke of Saxouie, when he was angrie would hurt himselfe vp in his closet, and let none come at him till he had matted his passion. That anger arize not in other toward vs vnadvisedly, let vs obserue this one precept of Paul: *Stude to be quiet, and to middle with your owne business.* The contention of the Church of England hath especially beene bred by the fond intermeddling with the Miniuers office, while buie-bodies have spent all their time in disputing what we should be, not considering in the meantime what themselues are. The Pelican finding a fire nigh her nest, and fearing the danger of her young, seekes to blow it out with her wings vntill she burneth them, and makes her selfe a prey in her wifes pitie: so they which indiscriminately meddle with the flame of diffention kindled in the Church, rather increase then quench it; rather fire their owne wings then helpe others. I had rather a farre off be-waile the fire then stirre in the coales. I would not grudge my ashes to it if those might abate the burning: but since it is increas’d daily with partaking, I will be-hold it with sorrow, and meddle no otherwise then by prayers to God, and in-treates to men; seeing mine owne safetie and the peace of the Church in the freedome of my thought and silence of my tongue.

*Whofoever fathiono his brother racha*] Some derive this word of the Græke pocho, in English as much as ragged, or shame-ragge; o other from the Syrian raα, which is a disgraceful terme, much like our English thou, when it is spoken in contempt and scorn. Saint Hierome thinkes it comes of the Hebrew reα, signifying idle head, or emptie braine. But seeing Interpreters have generally noted a
The sixth Sunday after Trinitie.

A gradation here, *raca* must necessarily be placed in the middle betwene secret anger, and open railing. I subscribe therefore to their opinion, who make *raca* an interjection, or broken speech of an angry minde, breaking out and bewraying it eile somewhat, though not fully in token of dislike; whereof there be divers in every language, as *sub* *supr* *pihe*, in ours. And this rakel-like behaviour is not in imperfect words only, but in all *cornefull* gestures of contempt; as in countenance, when we carry murthering lookes, in mecks and moves, in putting forth of the *winger*, Ephef. 4. 31, in gnashing of the teeth, in making a loud and absurd noise, shouting and wondering at men as at owles: Ephes. 4. 31. *Let all bitternesse and anger and wrath and crying be put away from you.*

To these I will add another vncomely carriage, the like whereof I finde not in the Bible, nor in any Comment vpon my text; and that is diildainfully to sleepeat Sermons in contempt of the Preacher: I say, sleepe, not vpon informitie, but vpon malice; which is a dogs sleepe, dreaming and awaking at once. By *raca* then are inclusively forbidden all harcfull gestures of despight: and all the contrarie duties are commanded, as Christian salutations, humble behaviour, respects and courtesies according to the commendable fashions of the countrye which in we live.

I am occasioned here to meet with a peruiu and vncharitable people, who practice themselues, and teach other, that it is vnlawfull for a Christian to salute passengers ordinarily with a *good morrow*, or *God be with you*. I will not pledge them in their owne cup, and answer them in their owne vaine, but call them vnto strict rules of dispute, *res comm. caus. comm. ratio comm. rais. consiglar*, as *Augelitane* to the Manichees. I will therefore first fet downe their arguments, and then our solutions. Their reasons as I have gathered from their owne mouths are principally three.

1. We know not whether euery passenger be a brother or no.
2. Though a brother, haply, yet we cannot tell whither he goeth, and about what.
3. Suppose we well understand what he will, and who he be: yet suddenly to say *God bleffe you, God save you, &c.* is to take the name of the Lord in vaine.

To the first, as every man is a neighbour: so let every a brother in this case. For if Christ be so good as his word in this Chapter at the feuenteenth verse, namely, that he *came not to destroy the law, but to fulfill it*: he must vnderstand by brother in this text all sorts of men, and all men of all sorts. And whereas they distinguish and say that euery passenger is not a brother in Christ: Answere is made, that salutations are to be performed euern toward such as beleeue not the Gofpell, and are not as yet of the household of faith. A precept hereof is found in Christ, *When ye come into an house saluate the famme, saying, Peace be to this house.*

A patterne in the Prophet Ely$^5$, who said vnto *Naaman* the leper an Aramite, *Go in peace.* The Prophet approv'd not his act, yet after the common manner of speech he biddeth him farewell, as the Generall Note vpon that place. Secondly, we may well oute of charity presume that all ordinary passengers of England are our brethren in Christ, as being baptized in the faith of Christ, and professing the Gospell of Christ vnder the fame Christian King, after the fame Christian order; and so by consequence to be reputed as members of Christ, and children of God. According to the tenour of our common Catechisme, if once we would vouchsafe to lerne and vnderstand it. As for differences about matters of indifferency, *S. Paul teacheth vs, Ephes. 4.* that the most ancient and true bond of unity are not one discipline, one ceremony, one policy: but *one God, one faith, one baptisme.* Yea but S. *Iohn* speaks of some to whom we may not say *God speed.* There were notorious apostates, at the least exceeding dangerous hereticks, as it is apparent in the context, who did not only broach another discipline, but another doctrine, *that is a contrary doctrine,* preaching another Gospell: and therefore not to be receiued into our private house, because they will not communicat with vs in Gods house. Their words *tiret acaneker*, and therefore they

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7. *S. Paul teacheth vs, Ephes. 4.*
must be 'recalled after once or twice admonition. A kind salutation is a step to familiar conference with them, and that is 'insufferable. \* Nullum cum talibus commercia, nullus conversitia, nullus colloquium miscecan, ammus illis tam separati quam illis sunt ab ecclésia profugi. Secondly, S. John wrote this Epistle to avenants Lucie, the which might eaily be redused by cunning' heretikes, eunceru ready to v repece into knoies, and leade captiune simple women as S. Hierome theues by manifould pregnant inxstas in his Epistle to Cresiphon tom. 2. fol. 253. So that if wee consider of whom and to whom S. John speakes, this ob. will appeare not to be worth an halfe penny.

To their second argument: I say with Christ, \* Judge not. It is a rate both in law, and in the, that every man is to be reputed honest, vintill the contrarie be proved. \* Clause thibing not evil, it suffereth all things, it believeth all things. \* In Frieseland there was a phantastick prophet named George Daud, who calling himselfe Gods nephew, said heaven was emptie, and that he was sent to clute the children of God, and appoint such as should be saved. In our time there bee many such prophets electing and damning whom they pleae. But I am sure they have no more autoritie to make Demiuls, then the Pope hath to make Saints. As then a number of his saincts are in hell: so questionless many of their devote are now glorious Saints in heaven. But suppoae this passenger hath an intent to kill, and that to rob; yet our good with God be with you, may diversion them haply from their bad courtes, if not covert them throughly. For they cannot act any wicked designe so long as God is with them, and directs them with his spirit.

To their third obiection: I say that the teaching of such doctrine, making the Scriptures a ship-mans hope to ferue their owne malitious humours, is to take the name of God in vaine. But let vs examine their prove. Men take Gods name in vaine, because they thinke not of God, in saying God be with you. Why should we think that they thinke not of God, for what man know eth the things of a man, the spirit of a man which is in him? Or if they thinke not of God sometime in their saluation, why should any forbid it at all times? Our devotion is ordinarily more stiled, I confesse, when we pray for our brethren in the congregation; yet these short ejaculations upon the way, many times are so profitable to our brethren, and acceptable to God, as any long prayer whatsoeuer. For what can we say more briefly and sweetly then the Lord be with you? For if God be with vs, who can be against vs? And lastly, though we grant, which they can never gains, that we thinke not of God when we thus speake of God; yet it is no more blashphemie, than for a little child to say Grace, or to fere the Charechisme, who neither knoweth God, nor understandeth what the faith of God. I conclude therefore that these confecious heretikes are not literari, but litteriones: and I pray with \* Augustine, Cum non sit iudaei spirituallia capere, vitam saltem defereant carpeare.

Thou fool. In this one word are inclusively forbidden all other opprobrious terms of the like or worse meaning; as knave, dot, afe, &c. whereby we disgrace the partie who is our fith, and Gods image, the which are the two principall grounds of the law, Thou shalt do no murder. Whereas it is obieded that \* Paul called the Galatians foolis; \* answer is made that he did this out of love to conforme, not out of malice to confound them; and so mens & propulismus distinguishing maleficia, faith the law. Freindly to thew thy brother his folly is not a wound, but a precious balm, better than the seven kisses of an enemie: qui non corrigit, corrupit; in some caes not to correct is to corrupt thy friend. Another question is howed here, whether superiours, especially Princes, may be transported with anger unduefully towards their vassals, abusing them in reprochfull terms at their pleasure. To this obiection the King of Kings hath giuen answer; \* Fathers provoke not your children to wrath. A superiour may rebuke sharply, but faults rather than men, and men only in hatred of faults, and both in long-suffering and love. The master Bee (faith Basil) hath no sting, the greater power
power the lesser passion. The upper region of the air is calme, stormes ingendered in the middle, brake forth in the lowell. Regis elementa virutis: A King is Gods Lieutenent on earth, he must therefore be mercifull as our Father in heaven is mercifull. It is the part of a Tyrant, in imperio mihi imperium cognitet: to glorie with a Lewistic King of France, that he passed times in making and ending men; as if he were placed in his throne, now at profit, fed tamquam ut profit, as Augustine spakes. I finde in historic, that wise men invented the game of Chees to mitigate the cruellie of Governours, in which it is inhabited, that the King had need of his Bishops, of his Knights, yea of the meanest pearson that toyleth in his land. And therefore considering that he differs only from his subjects in the not in stuffe; he must become a common father vnto the people, never vnadvisedly provoking them vnto iniur indignation and anger.

Concerning the degrees of punishment: all sinnes are mortal in respect of their owne morit, howfoener pardnable to the truly penitent by Gods mercy. Chrift in this gradation doth not allow the papistical distinfection of mortall and veniall sinne, for the wages of every sinne is death, and in it nature deterueth hellfire. But he doth allude to the proceeding of the Iewes in their Ciull Courts, among whom a small matter was heard and decided by the judgement of three men, other of greater importance determined in a Counsell of 23 Judges, and lathy the greatest of all ended by the sentence of 71. The Romans held all the like forms of judgement. Chrifts intent then is to shew that as among men, so before God there be different degrees of punishment, according to the different degrees of sinne. See S. August. de perm. Dom. in monte, lib. 1. Morlat. et Bessa in loc. concerning the word Gebenn aGalat. de Arcadia lib. 6. cap. 7. Euthym in loc. Beausamis Harmon. tom. 2. fol. 201. Iansen. Concord. cap. 40. pag. 277-78. but about the rest, Ephesians annot. in Matth. 10. 28.

If thou offerest the gift at the Altar, and there rememberest thy brother hath ought against thee, leave there thine offering before the Altar, and goe thy way first and be reconciled vnto thy brother. Our offering is acceptable, when we facrifice that which is our owne, with a good intent toward God, and love toward our brethren. First, we must offer our owne, thy gift. He that giueth an offering of vnrighteous gifts, offereth a mocking facrifice, and he doth as one that facrifieth the forme before the fathers eye.

Secondly, we must offer with a good intent, as having respect vnto Gods Altar, and not vnto the commendation of men. If the gift of the wicked be an abstraction vnto the Lord, how much more when he bringeth it with a wicked minde? If thine eye be single (faith our Saviour) thy whole body shall be light; but if thine eye be wicked, then all thy body shall be darke, Matth. 6. 22, 23. This eye, faith Augustine, is our intention, if that be single, directed to the right end, then all the body of thy good workes is acceptable to God. I mean such an intent, as is begun, continued, and ended in a liuely faith.

Lastly, we must offer in loue, being reconciled vnto our brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men: for God expectes and respecteth mercy rather than facrifice. The partie nocent ought to seke for reconciliation first: but for as much as every man almost is ready to pretend innocencie, seeing a note in his brothers eye, but not considering the beam in his owne eye: thou must examine thine owne confidence strictly, whether thy brother hath ought against thee, be it never so little, if enough to make variance, though he conceale displeasure without a infinack. For if thy brother hath injured thee, forgive him, and be patient. If thou haft offended thy brother, ask him forgiveness, and make satisfaction answerable to the fault. If thou haft ought against thy brother, it is enough thou freely pardon him at the Altar, desiring forgiveness as thou forgivest other: but if thy brother hath ought against thee, then go from the Altar, and be reconciled. Chrift faith not if thou haft offended against thy brother in secret thought only, for that were to make difference, not to secke peace: but if thou haft openly trespassed...
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Now there be three kinds of death: of the Bodie, which is the natural death.
The seventh Sunday after Trinity.

Spiritual death in the faithful is threefold: to wit, a death of

**Sinne:** for how all we that are dead to sinne live therin.

**The law:** through the law I am dead to the law; Galat. 2:19.

6 Against that accusling and condemning law, I have another law which is grace and libertie, the which accuseth the accusing, and condemneth the condemning law.

7 Acthe; whereby the world is dead unto them, as renouncing the pomp thereof, and accounting all things loose to winne Christ.

8 Paffive: whereby they be dead unto the world, which hateth and persecuteth them for Christ's sake; repecting them as the filth of the earth and off-scouring of all things. Our Apostile comprehends both in one line: Gal. 6:14. God forbid that I should rejoice but in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.

None of these spiritual deaths are the reward of sinne; but on the contrary the gifts and graces of God. For all such as are dead to the world and sinne line to God; so the Scripture plainly, 5 The iniqui th lust by faith, even by faith, is in the Sonne of God, who dwelleth in their hearts, and quickeneth them with his spirit. There is then a spiritual death in unbelieuers, and all such as are not led by the spirit of God. For as the soule is the life of the body; so is God the life of the soule. When he taketh his spirit from vs we walke in the shadow of death; as the faithfull are dead to sinne, so the faithlesse die in sinne. Matt. 8:22. Let the dead bury their dead; 6 that is, let such as are spiritually dead bury those which are corporally dead. For a widow living in pleasire is dead while she liveth. And this kind of spiritual death is a fruit of sinne, because sinne only makes a separation between God and vs.

The third kind is the death of bodie and soule, and that is eternal destruction in hell fire, called in holy Scripture the second death, or death after death. Of which almightie God by the mouth of his Prophet, as I close I desire not the death of the wicked, but that he should turne from his way and live. To this three kinds I might add a fourth. And that is, as the Lawyers call it, a ciuill death, an vndying of our credit and honest reputation in the world. And this death is the wages of sinne likewise, for the name of the wicked shall rot. But S. Paul here meaneth especially that eternal death is the reward of sinne, as eternal life is the gift of God. And the reason hereof is plain, a man in sinne doth offend God in an infinite measure, and therefore deserve an infinite miserie. But for as much as being finite, he cannot suffer a punishment infinite in greatness, infinite sound and sense; he must endure a paine which is infinite in time, infinite fine fine, an eternal death in an everlasting fire. See Gosp. 1. Sun.d. after Trin.

The reward [2] of los, both signifieth vicuall properly, wherevith in old time soldiers were allured to fight. His meaning is, that eternall death is the death of dead money, wages and as it were preste-money which he bestowe upon all his fooulders. Here then observe that it is the most unthrifty course to march under the colours of Satan, and to have fellowship with unfruitfull works of darkness. For hereby men gains nothing but losse both of body and soule. Who would serve such a master as hath neither will nor ability to prefer his followers? The devil hath no will, for he was a murtherer from the beginning. Whose name in Hebrew is Abaddon, in Greece Apollyon, a roaring lion seeking whom he may devour, 1 Peter 5:8, and as for his ability, though he promise kingdoms, he cannot dispose of a few swine without Christ's permission. Alas poor wretch; the hath nothing of his own but sinne and death. And in nature they be nothing: for God made at things, and all that was made was good, Pro vey good, Gen. 1:31. But the devil begat sinne, and sinne bred death. And so by consequence men serve the devil for a very nothing, his wages is death, and death...
death is nothing. I say, nothing in nature, none of the works of God's hand. It were a blessed turne for the wicked if death in Scripture were nothing, if it were a morall nothing; but the truth is, eternall death is such a thing, as that the reproue shall finde it a priuation of all that is blisfull, and a postiffion of all that is hatefull and hurtfull. So great is the difference betweene the reward of Satan and the gift of God.

**Sinne**] The 4 Scriptures have defined sinne to be the transgression of the law: and it is either original, or actual. * Original is a priuation of goodnesse, and a corruption of nature, derived from our first parents Adam and Eve, whereby the faculties of our soules, and members of our bodies are dispossed and prone to sinne; that every man may confesse with Augustine: *Tamen puere tamen peccator.* And with & David, I was flaped in wickednesse, and in sinne both my mother conceived me. This contagion is not, as Pelagius imagined, only by imitation and example: but as Saint Augustine hath excellently proved in 2 bookes against him, it is by propagation from the parents unto the children. I say from the parents, albeit neuer fo righteous and holy. 1 Regenratus quique non regeneratus filios carui, sed generatur: ac per hoc in eos non quod regeneratus, sed quod generatus est tajjicit. Sic igitur, sine reus iniensis sine absolutioni sibi non regenerat absolutionem, sed eadem, quae deo non folia oleastri, sed etiam oleum, non oleum generat sed oleastros. I will not here curiously dispute whether our foules are infected by the contagion of our bodies, as good oynment by a funie vessell: or whether God in the very moment of creation and infusion of foules into infants after a forre forfake them. It is sufficient to know that originall sinne, being as a common tree in a towne, men are not so much to search how it came, as to be careful how to put it out. For death is the wages even of this sinne also, otherwise little children, who never committed a actual offence, should not die. The text is plain that *all men are by nature the children of wrath.* As Bernard in his meditation sweettly, *Parentes ante fecernat damnum quan malum; peccatores peccatorum in peccato tuo genentur, et de peccato nutrimentum; misericordia in hanc lucem misericordiam induuenunt: nihil ex iis habet nisi misericordiam, & peccatum, & corruptibile hoc corpus good geHo.* The new borne babe was dead in sinne, before he was borne, treffling in Adam, and so made partaker both of his transgression and guilti- neffe, as our Apostle sheweth in the former chapter, concluding in the 18. verse; By the offence of one the fault came on all men to condemnation.

Yea but it is hard and vniueth that one should be punifhed for the fact of another. * Ansuer is made, that Adam is not to be confidered in this respect as a private man, but as a publice perfon, representing all mankinde, and therefore looke what good he received from God, or euill elsewhere, both were common to us with him. And it is juft before God, and man; before God, because we receiue more benefite by the death of Christ, then we did hurt by the fall of Adam. * As in Adam all men die, so in Christ all are made alive. By one mans disobedience many were made sinners, and by the obedience of one, many made righteous. It is juft, also before man, for rebellion is punifhed not onely in the parte delinquent, but in all his posteritie. Now Adam was an arrant trayer to the King of all Kings, and therefore such as iffolde from his loynes have worthyly felt the smart of his fall. Thus (as I have shewed) originall sinne is the tree, but actual sinnes are the fruits. Originall is the root, actual are the branches. James 1:15, *Whence then thou broughtest forth sin, and sin when it is finished bringest forth death.* He doth vnderstand by luft, originall, and by sinne finned, actual sinne; the one being as mother, and the other as daughter: originall sinne being the seed of all actual transgressions against the divine lawes, *omnia essentia multipli.x efi- centia. because, faith Aquinas, in originali peccato praeexistit virum litter omnia peccata actualis.*

There be fundrie diuisions of actual sinnes, as in respect of their object; sinnes against God, and sinnes against our neighbours: And against both these, some are finnes of omission, other of commisson. And in regard of our intention and
The seventh Sunday after Trinitie.

and minde, there be finnes of infrimitie, finnes of ignorance, finnes of malice. Sinnes of infrimitie are laid to be committed against God the Father, whose speciall attribute is power: finnes of ignorance, against God the Sonne, whose speciall attribute is wifdome: finnes of malice, against God the Holy Ghost, whose speciall attribute is love. And these finnes of malice are either directly committed against grace received and the good motions of Gods spirit in vs, as the blaspheenie against the Holy Ghost; or else consequently, as Idolatrie and adulterie, the which if once they grow to be habits, exceedingly grieuen the spirit of God. Besides these, and many moe partitions of finne, the Pappists affirme that some finnes are mortal, and others venial. Herein contradicting the text, intimating that death is the reward of every finne, be it neuer so little. For whereas he shall keep the whole law, and yet fail in one point, is guilty of all. Howsoeuer he do not transgresse toto legem, yet he doth breake toto legem. And so the least finne legally considered is damnable, though evangelically the greatest of all be pardonable. Sinne in unregenerate men is regnant, and therefore mortal. According to that of Saint John, he that believeth not is condemned already: but in a regenerate man, sinne doth not reign as a king, howsoever it rages as a tyrant; it is not admitted with plenary confent, but committed, or rather indeed suffered with relaxation and grieve. He that is borne of God doth sinneth, as if he did not finne, doing that euill which he would not. And therefore venial, according to that of Paul, there is no condemnation to them that are in Christ Jesus, which walke not after the flesh but after the spirit: Rom. 8.1. In this sense, Martin Luther, Philip Melanthon, and other Protestant Diuines, approove the distinction of mortal and venial sinne.

*But the Pappists herein erre, because they make this difference, non respeclu personam, sed peccatum. Extenuating their owne milchifhe, not amplifying Gods mercie. Teaching that sinnes of omission and ignorance be prater legem Dei, but non contra legem Dei: besides Gods law, not against Gods law: the which is a dangerous doctrine deluding many. The words, I confesse, a drop as an honey comb, and are more soft then those, the end of it is bitter as wormwood, and harpe as a two-edged sword. b Egypt was tormented with small flies, as with greater plagues: and we may not neglewe our finnes because they be little in nature, but tremble because they be many in number. We commonly discerne finne as we doe the Sunne; which we judge to be little because we be farre from it. The nearer we come to finne, the greater it will appeare: for if we consider it in the lawes glasse, we shall finde that as a bemired dogge it doth defile with fawning, and that the reward thereof, as it is eternall death. Haply sinnne will obiect, if the wages of all finne be death, and that everlastying, as the Stoikes, and Leuiniufts hold, all sinnes are equal and alike. This canill is answerd by Christ in the Gospell allotted for the last Sunday, Mat. 5.22. Whosoever is angry with his brother unadvisedly, shall be culpable of judgement: and whosoever lyes unto his brother raunch, shall be in danger of a coucile: but whosoever faileth thou foole, shall be in danger of hell fire. Where (as I have shewed) are three degrees of finne against one and the fame commandement; and three degrees of punishment accordingly. Circumstances of place, time, person, either leonion or aggravate faults. As for example; the King of Babylon offended more in taking the sarcum de sacro, consecrated vesseles out of Gods house, then if he had onely them out of a private house. The curtpurse who doth exercise his craft at a fermon, is worne then a theefe robbing upon the common way. Inde an Apostle finned more in betraying his master Christ, then if Burrabosa murtherer had done the deed. He that delivered me to thee (sauid a Christ to Pilate) hath the greater sinne.

According to these differences in sinning, there be degrees in suffering; for as
in heaven \( \text{one star} \) differeth from another in glory: so in hell one damned soul differeth from another in griece: being so much the more wretched by how much the more wicked: Matth. 11:24. and 2:15. Luke 20:47.

Eternal life is the gift of God through Jesus Christ our Lord. Gods eternal decree to elect is without beginning, but it shall have end, yet in so much God face to face. The possession of this eternal life shall have a beginning, but no end: For the last shall be the first in heaven. Eternal life is in both beth and soule mentioned in the text is taken either pro via, for the way to life everlasting, as John 3:36. Herethat becommeth in the same of God both in living life: For it is eternal life to know God, and whom he is, Jesus Christ. Or else via vita, for the blessed estate of Gods elect in heaven, as Matth. 2:40. Mark 10:30. And both are the free gift of God. In receiving eternal life, we receiv grace, for grace, that is, the gift of glorification for the gift of justification. And heretofore whereas Paul faith here the wages of sin is death, if there were any merits in our good works, the fullness of his speech should have beene, the wages of righteousnes is eternal life. But least injustice should lift vp it selfe of mans good merit, as mans ill merit is not doubted to be saine; heath not to, but eternal life is the gift of God: and let it should be sought any other way then by the Mediator, he doth add further, through Jesus Christ our Lord. And by that which he doth not say, as also by that which he doth say, heweb evidently that there is no place for merit. See Saint Augustin vice obiis marginibus, de gratia & libero arbitrio cap. 8. & 9. Enchirid. ad Laurent. cap. 107. enar. Psal. 106. & principi Hierom. Phyl. Prima, Anselm, Aquin. Cajetan, Doctor Fulke, Martyr. in loc. & Doctor Albert against Bishop iii. Merri, sec. 5. and lately, Septagesim. Sun. Gospels, from pag. 252. to pag. 158.

The Gospell. MARKE 8.1.

In those days when there was a very great company and had nothing to eat, &c.

Christs miraculous feeding of many people with a few loaves, is read in the Church every yeere thricce; to wit in Winter, when wheat is Sowen: in Lent when it is in hopefull Spring: and in Harvest when it is readie for the Barne. The reason herof is manifold.

1. That in seeing, seeing, and reaping our Corne we might not ascribe this wonderfull increase to the fatness of our land, or greatness of our skill, or goodness of our feed; but only to the blessing of God, opening his hand, and filling all things living with plentifulnesse, who doth every yeare make a great harvest of a few grains, as he did here make a great feast of a few loaves.

2. That we may be well assured of Christs bunnicus towards all his followers, hungry and thirsting after righteousness, providing for them abundantly, lest they faint in their way. Caring for such as cast their care upon him, as he promised in his holy Gospell: First seeks the Kingdom of God, and then all other things shall be ministr'd unto you, Matth, 6:33.

3. That we may learen to vse these temporall blessings in thanksgiving to God, in hospitalitie towards the poore, feeding such as have nothing to eat, in frugalitie, taking up the broken meat, not suffering any of Gods good creatures unprofitably to be spoiled, or waftfully to be cast away.
The seventh Sunday after Trinitie.

Food in the people; There was a very great company, and had nothing to eat.

The whole may be divided into three parcels, &c.

Defect, of Faith in the Disciples; where should a man have bread here in the wilderness to satisfy the people, &c.

Affect; I have compassion on the people.

Effect; About four thousand did eat, and were satisfied with seven loaves, and a few small fishes.

All which joyntly considered, may serve for the confirmation of our Faith, Hope, and Charity.

It may confirm our beleefe concerning Christ's Humaneitie and Divinitie, in both together against Etymoches; his compassion is a demonstration of his manhood, for God is not compassionate, secundum affectum, but only secundum effectum. The reason is, because pittie is a grief for another's miserie, misericordia dicitur, qui misericordiam cor facit, and that is not properly competent to God. So that Christ being touched with the feeling of our infirmities, evidently shewed himselfe to be very man; and his feeding of so much people with so little provision, is an argument of his Divinitie. The children of Israel in the wilderness, in such a manner: He fed the fomic rocks indeed, and the water gushed out; but can he give bread also, or provide flesh for his people? shall God prepare a table in the wilderness? As if they should argue thus: If the God of Israel can do this, then he is God, then he is among vs and with vs. Go to then ye fliefe-necked lewes, and incredulous generation, refilling the holy Ghost, and not acknowledging Christ for the Messias. If he be God that can provide a table for his people in the wilderness, and give abundance of bread in the desert, he hath so much patience as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 1. we may reason from the place, Christ was in the wilderness, farre from all townes, all villages, all houses, in so much poverty as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 2. we may reason from the place, Christ was in the wilderness, farre from all townes, all villages, all houses, in so much poverty as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 3. we may reason from the place, Christ was in the wilderness, farre from all townes, all villages, all houses, in so much poverty as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 4. we may reason from the place, Christ was in the wilderness, farre from all townes, all villages, all houses, in so much poverty as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 5. we may reason from the place, Christ was in the wilderness, farre from all townes, all villages, all houses, in so much poverty as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text.


3. Matthew 15 32.

4. From the persons who were fed and filled, as it is in the first words of this Gospel, very great company; and it is said in the last more particularly, about four thousand, beside women, and children, according to S. Matthewes report. This great multitude comming from farre, verse 3. continuing in the wilderness, open piercing aire, verse 4. which of necessitie must increase their hunger, and having not any thing of their owne to stay their stomach, verse 2. fast all day, verse 6. not as vnto a scrambling beauer, but as at an orderly dinner, and all did eat and were satisfied, verse 8.

5. Jesus Christus, Theophylact, Cantuari.
The seventh Sunday after Trinitie.

Put together, amplify Christ's omnipotent power in working this wonder, and are able to make men acknowledge with the Prophet a Esa. Lord thou art my God, I will extoll and praise thy name for thou hast done wonderful things. And with b Moses: O Lord, who is like to thee among the gods? who like to thee, so glorious in holiness, fearful in praises, doing wonders? And with * the Psalmographer, Among the gods there is none that can doe as thou dost, for thou art great, and dost wondrous things, thou art God alone.

Secondly, this Gospel serveth aptly for the confirmation of our hope: d proounding Christ here both able, and willing to succour vs in all our afflictions. Able, for what can he not do, who fed four thousand hungry people with seven loaves, and a few small fishes, in such a plentiful manner, as that all of them were sufficed, and yet seven baskets full of broken meat were left? His willingness is infinite also, e for that before any of the diffireted people made fuit to him, he presented them of his own accord, calling his Disciples, and confunting how to reconcile them in this extremity, sayyng further, I have compassion on the people, because they have beene with me three days. He faith not, I have compassion on my Disciples, or I would my friends and acquaintance were succoured, or I pittie the good men in the company: but he faith, in generall, I have compassion on the whole multitude; not excluding any from his gracious favours, openly proclaming, f Hoe, every one that thirsteth come ye to the waters, I say, come buy my milk without money; b if any man thirst, let him come unto me, and drinke. Come all ye that are weary and laden, and I will ease you.

Let vs not therefore put our confidence in man, for if all flesh be grass, and the grace thereof as the flower of the field, then k cursed is the man that trusteth in man, and maketh flesh his armes. Neither let vs trust in our money, for riches are uncertaine. Neither in our felles, for he that now standes may fall. 1 Cor. 10.12. Neither in Princes, for albeit in regard of their high place, they be called gods; yet in regard of their fraile nature, they shall die as men. And therefore the Master of the Ceremonies, at the Popes inauguration, beard two drie reeds, whereof the one hath on the top a candle to kindle the other, crying aloud vnto the Pope, b Sante Pater, sic transit gloria mundi. Neither in Angels, or in Saints, for they cannot have enough oyle for themselves and vs too. But let our help stand in the name of the Lord, for his eyes are over the righteous, and his ears are open to their prayers. 1 Pet. 3.12. If he deliveth the foules of his fervants, and all they that put their trust in him shall not be defittite. The Lions roare and suffer hunger, but they that seke the Lord shall want no manner of thing that is good. This was verified in Daniel, who being cast into the dungeon of Lions, was not made their prey; for the Lions roared still, and continued hungrie, whereas Daniel was refreshed with an Angell from heaven. And therefore let every Christian soule say with the c Psalmist, The Lord is my shepheard, how can I then lacke any thing?

Thirdly, this Gospel is a direction for loue: for that Christ expresseth in his b Bountiful deeds: In feeding a great company which had nothing to eat.

Albeit Christ was the soume of the most High, holding is no robberie to be equal with God: yet he thought it no disreputation to converse with men, with poore men, and that in the wilderneffe. If a Kings only soume should so farre humble himselfe, as to be familiar with the Commons, all the Chronicle would be full of his praires, and all the Countrie ring of his courtesies. What did extoll d Radolphus so much, as that when he was elected Empourer, he told his Nobility, That he would not be locked up in a chest from the sight of his people, but that every one should have access unto him? or what did honour the good late Queene more, than
than her courteous and sweet carriage toward her loyall subjectes? or who could
give better aduise to a young prince, than that he should be the poor mans King?
By the compassionate speech of Christ here, *missoripulpereturam: all Princes,
Prelates, and Fathers, are taught to weep with them that weep, carrying tender
hearts, and open bowels toward all such as are in any distresse: a being eye
to the blind, and feet to the lame. For as Christ did speake compassionately, to
deale bountifullly with this hungry multitude, calling them to fit downe, and to eat
of his loaves and fishes, heartily bewailing on them such as he had. *Aurum habet
eccelesiae (faith *Ambrosio non ut serueres, sed ut cresces. And as the blessed Martyr
S. Laurence, The poore are the treasures of the Church. It is recorded of St.
the great, that in a famine he did not only give to the poore such as he had him-
selxe, but exhorted all others earnestly to open their barnes, and to doe the like.
William W. abishop of Canterbury was so liberall unto poore men in
his life, that at his death he had in all his treasure but thirtie pieces of gold: the
which (as *Erasmus of Roterdam reports) pleased him so well, as that he said, It
is well, I desired alway to die no richer. And *Philip Melanthon was so bountifull,
even in a meane estate, that every hour sometime was given at his doore. The
gifts of God were multiplied here, that the leaundings in the end were more
than the loanes in the beginning. And this should encourage men in their almes,
as being assured that the mercifull rewardeth his owne fonde; for there is that scat-
tereth, and is more increased: but he that scateth more than is right, sordily commeth
to pooreth. Let vs therefore remember that old verse, whensoever we cast our
eyes upon a brother in need.

Antistaxis, ant ai Dieus, ant porfaus esse quod bic eff.

Thus I have written briefly concerning the literal exposition: if any desire
the mystical and allegorical, he may reade *August. 24. in Ioh. Bernard. fem.
de Evangel. septem par. Ludolphus de vita Christi, part. 1. cap. 67. Ianfen con. cap. 63
8 post Pentecost. Melanthon & omnes fere poe. illas in Evangel. Dom. 7. post Trinit.
The Gospel and Epistle meet, in that all our happinesse and helpe commeth only
from heaven, as the gift of God thorugh Iesus Christ our Lord.

The Epistle R. M. 8. 12.

Brethren, we are debtors not to the flesh, to live after the flesh, &c.

Dehorts from living after the
flesh, in respect of our

Saint Paul in
this Epistle

Exhorts to the life spiri-
tuall, in respect of our

hDebt to the spirit dwelling in vs.

Dangers, if ye live after the flesh, ye shall die.

Present estate of grace, being the
sons of God, as having his spirit for
our guide, whereby we call him Abba
Father, and he certifich us also that
we are his children.

Future estate of glory, being the heirs
of God, and heirs annexed with
Christ, if so be that we suffer with
him, that we may be also glorified
together with him.

Brethren, we are debtors not to the flesh, There is a double debt; one of
which we must every day seeke to be forgiven, as Christ in his prayer, *forgive us
our debts: another of obedience, which we must every day seeke to performe,
whereof our Apostle speakes here. The word flesh hath also sundrie significa-
tions in holy Bible, being sometime taken for all living creatures, as Psalm
136. 25. which giveth food to all flesh. And sometime for all mankind: so the
Nn 2

k Prophet
The eighth Sunday after Trinity.

*Prophet, hide not thy self from thine owne flesh. Sometime for such as are of our country, sometime for our kindred; as Laban to Jacob, Thou art my bone and my flesh. Sometime for a man and wife.*

Bulke of his bodie, Prov. 14. 3. *A sound heart is the life of the flesh. And Acts 2. 31. neither his flesh should see corruption.*

Sometime for one man, and that in respect of the

*Faculties of his soul, Matt. 16. 17. Flesh and blood hath not revealed it unto thee.*

Now we are debtors unto our felues, our soules, our bodies, as also to our second fathers, our wines, our friends, all of our kinne, all of our kinde, yea to the very beasts, Prov. 12. 10. only no debtor unto the flesh, in the last acception, as it doth import the lust of the flesh. And therefore when it shall (as it is tincting and drible) call upon vs importantly to pay this debt as a dutie, we must answer, that hereby we shall increase the debt of our finne to God, and so the more we pay, the more we shallowe, like paying with halke, which euer makes the sorer greater. The second member of opposition is not express'd here; but it is implied, as all Interpreters observe generally. For if we are not debtors unto the flesh, it followeth neecesarily, that we are debtors to the spirit, by whose grace we are whatsoever we are. *God beftoweth on vs his gifts out of bountie, but our service performed unto him is of dutie. Where then are the workes of supererogation? If they be deedes of the flesh, the reward thereof is death; if they be workes of the spirit, then ascribed due debt. And so when we are at the best, all of vs are unprofitable seruants, obliged to God in a double bond, one of our creation, as being the workmanship of his hands, and another of the fruit thereof? another in respect of our redemption, as being his bought seruants, his sworn seruants, his hired seruants, ever receiuung wages before hand. All of vs are bought with a price; yea with the Mest pure blood of Christ: and therefore we must glorifie God in our bodies and in our spirites, for they are Gods. All of vs is his sworn seruants in holy baptism, renouncing all other masters, as the world, the flesh, and the devil: and openly professing before God and his congregation, that we will fight under Christs banner as his faithfull feuiders and seruants vnto our luyes end. All of vs have payment in hand also, which, if we had so much as common honesty, should make vs ashamed to refuse the Lords service, whose wages we have received already. For it may be saide to vs, as the Prophet in the name of the Lord spake to the Leuites of his time; *Who among you faintes the doore of my Temple, or kindles a fire upon mine Altar in vaine? Who can fland vp and say, that he doth any seruice to God without a reward? The Father of lies in this saide truly, *Delb Job seare God for naught? Did not the Lord make an hedge about him and his enemie side? Consider this point when you will, and you shall finde that for every piece of seruice ye have done to the Lord, ye have receiued present wages an hundred fold; and in the world to come, if you continue faithfull unto the death, he will giue you a coronne of life. For your light affiction, which is but for a moment, causeth a farre most excellent and eternall weight of glory.* 2. Cor. 4. 17. And to the most holy man in his left worke, as *Bernard notes, is debtor to God for them, and not God a debtor to him: according to the text here, Brethren, we are debtors not to the flesh, but to the spirit.*

*If ye live after the flesh, ye shall die.* There is a great difference betweene living in the flesh, and after the flesh. Every Christian living must dwell in an earthly tabernacle, clothed with flesh and blood. S. Paul therefore doth not say, destroy the flesh, or live not in the flesh, but forswieth the deedes of the bodie that yee liue not after the flesh. Now that man liueth according to the flesh (as himselfe
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8 himself doth expand himself) who fulfill the lusts of the flesh, *Eccles: 3.31.

Yet I, and other things as other men, and yet thou feelest not my life, for I live by faith in the Sonne of God. The word which I now corporally speake, is the word not of the flesh, but of the spirit: and the sight which goeth in, or commeth out of mine eyes, howsoever in the flesh, is not governed of the flesh, but by the Holy Ghost. I behold a woman, and lust not to sime with her: this beholding is in the flesh, because mine eyes are the carnal instruments of my sight: but the chasteness of this looketh proceedeth only from the sanctifying spirit. So likewise my hearing commeth not of the flesh, although it be in the flesh: it is the worke of Gods owne spirit that I heare what I should, as I should, having a good ear which hearkeneth unto wisdom gladly. Thus I live, yet not I now, but Christ lieth in me, and in that I live in the flesh, I live by faith in the Sonne of God, who hath loved me, and given himselfe for me, Galat. 2.20.

This doctrine is like hogs of wine to comfort such as walk in the spirit, for they shall live, ye live that they shall never see death. For when our breath once shall leave our bodies, and we fall a sleep, we shall behold with the blest Martyr *Stephen, heaven open to receive vs, and Christ standing at the right hand of God with stretched forth arms, as readie to embrace vs. And for this kindse of death is but an enlargement after a long imprisonment, or as a landing at our owne country, after our tedious and troublesome trauell in the tempestuous sea of this world. But let the drunkard and incontinent person trouble, who follow the lusts of the flesh, and that which is whort, fulfill the lusts of the flesh, and that which is worth of all prouce the lust of the flesh. For as long as they continue this habit of sinne, they be spiritually dead, and without repentance shall eternall perish. Either we must slaye sinne, or else sinne shall slaye vs. 9 Let no man decyde you with wine words, for such things the wrath of God commeth upon the children of disobedience. 9 For as no man commeth either to prison or palace, but by the entrie thereof: even so no man goeth to hell or heaven, but by the way thereof: A life which is after the flesh, is a thorough-way to that dungeon of darkness; a life guided by the spirit, is the path-way to Paradise. Where the tree falls there it lies, faith *Salomon, and experience teacheth us, that it falls to that side on which the branches are thickest: if the greatest growth of our actions spring from the spirit, out of doubt we shall fall to the right hand, and line for euetomer: but if thine affections grow downward, and thou walke after the flesh, assuredly thou shalt fall to the left hand and die. For without shortline no man shall see God, and be that righteoussesse is righteoussesse, faith, *S. John. As if he should say, not he that can talk of righteoussesse, but he that doth walke in the spirit. *Tace linguam, loguree vita: Speake not thou for thy good life, but let thy good life speake for thee. For ye through the spirit mortifie the deeds of the body, ye shall live.

Herefore men obiect that of Paul against Paul *no man enseas hated his owne flesh, but nourisheth and cherisheth it. Answere is made, that we may love the flesh as a servant to the foule, but not as a mistress. Now meat, corretion, and worke belong to thy servant. So we must provide necessarie food for the bodie left it faint, but with it *chastenement and worke left it prone wanting. According to that of *Salomon: He that delicately bringeth vp his servant from youth, at length he will be even as his sonne. For as a ship if it be over-laid is easie over-chymed by the water, or if it be too light and not ballasted, is easie driven out of the due course by the winde: so the bodie must neither be so weakened and emptie with fasting, that it be not able, nor yet so pampered and over full with eating, that it be not willing to performe the workes of Christiane dutie. Such then as make their gut their god, concupiscence their conscience, flut their law, and our actions.

N n 3
The eighth Sunday after Trinity.

\[\text{\textbf{Ephes. 4:19.}}\]
\[\text{\textbf{Matt.}}\]
\[\text{\textbf{Colossians.}}\]
\[\text{\textbf{Rom. 6:19.}}\]
\[\text{\textbf{Deut.}}\]
\[\text{\textbf{Gal. 5:22.}}\]
\[\text{\textbf{2 Pet. 1:10.}}\]
\[\text{\textbf{2 Cor. 1:23.}}\]
\[\text{\textbf{Ephes. 2:13.}}\]
\[\text{\textbf{5:30.}}\]
\[\text{\textbf{Col.}}\]
\[\text{\textbf{1 Thess. 4:1.}}\]
\[\text{\textbf{Gal. 5:6.}}\]
\[\text{\textbf{Col. 1:35.}}\]
\[\text{\textbf{Prou. 16:10.}}\]
\[\text{\textbf{1 Cor. 4:4.}}\]

...giving themselves over to works all uncleanliness even with greediness; are they who live not after the spirit but after the flesh.

For as many are led by the Spirit of God they are the sons of God.\(^4\) As the natural sonne is heir of his fathers estate, even so Gods adopted children have the Spirit of God dwelling in them, and this Spirit makes them and God one, as man and wife is one flesh, Ephes. 5:31. To be led by the Spirit, is\(^5\) not to be carried away with a violent furie, \(^6\) but to be drawne obediently, \(^7\) giving our members as servants unto righteousness, willing, willingly confedelfion & defection; with aliking and low, faith.\(^8\) Augustine, Or with light and delight; for the Spirit leads vs especially monedo & monendo; first informing our minde with his admonitions, and then inclining our hearts with his motions. He doth not lead vs as blind men are lead by their guide, a way which they do not know, but he doth open our eyes, and lets vs see a farre off our heavenly Canaan, and then after he hath carried vs vp with Moses to the top of Sinai, he moves our hearts and makes them cheerful, willing and resolute to walke towards it. See Gospell. 1. Sunday, and Epistle 2. Sunday in Lent. Epistle for Whitunday, and Epistle 6. Sunday after Trinitie: how the same Spirit is to such as are under the Law, the spirit of bondage, but to such as beleeue the Gospell, the spirit of adoption, see Epift. 4. Sunday in Lent. How the spirit cryeth in our hearts, and helpeth vs in praying, see The grace of our Lord.\(., c\).

Abba Father.\(^9\) This duplication is pathetick, and mysticall. Pathetick, intimating the certainty of our assurance that God is our father, and that we are childrens: as also that we should be mercifull, earnest and importunate with perseverance, not taking a denial in our prayers at our fathers hands, a-gaine and againe crying, father, father. And it is mysticall, for Paul in vsing an Hebrew word and a Græece, signifieth hereby that there is no difference between the Jew and the Grecian, but that the Lord over all is rich vnto all, yea father of all that calleth on him. Euerie Christian in every corner of the world may gs boldly to the throne of grace, praying to God as to a father. He need not (as the Papists) cry to S. Martin, and to S. Marie for helpe, \(10\) The God of all consolation, and father of mercies, is our father in heauen. Able to succour vs in our afflications as being in heauen, and willing as being a father.

The same Spirit certified our spirits that we are the sons of God.\(^11\) He makes this certificate by word, deed, and seal. By word, terming vs often in holy Scripture Gods children. By deed, for the fruit of the Spirit is love, joy, peace, long-suffering, etc. by which our calling and election is made sure. For all such as are led by the Spirit of God are the sons of God. By seal, being Gods earneft, by which a Christian is sealed unto the day of redemption. Here we must obverse that neither our spirit, nor the spirit alone gives this testimonie: but both concurring and meeting together: as the word (συμματαντίω) doth import. Our spirit makes not this true certificate, because mans heart is always deceitfull, and often deceitfull. And therefore beasht not of thy conscience without the witness of our spirit: for Paul before his conversion had an unvaine zeal of a false religion. Galat. 1:14 and the Laodiceans had a counterfeit zeal of a true religion, Apocal. 3:15. Againe, Gods spirit makes not this perfwation in vs without the witness of our spirit: for if our hearts condemn vs, what boldness can we have with God? And \(12\) S. Paul speaking of his Apostleship, I know nothing by my selfe, yet am I not thereby sufficd. And therefore we must here take heed of presumption, and despair. The fond Anabaptist and hypocritically schismaticke take their owne presumption for this testimonie, liting after the flesh, and yet beaing the spirit. There is (faith \(13\) Solomon) a generation that are pure in their owne eyes, and yet are not washed from their filthinease. These pure people brag so much of the spirit, as if none were the children of God, but such as either favour or follow their humorous fiction. Examine thy selfe by this text, a touchstone which can neither deceive, nor be deceived. If thou be the sonne of God, then art thou led by the spirit of God; if led by the spirit, then thou livest after the spirit.
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If we be sones, then are we also heires, the heires I meane of God. Inheritances are conveyed unto men either by birth, or gift, or will. Almighty God hath chosen and adopted vs his children before the foundation of the world, seated vs with the word of truth, and so making vs his sones, it is his good pleasure to give vs his kingdom; recording this adoption, and donation in his holy Scripture which is his revealed will, but there is a great difference betweene the temporall and eternaall inheritance. For in the one the testator must be dead, and the succesor living; but in the other, Almighty God the testator is everliving, and his heires before they can be fully possesse of his kingdom, must be dead. Secondly, temporall inheritance being divided, is diminitied, and so much land is as nothing among many; but our heavenly inheritance being imparted to so great a number (as as none can number) is not lefiened or impaired. Every faint and borne of God hath enough, and is a crowned King. Thirdly, the partition of an earthly possession breeds among the coheires enmities: but in our heavenly, the joy of one, is the joy of all, every one being glad for the good of another.

The testator and heire make but one person in the Ciuill lawes eyes: so there is such an union betweene God and vs in Christ, as that all his heires are one with him, according to Christis owne will in this Gospell, I pray not for my Disciples alone, but for them also which shall beleive in me through their word, that they all may be one, as thou, O Father, art in me, and I in thee, even that they may be also one in vs. As Paul, 1.Corn. 1.23. All are yours, and yee Christs, and Christs Gods. And this, as Theophylact obserueth, is an evidencce that we shall be grand heires, if coheires with Christ.

Now Christ hath twofold right to his fathers inheritance: first, as God by generation eternaall, and in that respect admires no companion. Secondly, by conquest, as God-man, becauе dying for our sins, and rising againe for our justification, he conquered eternaall life for all his brethren, and so calleth vs to be partakers with him. He hath sanctifieth and they who are sanctified are all one. What a victorious Lord is he who makes all his servants his friends, and that which is more, his brethren, and that which is most of all, annexed partners with him in all the good that is in him? I beseech you therefore, despising all the subtle offers of the deuill, all enticing pleasures of the fiath, all earthly treasures of the world, let vs every day more and more feake for this immortal and undeferred inheritance reserved for vs in heauen: 

Heirs annexed with Christ?

The testator and heire make but one person in the Ciuill lawes eyes: so there is such an union betweene God and vs in Christ, as that all his heires are one with him, according to Christis owne will in this Gospell, I pray not for my Disciples alone, but for them also which shall beleive in me through their word, that they all may be one, as thou, O Father, art in me, and I in thee, even that they may be also one in vs. As Paul, 1.Corn. 1.23. All are yours, and yee Christs, and Christs Gods. And this, as Theophylact obserueth, is an evidencce that we shall be grand heires, if coheires with Christ.

Now Christ hath twofold right to his fathers inheritance: first, as God by generation eternaall, and in that respect admires no companion. Secondly, by conquest, as God-man, becauе dying for our sins, and rising againe for our justification, he conquered eternaall life for all his brethren, and so calleth vs to be partakers with him. He hath sanctifieth and they who are sanctified are all one. What a victorious Lord is he who makes all his servants his friends, and that which is more, his brethren, and that which is most of all, annexed partners with him in all the good that is in him? I beseech you therefore, despising all the subtle offers of the deuill, all enticing pleasures of the fiath, all earthly treasures of the world, let vs every day more and more feake for this immortal and undeferred inheritance reserved for vs in heauen: 

Heirs annexed with Christ?
The eighth Sunday after Trinity.

Beware of false prophets, which come to you in sheepe's cloathing, but inwardly they are raving wolves.

After Christ had hewed his followers the right way, like a good Physician he prescribes also, what things are hurtfull in the way. For in the former part of this Sermon preached on the Mount, he propounded the Law; the one teaching vs how to belceme, the other how to live: "But in this latter part he bids vs take heed of herse, corrupting the pure fountains of holy faith, and of hypocrifte, which hindereth vs in honest courtes of a godly life.

So that all this Gospell hath two principal parts, a

| Prescription, Beware of false prophets, intimating |
|---|---|
| 1. | What they be: false prophets, comming to you in sheepe's cloathing, &c. |
| 2. | How they are defcried: ye shall know them by their fruitts, &c. |

Heretikes, intimating

Hypocrites, in tongue crying Lord, Lord: but in their life not doing the will of the Lord.

Beware] Because there be few who finde the way to heaven, and many which hinder vs in the way, we must *walk circumspectly, not as foole, but as having all our eyes in our head. And so much the rather for that our guides occasion vs sometyme to wande, and goe astray: *Qui deditem, sed nescit, haec prophetes are false. That our care therefore might be great to refite the mysterie of iniquitie, Christ and his Apostles often inculcate this causeth, *there shall arise false *Christis, and false *teachers among you, which shall privily bring in damnable heresies, even venumous vwholes, not sparing the flocke. Some prophetes are too lafte, non tendettites; other too buife, contratendettites: ergo good parthers ought to be superintendettites, and good hearers attendentes, as it is in the text, attendite. Now that we may be circumpect as we should, we must vie: 1. Ferenct prayr with *David, Show me thy ways, O Lord, and teach me thy path; open thou mine eyes that I may see the wonderful things of thy law; lead me forth in thy truth, and learn me, for thou art the God of my salvation. 2. Diligent searching of holy Scripture with the men of Berea. 3. Godly conference like that of the *Eunuch and Philip. 4. Serious and deuout meditatians, a exercisint our fedeina the law of the Lord day and night especially judicious and heedfull attending to the word preached. An auditor must not be like the spong, that holdethall water both good and bad; nor like the sieue, that holds neither good nor bad; nor like the boulter that keepes in the course bran, and boults out the fine flower: but he must be like the fery, keeping the good seed, but casting away the daffe and vanproftitable darnell. He must fery the Sermons of the Prophets and try the spirits, e examining all things, and then holding that which is good. This dutie belongeth not only to the Clergie, but alfo to the Laitie, yea to the most ignomart. For albeit every one cannot be learned in the writings of the Prophets and Apostles, which are the great Bible; yet, that he may take heed of false teachers, he must vnderstand the plain principles of his Catechisme, which, as one faith, is the little Bible.
The eighth Sunday after Trinity.

False Prophets] In a mythicall sense, the world, the flesh, and the devil are false prophets. The world like the lying prophets, who said to the King of Israel, Go up to Ramoth Gilead. The flesh a false prophet, like Jethro, betraying his owne matter with a knife. The devil is the Father of lies, and all falsehood, not a rauering wolf only, but a rearing lion also. Literally take tell Astrologers, who take upon them as if they were bands to the celestiall bodies, by the conjunctions of planets, and positions of flarres, to prognosticate the ruines of publique weales, and misfortunes of private families, to calculate nativities, and to fore-tell strange events, are false prophets, and we must take heed of them.

Nhil credo aegyptorum, qui aures verbis divinantis alienas: suas usque auro locupletant domus.

Their cunning is a coining, learned in the devil's academy, but condemned in the schooles of Divine, as being at the best but merely conicetural and uncertaine. For that noble gentleman Picus Mirandula, lib.2.contra astrolog.cap.9, writes of Ordelaphus a Prince, to whom it was fore told by a famous expert man in that Art called Hieronymus Manfredus, that he should enjoy prosperous and long life; who notwithstanding the false saine yeere, being the first yeere of his marriage, decreas'd. And a certaine rich manor in Rome, named Constantia, deprav'd the same yeere, in which the received great profits by foothlaiers of a long and happy life. Whereupon Henry 7 King of England in derision of Tarregazers, asked one (who had prophesied of his death) this question, What shall befall me this Christmas? the false prophet answered, he could not tell: what then I pray thee (quoth the king) shall become of thee? to this he answered like wife, that he knew not. Well, faith the King, I am then more learned in thy science then thy selfe, for I know that thou shalt presently be committed to prison, and there lie flats all this Christmas for a leaking companion.

Now that we may take heed of these prophets, obserue three rules especially, delivered by that reverend Diuine a Matter Fox: First the Prophets of God goe plainly to worke, whereas inglers and foothlaiers have a doubtfull and a double meaning to be turned this or that way, like a noile of wax. To let passe the foppith oracles, and prophecies in old time; give me like to remember an example taking out of a common Almanacke. The prophesycator faith out of his deep judgement, that such a day shall be somewhat differing from indifferent. And what weather is that I pray? whether it be cold or hot, moist or drie, soule and faire, it may be said something differing from indifferent. 2. We must expend whether the prophecies are private or publique; for as the Scriptures so the prophecies of God for the most part are not of private interpretation, but indifferently respecting the whole Church. And therefore such prophecies as concern the names of private men, and armes of particular houses, are worthily to be suspected. 3. We must examine the matter and end of prophecies, as whether they be spiritual or worldly, whether they tend to any grace of this present world, or whether they tend to the spiritual instruction or comfort of the publike Church.

But our blessed Saviour here by false prophets (as the Fathers obserue) doth understand heretickall Doctors called false, for that they be dissayles of God's holy word; like the cunning Lapidarie, who selas Byrall for a Diamond. Now the reason why God suffereth heretcies in the Church is manifest: 1. For the triall of our faith: according to that of a Paul: there must be heresies even among you, that they which are approved among you, might be knowne. If a prophet arise, faith b Aesop, and intice thee to goe after other gods, thou shalt not hearken unto the words of such a prophet, for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart, and with all your soule. 2. That the true Paltors might be more patient, and 4 painfull in their places. If Arrin and Sebelaus had not exceedingly vexed the Church of God, the deepes mysteries of the blessed Trinity would never have beene so cleared and accurately determined by the Catholike Doctors. If Manichaeus had not shamefully railed upon the old Testament, Augustine would never have taken such infinite pains
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in answering all objections against it. If Brownists and other sectaries had not impudently degorged their malice against our ecclesiastical polity, the state of our Prelates, and questions about our discipline would never have been so sufficiently confirmed. 3. God permits heretical teachers for our ingratitude: because men love not the truth that they might be saved, almighty God in his secret judgment shall send strong delusions, that they should believe lies. As himself speaks by the mouth of his holy Prophet, because this people come near to me with their mouth, and honour me with their lips, but have removed their heart far from me, the wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid. Because prophane people despite the pertin of the Priest, and neglect his doctines: God often flutter'd vp the eyes of the chief Seers; and so the blinde leadeing the blinde both fall into the ditch.

Which come: 1. Being neither sent of God, nor lawfully called by men: but they runne of their owne accord, alway without commission from heaven, and somet ime without ordination on earth. 2. I have not sent these Prophets, faith the Lord, yet they came; I have not spoken to them, and yet they prophesied. Haply some men will object, God in old time called his Prophets and Apostles immediately, furnishing them also with gifts extraordinarilie: but how shall a man in our time know whether he be called of God or no? To this objection answer maye be, that Vniuersitie are the nurseries of Christian learning, as Chemnitzius termed them, ecclesiae Planaria. Being like the Perfian tree, which at the same time doth bud, and blesse, and beare fruit. In them alway some should be ripe for the Church, other drawing to their maturitie, some in the flower, and some in the bud of hope. For this end God promised that he would flitte vp Kings and Queenes which should beare nurses and nursing mothers unto the Church, Epay 49. 23. that is, to be patrons of learning, and founders of Colledges and Schooles. My deare nurse the Vniuersite of Cambridge, hath for her armes the booke clasped betweene foure Lions; and her worthie fitter of Oxenford, the booke open betweene three Crownes. Hereby signifying (as I coniecture) that Engliſhmen may fludden the Liberall arts closely, and quietly, as also profititc them openly and publicily being guarded with the Lion and the Crowne: that is, encouraged therunto by royall Charters and princely priviledges. The Vniuerſitie of Heidelberg giueneth, a Lion holding a booke for her armes. Inimitating that Princes ought to be favourers of good literature. Whosoever then is bred in the Schooles of the Prophetes, and brought vp in the nurseries of the Apostles, vntill he gaine diuerſitie of gifts, in some small proportion answerable to the Prophets and Apostles, if his lips preferre knowledge, if his tongue belearned, to minister a word in time, marshalling his words in their place, like apples of gold with pictures of fitter: albeit he have no calling from God extraordinarie; yet he may perswade himselfe that he is decretus, apt to teach. 1.Tim. 3.2

But such as are the: Magnificat in the countrie, before they have their Nun de mission in the Vniuerſitie: such as will not flay at Ierichio till their beards are growne; such as will not reside with the fones of the Prophets in a Colledge, till they be furnished with all excellent parts and artes as are most fit for the Minifterie such as will be conduits to coney water vnto other, before they have beene custemers holding water in themselues: as S.Hierome notably, Quotiquo necfianit, tace non possint: docent eripiturias quas non intelligant: primi imperi torum magnifi quis domo um discipulis: such as turne ruening wones as soone as they get the lambes skin byd out over their heads, and are in shcepes cloathing; are brande here with the first marke of a fetic prophet, and we must beware of them.

Moses was learnd in all the wildome of the Egyptians, as Theodoret termed him an ocean of theologie. Paul was brought vp at the feet of the great Doctor Gamaliel, Acts 22.3. Timothy knew the Scriptures of a childe. 2.Tim. 3.15. Augustine was so wonderfully beautified with the gifts of the Spirit; that Eusæus laid all the good parts of a good Bishops were found in him. Hierome was a homo doctissimus, or omnium trium linguarum peritus. Hilari for his eloquence was...
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was tilled * The triumph of the Latin tongue. + Vincentius Lyrincus faith of Tertullian, Cuius quot pene verba tot fententiae funt, quot sex tum tot victoria. What need I name the rest of the Fathers, in their age the falt of the earth, and the light of the world? See Magdelburg, cap. 10. in every Century. So Martin Luther, Philip Melanthon, Pet. Martyr, Bishop Jesufl, and other true Prophets in our time, were to much admired with all kinds of knowledge, that all the world, not blinded by the prince of darkness, might easily perceive they were sent and separated unto, their calling by God.

Yea, but in my learned men prophesie without any further warrant? No. Sufficiency of learning is one, but not the only note of our inward calling. For the man of God, as he must be for his doctrine a Pastor, so for his conversation an example. May then every man of sufficient learning and honest life, climb the pulpit and preach the word? No; for as there is an inward calling of God: to likewise an outward calling by men, as Timothy was ordered by laying on of hands, 1 Tim. 4. 14. * Paul bid Titus ordaine Bishops in eruerie citie. The blessed Apostles ordained Elders in every Church, Acts 14. 23. And albeit there be now feme question about the manner of oration, yet in all ages, and in all well ordered places, there have beene certaine constitutions and Canons for adming of men into facred orders. And therefore whofeener shall prophesie without examination, approbation, and licence by preftent authoritie, commeth of himselfe, and it is our due to take heed of him. See Confef. Anglican. art. 22. & Saxon. apud Melan. tom. 1. fol. 132. Calvin, infif. lib. 4. cap. 3. & Euenloc. com. tit. de ministerio, quis 33. Lombard, sext. lib. 4. dist. 24. Mel. Can. loc. com. lib. 1. cap. 12. Bellarmin, lib. de clerici. cap. 2.

To you [b Not to the Turkes, or Gentiles, or other heretickes: but to you which have your mind, feeing to come to you for your good, but their coming is indeed to your hurt. So the Papifts in our time crie, the Church, the Church. And the schismatikes in their inquiet pamphlets usually take up the words of the Prophet * Ely, For Sions sake I will not hold my tongue, and for Jerusalem's sake I will not rest. But the one seek to bring upon God's Israel a tyrannie, the other an anarchy; both are such as come to you, but against you.

In sheepes cloathing, but inwardly they are raving wolves] As Satan being the prince of darkness, is oft transformed into an Angell of light; fo the children of the deuill hace faire vizards to cover their foule faces. As Tertullian gloifying my Text, quamnum sunt fide pellerontium, nih nominis Christiani extrinfeos superficies? All these sheepe cloathing, are nothing else but pretcie titles of holineff, and outwardes of Chriftianitie. Fals Prophets (as an ancient Father obferues) have finlye-wolfe garments, iura lamn subtillitas, extra lamus simplicitatis demonstrat. The fubtile thread of deceit is within-fide, but the plaine word of fincilitie without-fide their is outside of fox furre, their outside of lambs wooll. And fo to the betrayers of the Church, as Cyprian faid, are in ipfa ecclesia contra ecclesiam; in the Church againft the Church. Here some will obiect, if an heretike be such a monstrous beaft, intus Nemo, foris Cato, totus ambiguum; how shall a man take heed of him? Our blessed Saviour thewheth in the verie next word.

To forb know them by their fruits] As a woolefe may be knowne from a sheepe by his bawling and cлаwes, fo we may difcern the fale prophet from the true, by his words and his worke. * Ex malis moribus & male dogmate. Some Diuines have referred this only to bad manners, other only to fale doctrine; but the Scripture fethew expressly, that we may know them by both. As fift by their lewd life: for albeit they diffemblle cunningly for a time, being in sheepes cloathing, yet if you be circumfpect in the end you shall know the wolves euer by their clawes. * Est non ab omnibus fradibus, sedem ab aliqibus cognoscentes eos. As, they be lovers of their owne felues, enconious, astrofeers, proud, cursed speakers, disobedient to parents, unhankfull, unholy; x clouds are they without water, carried about
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about of indites, even let with sensuality. But we may know them especially by the fruits of their doctrine, Tit. 1. 11. teaching things which they ought not for filthy lucre sake, preching fables: 2. Tim. 4. 4. and that which is worne of all, doctrines of devils, forbidding to marry, and commanding to abstaine from meats: 1. Tim. 4. 1. 2. The\(^\ast\) wolves scattereth and devoureth the sheeppe, but the good shepherd doth \(^b\) gather the lambs with his armes, and carrie them in his bosome. The true Prophet \(^c\) bindeth vp the broken hearted, and comforteth all that mourne, delivering doctrine to \(^d\) edification, exhortation, consolation. Such then as \(^e\) cause division, and scatter the sheepe of Chrifi, such as rather confound, then comfort the dis<ment, such as build not upon the \(^f\) foundation Iefus Chrifi, but are given over to fables, teaching for \(}\) doctrine the precepts of men: I fay, such as are thornes in our sides, and thistles at our feet, are not good plants in the Lords Vineyard, but as 3. Jude speaks, corrupt trees, twice dead, plucked vp by the roots; and so we may know them easily by their fruits.

A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits: 1. It is obie<ed against this axiome, that Demid was a good tree, yet he brought forth euil fruits, \(^h\) murther upon Uziah, and adulterie with Berifoba, Paul on the contrary was at the first an euil tree, yet he brought forth good fruit; as being a \(}\) choven vessell to beare Chrifi name before the Gentiles, and Kings, and the children of Israel. \(^k\) Entychius anfwereth in a word; mutatis mutandis, his a præci- tate ad virtutem; ild ete a virtute ad prætimatem; and therefor this faying must be confined \(}\) inзуn composito; a good tree continuing good cannot bring forth bad fruit, and a bad tree, so long as it is bad, cannot bring forth good fruit. Now \(}\) there tree may be good, it must have a found root; that is, a good intention in every worke. For \(}\) if the root be holy, so are the branches. 2. Good Sap. \(^c\) Can the graffe grow without water? or the rufh without mirr? fo we without \(}\) Chrifi grace can doe nothing. 3. It must beare fruit in euery branch and bough, and in all things pleasing God, and fruitful in all good worke. Our sife must magnifie the Lord, our mouth they forth his prætie, our hand glue to the poore, our ear hearken to wifedom; fo the tree shall be knowne, nov ex floribus sed ex frutibus: Not by the leaes, or by the blossome, but by the fruit. And here the Goffpel and Epiftle meet, he that is led by the spirit, and walketh in the spirit, is a good tree, bearing good fruit; but he that liueth after the flesh, is a corrupt tree bringing forth euil fruit, as ladery, fornification, vn-cleanesse, wantonnesse, idolatrie, witchercraft, hatred, debate, wrath, emulations, &c. and euery tree that hath fuch or the like fruit, ulla be borne downe and cast into the fire, that is, as the Epiftle doth expound the Goffpel: If ye live after the feas, ye shall die.

Not euery one that faith vnto me Lord, Lord, shall enter into the kingdome of heauen: No man can say, that Iefus is the Lord, but by the holy Gholf; 1. Cor. 12. 3. how then are any fhut out of Heauen, who cry, Lord, Lord? Anfwere may be, that hyprocrites acknowledge Chrifi to be Lord; but not \(}\) the Lord; nor their Lord. Againe, true Chrifians confide Chrifi out of faith, hyprocrites out of fa<tion only. \(}\) With the heart man beleueth rather to righteoufnesse, and with the mouth he confefeth vnto salvatiou. Hyprocrites are all for the outward cry, Lord, Lord: but such as are found at heart, pray with understanding, and praife the Lord with all that is within them; 2. voluntatem et mentem suam sono vocis enuntiant. See Epiftle to Sund. after Trinit.

But he that doth the will of my Father which is in Heauen, he shall enter into the kingdome of Heauen] To doe the will of God, is to\(^k\) kepe his Commandements, and his Commandement, \(}\) is to beleueth in the name of his Sonne Iefus Chrifi, and lone one another. 4. Voluntatem Dei facit qui vcrs credit, refle fetur, firmi dicit. And he doth all this, who doth the belte he can to doe it. \(}\) Nam vni facao mius sus pr escort, pos vs perficamis in hac guidem viva Deus exigit. A defire to beleueth well, and to doe good at some times, and in some cafes is enough, Almighty God accepting our will for the worke: 2. Cor. 8. 12.
The Epistle. 1 Cor. 10.1.

Brethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, &c.

The Bible containeth especially three sorts of writings:—

1. Legal,
2. Evangelical,
3. Historical.

As our Popish adversaries abuse the two former, in making the Law carnall, and extenuating the free mercies of God in Christ: so likewise the latter also, reading in the Church unto the people their owne legend, of their owne home-made saints: as if the lines and histories of such holy men as are recorded in the sacred Canon, concerned them no more, than a tale of Robin Hood. Our Apolline therefore with that vs here to note diligently the mercies and judgements of God upon our fathers in old time, because these things happened unto them for example, and are written to admonish us upon whom the ends of the world are come.

There is no treasure so much enricheth our minde as learning, no learning so proper for the direction of our lives as history, no history so well worth our heedfully observing, as that which is even by Gods owne finger, & written aforetime for our instruction. Optimum aliena infania frui was the motto of Charles the fourth: and Voltaire's faith, it is an happy discipline which is learned by the great expense and experience of other. If human history, much more divine, worthyly deserveth to be called a glasse, and a mistri of mortality: wherefore, Brethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, &c. these things are examples to us, and are written to put vs in remembrance. That in so all this Epistle, three points are principally remarkable, concerning Gods hautes judgements upon our fathers in the wilderness.

1. That they are written.
2. Written for admonition.
3. For admonition of vs especially, who live in these last dayes, upon whom the ends of the world are come.

By the first, we may learne not solely to passe by Gods fearfull judgments upon vs, but evermore to set a memorandum on them. If God will have them written in his bookes, then it is fit we should write them in our Histories and Chronicles, yea even in our private notes and observations. It was well done of Egesippus and Ambrose, to set down the fall of Simon Muggis. It was well done of Epiphanus to record the miserable death of the rotten heretick Manicheus. It was well done of Optatus to report, that certaine Donatists insomuch calling the Sacramental Bread to dogges, were by the same dogges instantly torn in peeces. And it was well done of Bellarmin to relate Gods terrorible judgments upon Arrians, Montanists, Julian Apostates, Nestorians, and other ancient enemies of the Christian faith. And it was well done of Murther Fox to remember in his Acts and Monuments, the seuerel punishments of the same infid God upon the bloudie percuttors of his holy Martyrs. And it was well done of Elias Husseymillerus, to note the desperate death, and unconfortable ends of Ignatius Loyola, Xavier, Turrianus, and other chiefes Saints or Saintes. And hapy well done of Huntindon, to chronicle the most unfortune manner of William Rufus his dying. And well done of Polydore, to note the terrours of confience which euery accompanied King Richard the third. But here we must observe, that these things are to be remembered for our good, not for others hurt. Many men are ready to marke the judgements of God upon other, but it is only to blot the memorial of the dead, or else to disgrace their kindred alive. Whereas we should beware by their harmes, and learne to be wise by their folly. This vs Christ adviseth to make, Luke 12. 4. Thinke you that these eighteene, upon whom the tower of Sileam fell, & slew them, were sinners above all men that dwell.
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Jesus said unto his Disciples, there was a certain rich man had a steward.

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Audensius is of opinion, that this steward is the devil, abusing his gifts in tempting men unto their condemnation. Other, as Theophilos, Bishop of Antiochia, thinks it may be spokon of S. Paul, who was a bad steward of God's good blessings, until he was called unto an account; or S. Paul, why perverted thou me? Tertullian, in lib. de jugo, doth affirm the lewes were this steward, and the Gentiles haply these debtors. A Hierom expounds it of Clergie men; Ambrose, Augustine, Theophrastus, Euthymius, of rich men only. But as Hierom, epist. ad Alahanum quæst. 6, and Erasius from Hierome, and Maldonate from both, signifie doth signify not only villiana, a Bailiff of husbandry, as it is in the vulgar Latin; but one to whom all manner of goods and
The Ninth Sunday after Trinity.

and postitions are committed in charge, to wit, a general steward, as it is in our English translation. And so S. Hierome reads in the cited Epistle, Redde rationem dispositutionis tuae, non enim potest amplius dispensa re. Whereupon Maldo natus in his Commentaries on the place contends ingeniously, that Hierome was not author of the common Latin edition of the new Testament. All of vs then are stewards, and dilpoers of some goods of God: Clergie men are stewards of Gods house, which is the Church; all Magistrates are stewards of the common house, which is the weale publique; Masters are stewards of their own private houses, all men are stewards and clerks of the privie closet of their conscience. There is none so mightie that is greater, or so meaneth that is leefe then a steward to the King of Kings. Now the steward ought to consider with himself these six things especially:

1. That he is a servant, not a master.
2. That goods committed to his charge may not be wasted at his pleasure, but dispoyled as his Lord will.
3. That he is hired to labour, not to loyster.
4. That he must one day give an account.
5. That many eyes obserue him, either ready to complain.
6. That he may be thrust out of his stewardship every day.

Concerning the first, every good and perfect gift is from above; what hast thou that thou hast not received? Almighty God is called in the beginning of this Gospel a rich man, as being infinitely rich in goodness and mercy toward all, and therefore committed to his charge much of his rich treasure:

Namely, goods Temporall, Corporall, Spiritual.
The which are not to be spent as we will, but employed as he will.

In goods temporall a man may play Getting them wrongfully, the bad steward three ways: In Keeping them bafely, Spending them unlawfully.

We may not gain goods through others hurt, building our houses as the moth. The moth is made fat by spoiling the barks and bookes in which it lieth: and so the censious rich is made full by deouring the poore. But albeit unconcion able Ninards be reputed proplent and trident men, yet by the custome of the Church heretofore they were denied Christian burial, and by the most ancient laws of England, the goods of a defamed oppreuer dying without restitution, were exceted vnto the King, and all his lands vnto the Lord of the towne. See Epist. 1. Dom. Advent.

2. We may be bad stewards in keeping our temporall goods bafely, enstos es tuarum non Dominus facultatum. And therefore thou must expend thy meanes as thy master have thee, giving vnto God, thy neighbour, and thy selfe that which is due. To God, lay out temporall things for spiritual comforts, in maintaining his Preachers, in defending his Gospell, in building his houses, and re-edifying his Temples. Vnto thy neighbour, making friends of thine unrighteous mammon, as thy master here commands thee. Stips panperum, thefimmers dominum, was the word of the good Emperor Tib. Constantin. The rich mans treasure is the poore mans flocke. So that if a disreell Christian asketh thine alms, he requireth only but his owne. When, I say, Christ in the person of a begger intreateth a gift, he might say, pay me a penny; not give me a penny. Damith cx eo good tibi dedi, de meo queso, non de tuo, de & reedd: Thou art my steward, I begging nothing of thee but mine owne, remove part of that which I committed to thee for mine and me. Ltally, to thy selfe, for it is thy matters pleasure thou shouldst ear the labours of thine hand, and taste the m milke of thy flocke, that thine head be anointed with a yole, and that wine make thine heart glad, Psal. 104.15. It is his express will thou shouldst do good
unto thy selfe, and not altogether take care for thine herire, living poore that thou maist die rich, according to that of the Poet:

Dives es heredi, panper simp/gy tibi.

3. We may be bad stewards in laying out of our goods unlawfully, either upon works of superstition to the dishonour of God: or in unnecessary quarrells of law to the hinderance of our neighbours: or in surfeiting or drunkenness to the ruination of our estate, danger of soul, hurt of bodie, losse of credit, griefe of friends, and vandoing of our heires. As the flattering Parasites, Your tongues are our owne, we are they that ought to speake, who is Lord ouer us? Even so the riu- 
tous perfon anwereth his good friends, exhorting him to frugal courtes; A man may spend his owne as he lift, I waie none of your money, but my proper 
goods, and what hath either Preacher in the pulpit, or friend in private to doe 
with it? All which he buildeth vpon a false ground, for no man is Lord, but only 
steward of his wealth.

Men also waste their goods of the bodie, when as they do not give their mem-
bers servant unto rightoufnesse in holinesse: but make them servants of unrightou-
nefse in time, from one iniquity to another. And men waste the gifts of the spirit, when 
as they shall impoy them vnto Gods diuifion, and the Churches hinderance.

There be diereties of gifts, and differences of administrations, and diffiers man-
ers of operations; one hath the spirit of vterance, to another is giuen know-
ledge, to another prophesie, but all are to edifie, for the gathering together of the 
Angels, and for the worke of the ministers.

The third thing which a steward ought to consider, is, that he must labour in his stewardship, not loyer. Almighty God, who by his great power made all 
things, in his infinite wifdom created nothing vane and idle. The glorious 
Angels albeit they be spirits, yet miniftring spirits, ordained for the praife of God, and fervice of his Church, Heb. 1. 14 sent from God to minifter for their fakes 
which shall be heires of faveation. I will not here determine whether every particu-
lar perfon hath his particular Angel. Quod enim opus est ut definatur et 
cinema, quando necfitarit sine crimine? But in general onely you feth that An-

gels are fervi ents vnto God, and his people, for ς θεος in Grecke signifieth a 
mesfenger, imploying action and labour, as the Magdeburgeses have well ob-
erued. As for our foules: after God had created our first parent Adam, he pla-

ded him in the garden of Eden, not to sleepe in the fivete bowres, or to fpend his 

dayes in the pleafant walkes idly: but to driffent and to fpeeke it, Gen. 2. 15. After 

Adams fall, God laid this curse vpon all his children: In the fweat of thy face 

fost thou eat bread. The which is vnderftood of the fweat of the fide, fo well 
as of the brow. So that all men, as well of profeflion as occupation, ought to 
sweat before they eat. There muff be no ciphers in Gods Arithmetick, no mutes 
in his Grammar, no blankes in his Kalender, no dunne fweares on his flage, no 
falfe lights in his house, no floyers in his vineyard. Art thou put apart to 

preach the Godfell of God? then thou art a labourer; fo the Text exprefly: 

The harneft is great, but the labou- 

rous are few. And 1 Tim. 5. 17. The Elders that rule well are worthie of double honour, fpecially they which labour in the word and doctrine. Many (quoth father Latiner) can away with presenfs, but not with bene. If that bene were not in text (as the Monke faid) all were well. If a man might eat the fweet, and never fweat, it were an cafe matter to be a Prea-

cher, if there were not opus as well as bonum in it. A Clergie man is innocens, and 
that (as Augustine notes) is nonem operis, it is to be the fweet, and ouerlie in 
Gods house, the which is an office of great imployment.

Art thou a Student in any profefion or facultie? then (as Cato faid of Scipio) 

thou must be leaft idle when thou art moft idle. For enjoying a quiet feden-
tarie life by the gracious indulgences of thy Prince, and large mainenance of 
yv thy parents, free from the troubles of the Court, labour of the Countrey, bui-
nifesse of the Citie; thou must read diligently, conferre often, obferue daily. For 

reading makes a full man, conference a readie man, writing an exact man.
All thy fine wit is but vanity, all thy great spirit but impudence, all thy brave
flault of speech is but a sounding brasse, except thou royne to these labouer
and industry, without which Almighty God fells no learning, as Heaathen writ-
ers have told vs. For the Muses are so called by this manner. Intimating that we
should earnestly seek for knowledge, as for a jewell of inestimable value, not
only all the day, but even at night also with lampes and lanternes. For those fer-
mons are most excellent, and those writings and exercises of Schollers are most
sweet which a little sinell of the candle.

Art thou an Artificer or Tradelman? then early rife, and goe to bed late, left
poverty come upon thee as one that travelleth, and necessity like an armed man.
A travaile commeth sudenly, an armed man strongly; so that the meaning of
Salomonis, if thou neglect thy vocation and businesse, beggerie will assault thee
so sudenly, so violently, that thou shalt not refift it. A flatfullhand maketh
poore, but the hand of the diligent maketh rich. He that gathereth in summer
gettieth but he that sleepeath in harvest is the getter of confusion. He that
will not worke in harvest, shall want at Christmas. He that scattereth abroad
when he should gather at home, drinking at the barrow, when he should follow
the plough, is a bad steward to his househould, and a worse than an Indellic.

Art thou a Lawyer? Examine thy Clients cause faithfully, turne thy booke
exactly, prosecute his affairs industriously, left that Italian proterbe be veri-
fied. The devil makes his Christmas pie of Lawyers tongues, and Clerkes fingers.
He enimbleth men with bangerous vifions, but lego defemnati miseris, ut
mihiros reficient defendendo.

Art thou a Soulelur? abandon all idleneffe, and indure all kinde of labour,
for only such are fit for martiall feates: and the reason is made by Vesperinius;
cause such as are most acquainted with the troubles of life, doe commonly leaue
the pains of death. It was therefore the word of Septimiu$ Severus, Lo
bortemus. And of Aurelius Probus, Pro fpie Labor. And Epi
mononu, General of the Theban, understanding a Captaine of his Company to be
death; exceedingly wondered how in a Campe, any should have so much lecture
as to be sick.

Yea, but ought Gentlemen of great possessions, and no office, forfake their
sports of hawking, and hunting, and bowling, and become labourers in the
Lords vineyard? The Text is plain, that all men are stewards; and therefore
though I confesse that such exercises in their place and time are commendable;
yet all their days are not to be wafted in these, but some hours are to be spent
for the good of the Common-wealth, and of their owne private families. And
indeed the chiefc thing that commendeth a Gentleman, is the credit and industry:
for at the first all Nobilitie came from the pen or the pike, from learning or
chiarlitie, from Priefhood or Knighthood. In our English histories I finde that most
of our Gentlemen were rafed in flourishing peace by the Church, or elle by
feates of arms in the days of bloody warres. A worthy father in his facultie
delivers in print, that about 200 Gentlemen have got honour to their families,
by the studye of our common laues: and it ever hath been thought a true pio-
nion; Non genus, sed genius. Non genus sed mens: in the words of our owne
Poes. To doe the gentle deeds that makes the Gentleman. And therefore those re-
owned Worthies in old time were called Heroes, not Are titiiones or Are
vnia ou. or Are titiiones ou, nuncu, but Are titiiones : infinuating that vertue is
the sole ground of true Nobilitie; whereas on the contrary, nothing doth more
ruinate a noble family then idleneffe the mother of ignoble thoughts, and mid-
wife of all dishonourable praftices, even the very Duntoable plane high way to
Noodom and beggery.

 Nay, the charge of the Magistrate is so great, and the burden of the King him-
selve so weightie, that it made Chrysostome lay, miror suis, felvorum sunt privata
poas: holding it a matter not impossible, but very difficult, as the father Latimer
expounds him. In a word, every man must attend his stewardship, from the poorest

Peleant
The ninth Sunday after Trinity.

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| 438  | Pefant to the greatest Prince. For as it followeth in the next place to be considered, Almighty God will take a strict account of all such talents as have been committed unto vs, either in common as men, or else in particular as magistrates, or ministers, as fathers or children, as Princes or people.
|      | Sometimes he reckoneth in this life with vs, in punishing vs with grievous plagues and sicknesse, which are his ministers. And sometime calling vs before the Magistrate, which is his Deputie. Sometime bringing vs to disquiet before other, and sometime to discomfort in our owne soule, for expending his goods vnprofitably. But his greatest Audit is at the last and terrible day, when he will call the slothful servant into vnder darknesse, for hiding his talents in the ground, and the wasteful steward for spending all in riotous living. Rejoice then, O young man, in thy youth, and walke in the wayes of thine heart, and the sight of thine eyes, but know that for all these things, God will bring thee to judgement. He will one day come vpn thee with a reade rationem, how is it that I heare thus of thee? Give accounts of thy stewardship, for thou mayest be no longer steward.
|      | Now left we should flatter our selves, in imagining that God either cannot, or will not marke what is done amisse in our stewardship: let vs often remember that of David, He that planted the ears, should be heare it, or be that made the eye, shall be not se? God is all care, all eye. totus anima, totus animi; knowing, noting, feering, overfeering all things. And yet if he were not so, there be many tell-tales and pick-thankes in the family, relating all our mifdeemannes, and accusing vs vnto him.
|      | Among many there be three principal accusers: to wit, Our conscience neglected, The poore oppresse, The creature abused.
|      | These three ring loud alarums in our Lords ears, awaking him out of sleepe, importuning him uneffciently to reckon speedyly with vs, either in his particular accounts at our deaths; or else at his generall Audit, in that last and dreadful day. The conscience begins this peale, as it were the Treble, or first bell: The clamour of the poore, like the Counter-tenor, is exceeding loud, and enters into the cares of the Lord of Hosts: And the creatures ring more deeply, like the great Basso bell, groaning and trallling in paine. To pull at the first bell a little; conscience is an inward acknowledgeing of the good and euill in our actions, either excusing or accusing vs: Rom. 2. 15, that is (as St. Philip Melanchthon in his definitions) It is a practical syllogisme in our understanding, the major whereof is Gods law, the minor and conclusion, our application of this law, meaning in our actions that which is good, and condemning that which is ill. Or it is Gods especiall Balliffe, which arreteth vs upon euery trespass; and his priuie Secretarie, registring all our thoughts and words, and deeds in a booke of remembrance, which shall be brought forth, and laid open at that vnderfall Audit; Dan. 7. 10. The judgment was set, and the books opened. In which are set downe the particulars of all our receits and expences; there is Item for lying, Item for swearing, Item for drinking, Item for flandering, Item for enuie. The totall summe is the manifest and manifold breach of all our Masters Commandements. If these accounts be not crossed in this life, we shall never have our quietus in the life to come. So faith the steward in this Gospels, I cannot dig, and to beg I am ashamed: It is too late to work now the day is gone, and night is come; and it will not auail me to beg, as appeareth in the Parable of Dines: Luke 16.
|      | I have shewed elsewhere, that there be foure kindes of conscience, to wit, a good, but not a quiet: a quiet, but not a good: both good and quiet: neither good nor quiet. The children of God have sometime an afflicted conscience, complaining of their ill husbandry to the Lord; but it is a good conscience, for a broken spirit is an acceptable sacrifice to God. It was better with Peter when he wept, then when he presumeth. If thou wilt please God, thou must oft displease thy selfe. For there is no joy in heaven, when as there is an heartie sorrow for sin
The tenth Sunday after Trinity.

on earth. He that is thus affected, and thus afflicted in soul for his vnfrtieft
ship, hath rather a good monitor of his conscience, then a bad accuser.
Yet we must endure daily that it may be quiet, as it is good. For such a consci-
ence is a continual scat: at which 1 Angeles are tertiturs, and 2 God himsfelfe
guest, and the chere, 3 joy in the Holy Ghost, and the musick, such a peace with
God, our neighbours, and our selves, as passeth all understanding.

The second accusers are the poor disreased and oppressed. The sinnes of So-
deme ⁰ vexing righteous Lot, are said to crie to the Lord: Genef. 13. 21. P Abel
being dead yet speaketh, and his bled Crieth even from earth into heauen:
Genef 4. 10. The wages of the labourers which vnconceivable rich men have
kept backe by fraud, crie to the labourers, and their cries are entred in his ears:
James 5. 4. And therefore let churchil ⁱ Nabal, and cruel ² Abah here learn to
make the poor not their foes: but friends of their righteous mammon. If they
shall accuse, crying for revenge, the Lord respecting ³ the deepes fishing of the poor,
will ⁴ awake as one out of sleepe, and as a Giant refreshed with wine, will smite his en-
rimes in their hinder parts, and put them to a perpetwal shame. But if the poor pray
to God for vs, and praise God in our almes, our blessed Saviour telleth vs, that
we shall be receiued into everlasting habitations.

Lastly, the creatures abused, accuse the bad reword vnto his Lord, not onely
the sensible creature, groaning and travelling in paine, till it be delivered from
the bondage of corruption and vanity, which against it will it suffereth under the
wicked ⁵ but even the very fenleffe creature, ⁶ the stone crying out of the wall, and
the beame out of the timber: ⁷ the math of the garment, and the rest of the cankered
gold witnessing against the courteous worldling. Yea, the dead letter of the Bi-
ble crieth and accuseth, as Christ sheweth in the ⁸ Gospel: Do not think that I
will accuse you to my Father, there is one that accuseth you, even Moses in whom ye
cruel: ⁹ that is, the Law shall accuse for playing the bad stewards.

Wherefore seeing euery man is a steward, and euery steward is a servant, and
euery servant must labour, and so labour, that he may doe good to his fellows, and
incresse the talent of his master: seeing, I say, when we waiste any goods,
other are willing to complaine, and God is able to thrust vs out of our stew-
ship: seeing he will one day call for an account, and that day may be this day;
let vs, I beseech you, be good in our office, let vs examine our receipts and ex-
periences every day, that when our great Lord shall come to judgement, and reckon
with vs, he may say to euery one of vs: ¹ It is well done, good servant and trustie,
how hast beene faithfull in little, I will make thee ruler over much: enter into thy
matters toy.

Concerning spiritual things brethren, I would not have you ignorant, &c.

The Corinthians induced with many notable gifts, had b forgotten (as it
should seem) from whom, and for what end they received them; in so
much, as the diuision of gifts occasioned among them c diuision of hearts, each
one defying or envying another, according to the proportion of their seuerall
graces. Our Apostle therefore discourses in this Epistle, three points especially
concerning spiritual things. As,

1. From whom they proceed; all these worketh one and the same spirit, diu-
ing to euery man a seuerall gift euen as he will.

The general profession of Christianitie: No man can
say that Jesus is the Lord, but by the Holy Ghost.

Gifts.

2. What they be d for

Particular vse: Diversities of Administrations.

Operations.

3. For what end: the gift of the spirit is given to euery man to edifie withall.

Concerning

k Prol. 15. 15.
1 Heb. 1. 14.
³ Apoc. 5. 20.
Rom 14. 17.
² 2 Pet. 2. 7.
1 Heb. 11. 4.
⁴ 1 Sam 24.
1 Kings 21.
⁵ Psal. 12. 5.
⁶ Psal. 78. 66.
⁷ Habac. 2. 11.
⁸ James 5. 2.
⁹ Ioah. 5. 45.
¹ Matt. 25. 23.
² English.
³ Glossi.
⁴ Occum. An.
⁵ Selim. Sacceinius.
⁶ Musculus.
⁷ Caietan.
Concerning spiritual things brethren, I would not have you ignorant. This one phrase repeated often in the writings of this Apostle, sheweth a remarkable difference between Christian and Antichristian teachers. A popish Doctor is well content that his brethren should continue still in blinde devotion: but S. Paul is defirous his brethren should be zealous according to knowledge, not ignorant in spiritual things. Other matters I will set in order when I come, but in the meantime, brethren, I would not have you ignorant concerning spiritual gifts: so called in respect of the cause, for that every gift is from the spirit: and in respect of the effect, as making men spiritual, directing vs how we should live according to the faith, but after the spirit.

Tee know that ye were Gentiles, and went your ways unto dume images, even as ye were led. Left they should boast of their great gifts, he puts them in mind what they were before they were led by the spirit of God, namely, that they were misled by the spirit of Satan, in such sort, that they worshipped dume idols. He that is dume, for the most part, is also deafe: S. Paul therefore tacheth here, their idle vanitie, for adoring such gods, ascould neither heare nor helpe, neither protect them from wrong, nor direct them in the truth, according to that of David: They have mouthes and speake not, eyes have they and see not, ears and heare not: they that make them are like to them, and so are all such as put their trust in them. He that would have named other sinneres, as he doth elle-where, but he names Idolatry as the greatest, as the most common among the Gentiles, and as the mother sinne, from which all other arise. For because they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things: Almighty God gave them up unto their hearts lust, that they might commit all uncleannesse even with greedinesse. In a word, as all wickednesse is from the wicked spirit, so every good grace from the good spirit.

No man speaking by the spirit of God defieth Jesus: also no man can say, that Jesus is the Lord, but by the Holy Ghost. It is obieeted here, that the deuils acknowledge Christ, and that hypocrites cry, Lord, Lord. Answer is made, that the deuils acknowledge Christ, as being thereunto constrained out of scare; and that hypocrites, as dissembling, doe this out of fashion; only the true Christians say, Christ is Lord, out of faith, as with the heart believing unto righteoussesse, and with the mouth confessing so salvation. Our English phrase doth express this well: Will you say it? that is, sowit it upon your certaine knowledge and confiurence, freely, fully, constantly. For many professe God in words, who denie him in their works. If we continue this, de dicere voluntario non coant, de dicere linguâ, corde, operâ; no man can so say, that Jesus is the Lord, but by the Holy Ghost. Other answerer, that Paul here speaks not of the regenerating spirit, or of justifying grace, but of such gifts as are common to the reprobates with Gods elect. Infinuating, that no man, whether he be good or bad, can say, Jesus is the Lord, but by the spirit dwelling in him if he be good, mouing him if bad. So 3 Judges preached, and Caiphas prophesied, not as speaking from themselves, but as moved by the spirit: Quid quidam verum a quocumque dictur à Spiritu Sancto dictur.

There are diversities of gifts, and yet but one spirit; diverses manners of administrations, and yet but one Lord: divers manners of operations, and yet but one God. These three word, gifts, administrations, operations, are three weapons to beat downe their pride. If gifts, why should any boaste, as if he receiued them not; if administrations and operations, every one by loue must serve another, as hauing his gift ro edifice withall. In the three words, Spirit, Lord, God, the Doctors obferue the mysterie of the blessed Trinitie, the Father is called God, the Sonne Lord, the Holy Ghost the Spirit. Againe, some note here the Deitic of the Holy Ghost, against Macedonius, in that the Spirit is called Lord and God: and Christs equality with the Father, against Arrian, in that Christ is not alway named after the Father, but sometime, as in this place, before the Father. According to that
The tenth Sunday after Trinity.

And when he was come neere to Hierusalem, he beheld the Citie and wept on it, &c.

In this historie S. Luke sets downe Christes behauour both before and after he came to Hierusalem.

\[ Time \text{ when he }\] had been entertained of the multitude with great pompe and lollitie.

\[ And in it, the \] cause why the consideration of Hierusalem was unhappy state, in respect of her present sins, and future judgements.

\[ What he said, \] Optimately: O, if thou hadst knowne, &c.

\[ Definitively : \] The dayes should come unto thee, &c.

\[ After, \] 1. Correcting the grosse abus of the Temple, casting out those that sold and bought therein.

\[ 2. \] Shewing the right vies of Gods house: namely, that it is appoin
ted for prayer and preaching.

\[ And \]
And when he was come near Hierusalem, he beheld the Citie and wept. Our blessed Saviour in his progresse to Hierusalem was honoured of the multitude very much; as S. Matthew reports; for some spread their garments in the plassages, other cut downe branches from the trees and strawed them in the way, the whole companie going before and comming after, cried Hosanna! blessed be he that commeth in the name of the Lord; or, as our Evangelist, they began to praise God with a loud voice for all the great works they had seen, saying, Peace in heaven, and glory in the highest places. And yet in the midst of all this lollitie, when he beheld Hierusalem he wept. Infiminating that all the pompes and delights of the pretent world, are soone turned into mourning; even in laughing the heart is sorrowfull, and the end of mirth is heavinesse. In heaven there is nothing but all pure ioyes, in hell nothing but meeere miseries, in earth are both, one mingled with another. Our life relieves a riuer; for as all riuers come from the sea, and returne thither againe; so the beginning and ending of our dayes are full of faire water, our first voice being a crike, the last a groane. There is hapy some sweeter and faire water in the middle of our age, but it pafteth away so swiftlie, that it is no sooner seene but gone. Like the spidous house, and tree, which if it be taken out of his place, it will denie it, and say, I have not seene thee. Seiuanus (as Xiphilinus reports) in the forenoon was so followed of the people that they would have made him their Cezar; yet hated him so much in the afternoon, that they fented him as a malefactor unto the Iayle, giving him iron fetters in stead of a golden crowne. Balthazar in the middlest of a great feast as he was carowing in the golden vessells of the Temple, saw the fingers of a mans hand writing vpon the walls of his Palace, which troubled his thoughts, and changed his contentance, that the ioyes of his lyones were loosed, and his knees smote one against another. When the children of Job were banquetting in their elder brothers house, behold there came a great winde from beyond the wildernee, and smote the four corners of the house, which fell vpon them and fled them: and therefore seeing the calamities of this life surpasse the ioyes in number and nature; Christ is said often in the Gospels historic to weep, but not once to laugh. Hereby teaching vs, that so long as we be pilgrims in a strange land out of our owne countrey, we must fit downe by the waters of Babylon and weep. As for our harps, we must hang them vp, vntill we come to Hierusalem aboue, Psa. 137. This weeping of Christ concerns all men, especially Clergie men. It concerns vs all as a demonstration of his manhood; for hereby we know that our High Priest is touched with the feeling of our infirmities. It is an instruction for Clergie men in more particular, for that he confirmed his owne precept with his owne praeface. He said else-where, Blessed are they that mourne; and behold himselfe doth here weep. The next point to be further examined, is, the cause why Christ did wepe. And that is the consideration of Hierufalme estate, both in respect of her present finnes, and future punishment. When he was come neere to Hierusalem, he beheld the Citie, and wept on it. Here we may learne many good lessons. As first, it ferves to terrifie; for as the penitent sinner occasioneth in heaven ioy; so the retchiffe offender continuing obstinate in his iniquite, brings (as much as in him lieth) even heavinesse into the courts of happeinesse. Secondly, this may comfort vs in our temptations, as being assur'd he will not the death of a sinner, but that all repent and be faved. He doth affect our conversion unfainedly, who weepers ouer our finnes so bitterly, speaking also pathetically. Returne, returne, O Sibylamite, returne, returne, O if thou hast knowne those things which belong vnto thy peace! Let vs not, I befeech you, make Christ a fage-player, or hypo-crite, commanding his affections and tears in sport; nam quidquid vult, vultus. And his will is that all men shall be faved, and come to the knowledge of the truth. And therefore when Christ at any time shall draw neere to vs in his holy word and Sacraments, as he did here to Hierusalem in his bodily presence; let vs open the doores of our heart, and gates of our temple, that the King of glory
The tenth Sunday after Trinitie.

glory may come in. 3. This teacheth vs to love our enemies, and to pray for them who persecute vs. It is certaine Christ knew that he would be crucified in Hierusalem, and yet he desired their good, who fought and wrought his hurt. 4. That we make not our felves merry with the mad humors, idle speeches, outrageous oaths of drunkards and atheists; 1 say, that we laugh not at the falls of our brethren, applauding them in their folly, making their iniquities and finnes their tabret and delight: but rather following here Christs example, to lament, when we behold such enormities in any. Woe for the dead, for he hath left the light: so weep for the foolcs, for he wanteth understanding: make small weeping for the dead, for he is at rest, but the life of the foolc is worse then the death. And if we must be forrie for the finnes of another, how much more for our owne; weeping with Peter bitterly? That S. Peter wept, I finde, faith Ambrse; but what he said, I finde not. I reade of his tears, but not of his satisfaction: Reife plane Petrus lentes & tacit; quia quod deflet solis, non solis excurrit: quod defendi non potest, abitui poesit.

O fio thou hadst knowne ] This exceeding passionatc speech is abrupt and defective. But it may be supplied thus: O daughter Sion, if thou hadst knowne so well as I, thou wouldst weep so well as I; thou wouldst remaine full, and not perish in thy finnes. Or as other, if thou wouldst obey my preaching and beleue, Hierusalem, Hierusalem, if thou hadst knowne those things which belong vnto thy peace so well as I, thou wouldst agree quickly with thine adversary, thou wouldst even in this thy day be jubitious of peace, thou wouldst (as it is in our English text here) take heed. See Panigaralet. hom. in loc. part. 3. Isai. concord. cap. 110. Erasmus & Maltonat. in Luc. 15. 42.

Christ then wifhed vnto Hierusalem: 1. Understanding and knowledge. 2. Such a knowledge as was profitable to know those things which belong vnto peace. 3. Seacentable knowledge: even in this thy day. Hierusalem if thou hadst knowne. As if he should say: Will ye knowe why I weep? It is because thou knowest not the time of thy visitation. Hierusalem, hierusalem. 4. So thou also, that is, thou so well as any, yet better then all other cities in the world. For if Samaria and Galilee had perished in their sinne, my grieff would not have bee so great. But thou Hierusalem art the city of God, the joy of the whole earth, an habitation which the Lord hath choen for himselfe, saying. This shall be my rest for ever, here will I dwell, for I have a delight therein. O Hierusalem, Hierusalem, whose fayres towers are lift vp into heauen, caput inter nubila, thou shalt now be made even with the ground, for thine enemies shall not leave in thee one stone upon another.

Yea, but did not Hierusalem know? Yes surely, the words of the Prophets and Moses were read among them every Sabbath day. Yet because they neglected the time of their visitation, these things were hid from their eyes. As Christ expounds himselfe; This peoples heart is waxed fat, and their ears are dull of hearing, and with their eyes they have winked, left they should fee with their eyes, and hear with their ears, and understand with their hearts, and should returne that I might heale them. Haply this unhappie Citie knew many curious quirkes of the law: but it did not understand this one necessary point of the Gospel, that Christ was her peace. For when he would often have gathered her children together, as the hen gathereth her chickens under her wings, they would not, but obstinately rejected him, and betrayed him, and denied him, and in fine crucified him: Acts 3. 12. 15.

Even in this thy day ] The time of our visitation is but a day, wherein man laboureth vntill evening, at night his soule is taken from him, and when that night is come, no man can worke. Wherefore while it is called to day, receive not the grace of Christ in vaime. For now is that accepted time, behold now the day of salvation. Even this day Hierusalem is allotted for this conseruation, after the killing of so many Prophets, and Stoning of such as were sent vnto thee: yet if thou wilt heare my voice to day, seeking me while I may be found, and calling upon me.
me while Iam nigh: If thou wilt in this day, wherein I come weeping unto thee, for thee, repent and beleeue, thou maist be received unto favoure. But except not another day; for this is thy day, the next is the day of the Gentiles; or haply God's day, wherein he will visit in judgement, not in mercy. Deceive not thy false daughter Sion, this day shall have no morrow, for at this very now, Deus & dies vltimatum connexerunt, the God of vengeance, and day of vengeance are met together.

For the days shall come unto thee, that thine enemies shall cast a banche about thee."

The time wherein vngodly men take their vaine pleasures is but a day: but the time wherein they shall be punished hereafter is called in the plural number, dies. If God spare not the natural branches, if he rejected his owne Son; let vs not, I beseech you, despis the riches of his bountifullnesse, and patience, and long sufferance, calling vs in this our day to repentance: for these three follow one another, 8 in gentia beneficia, in gentia peccata, in gentes p hate : Great benefices abused occasion great times, and great times are the forerunners of great judgements. If England then, as Hierusalem, harden her heart, while Christ breathed in her streets, and teacheth in her Temple daily; what doth it else but heape vs unto vselfe wrath against the day of wrath, and of the declaration of the inft judgement of God?

He went into the Temple: It is a new conceit of some which are bad Philosophers, and worse Diuines, that our blessed Saviour was a coward, in fearing the natural death of the body, a distracted wretch in sufferinge the spiritual death of the soule, a brand of hell, in induring for a time the internal death both of body and soule. But the seruer current of the Scriptures, and the whole frame of Expositors, even from the first preaching of the Gospel, until the days of Augustinus, Inulianus, and Cardinal & Cifra, runne quite another way, concluding peremptorily, that our glorious Saviour did vndergo the first death manfully, and overcame the other triumphantly.

Not to crucifie the Text, and to meddle with impertinent controverseries: 1 If Christ had bene cowardely daunted with the terrors of bodily death, he would not often have visited Hierusalem, the city wherein he certainly knew that he should be crucifie, at those times when there was greatest refort, and in those places which were most frequented, as it is said here, he went into the Temple. I confesse, Christ did naturally feare death, otherwise he should not have beene affected as an ordinarie man: yet he suffered willingly, otherwise he should not have bene so well affected as an ordinarie Martyr. For whereas there be three kinds of martyrdom; the first operis, sed non voluntatis, as the martyrdom of the Bethlemite innocents recorded by a S.Mattathias: the second voluntatis, sed non operis, as the martyrdom of S. John the Evangelist, reported in 6 Ecclesiasticall historie: the third, operis & voluntatis, as that of S.Stephen, related Acts 7. If Christ's martyrdom and bloudie passion had bene operis, sed non voluntatis, only material and not formal, it could neither have bene meritorious for himselfe, nor satisfactorie for other. Because it is a true rule both in reason and divinitie, that an action done either by chance without our knowledge, or by violence against our will, is neither accepted of God, nor commended by men. That only is done well, which is done of our will. And therefore whatsoever other print or prate, Christ endured his passion most reloutely and cheerfully, witnesing so much of himselfe, 7 No man taketh my life from me, but I lay it downe of my selfe.

For the clearing then of this point we must remember an old distinction, namely, that there was in Christ (4 non sequendum potentiam, sed sequendum affectum) a double created or humane will,a Strong, and a falso, faith + Damafeen, that is, as Aquin constructeth it, a natural will and a rational will: as the sanctuarie Diuines vlgenerally speake, voluntas in natura, & voluntas in ratio. Now Christ according to his fenttall and natural will trembled at the pangs, and quaked at the pains of death: neither was this a fenttfull or inordinate in him, for as much as

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nature fluxeth all things hurtfull and destruine. And * Augustine writing of crosles and troubles, affirmed truly, * tolerare ea iubes, non amare: * nemo amant

good tolerat amat, esti tolerare amat. But according to Christis * Senexen and rati-

onal will, it was his chief desire to die: * Om efaoter, if it be possible let this cup

pass from me: * neeertebelle, not as I will, but as thou wilt: * in se nex desh aw no,

not according to my volitive and natural desire, which abhorreth death: but * thou

will, to which my ratiional will is alwaye conformable. So * S. Augustine and the

schoolmen expound his words in * lib. 3, sent. diff. 17.

* Again doth exemplifie the point thus: A man (faith he) will not natu-

rally suffer labouring and cutting of any member, yet for the good of the whole

body, reason oncorne sogenen fene; whereby burning and launcing is endured :

in like manner Christ, * ex impera nature, abhorred death, but * ex imperio rationis,

considering that the pain of him our head should procure great good unto

all the Church's body, and that the momentanly death of one should pur-

chase eternal man, in the midst of his great agonie he spake cheerfully to

his Apostles, * Arise let vs goe; behold he is at hand that betrayeth me, lauting

the traitor Iudas, friend wherefore art thou come? yeielding himselfe voluntarily

to his enemies attempt, neither suffering his followers to offend them, nor com-

manding Gods Angels to defend himselfe. And on the crosse so farre he was

from the pains of hell, as that he promised unto the blessed thefe, the joyes of

heaven: * Verily I say unto thee, this day shalt thou be in paradise. To con-

clude with * Lombard, Christ feared death ex affectu sensibilis: but not ex affectu

rationis. As Altiis.ferenins upon this text, elouching death (secandum) yet un-

dergoing death, proper studi; * b giving himselfe for vs an offering and a sacrificce

of a fveet smellinge faurour to God. Comming into the world not to doe his own

sentiment will: but * the will of God who sent him. Otherwise he would not

vfilally have gone to that citie where he should be crucifized, at such times, and in-

such place, where the greatest multitudes assembled, as the text faith, he went

into the temple.

Now the reason why Christ so foone as he came to Hierusalem entred into

Gods house, was partly to move his other followers vnto devotion in the temple, and

partly to remove factious and perfous out of the temple. For the firft, in

that Christ did not ordinarily commune in the Court, nor in the Market, nor in

the Theatre, but in the Temple: he doth intimate to all Christians in generall,

but to Clerge men in more particular, that his * kingdom was not of this world.

And therefore such as will be his Disciples, must renounce the pleasures of the

Theatre, the wicked-gaines of the market, the vaine gallantrie of the Court, and

wholly devote themselves either to fay service in the Temple, or to doe service

for the Temple. This we promiseth at our firft matriculation and entrance into

the Church; so that if Satan, * the prince of the world, take vs in his posessions,

he will challenge vs for his owne, and presse God to forfake vs. * Indica mens

eifie, qui tuus esse voluerit; in ipfa quodammodo mea posse fessione apprehensus est: quid enim

in theatro renummator turpium voluptatum, aut in amphiteatro crudelitatis focus

invitus? Did he not vnow when he firft gau vp his name to be thy Soullier in

holy Baptisme, that he would forfake the Deuill and all his works, the vaine

pompes and glory of the world, with all courteous desires of the fame? What

then hath he to doe in my kingdom doing my service? What businesse hath he

in the Play-houses or either of my territories? he should be in Christis College,

in the Divinitie Schooles, in the holy Librarie, in the Temple, desiring rather to be

a 8 doore-keeper in Gods house, then a Commander in the tents of vngodli-

nesse.

But this especally concerns Ecclefaftical persoues and Church-men, as be-
in in the right vs, when they stand in the Pulpit and teach in the Temple.

Clerics in oppido Pifice in arido: Clerge men in the Church are in their proper

element, for the Temple should be the center of all their circumference. My

meaning is not that the Kings Court should be disfurnished of Chaplaines,
or his counsell of Prelats: God forbid. For as the Common-wealth is flourishing when either Philosophers are Kings, or Kings are Philosophers; even to well is it with the Church, if godly Prophets hang as a precious care at the Princes care. Worthy is Ephraim Observed in an epistle to John Alcof, that if we had more Bishops like Ambrose, we should have more Emperours like Theodosius. If Benedict the Divine be counsellour to the Duke of Wittenberg, religion thereby shall be better established: if Occam the chooleman sit to Luke the Emperor, he may well say, 'Proseth thou me with thy sword, and I will defend thee with my pen.' In a word, if the kingdom be ruled by Gods scepter, it will continue: but where there is no vision the people decay. So that if Clergie men follow the Court for the greater good of the Temple: then, as Herodian said of Rome, wherefore the Emperor is, there is Rome: and as the Poet, 'bibi Helena est, ibi Tream pate: so wherefoever there is a good Prelate, there is a walking Church, and a holy Temple. But if our designes be meerely secular, having one foot in the Court, another in the Citie, none in our Cure: then affuredly we are out of our ranke, and most unlike Christ our master, of whom it is said here, that he taught daily in the Temple.

The more we keepe within the circuits of our Churches, and circles of our studies, the more we frequent the Chappell, the Library, the Schools, the more prissilye and schollerlye. But on the contrary, when our habits are irregular, our companie disordered, our speech vnautoury, our whole conversation according to the fashions of the world: then, as Benabius is bold to write, we are rather Cressiani, then Christiani, more secular then ecclesiastical. I do not enuie the rich Clergie men, I wonder only with Synagous, how they can gaine so much leasure as to sene two masters, God in Chora, and Mammon in fero. If riches increase, we must not fet our hearts on them; if our places be great, our minds must be lowly; rather then the cares of this world should choake the good seede in vs, we must imitate Albertus Magnus, of whom it is reported in historie, that he left his Bishopricke of Ratisbonne to reade publick Lectures in Cologne: and follow Theodoris example, who writes of himselfe in a certaine epistle to Leo Bishop of Rome, that whereas he had beene Bishop living plentifully many yeres, he had purchased nec agrum, nec obolum, nec sepulchrum, as the Magadburgenes report in his words, in Continent. 1011. For it we which ought to be the salt of the earth, and light of other, shall add, &c. our felues vnto the world, being (as Bernard speakes) habituer clericuit quae sunt mundi, sit neeurii: then we may cry with Augustine; 'Veni, miferere mei, frater meus, qui sis in memoriis.' And write in charta, nec habeo in vita. Or as the same Father in another case: 'Venebunt, if we have Christum in coedisibus & non in cordibus. If we which are Gods inheritance, spirituall men, conlected to the Temple, make it not our chief studie to doe good vnto the Church, as Christ here, who so soone as he came to Jerusalem infantely visite his fathers house.

Secondly, Christ entred into the Temple to remove sacrilegious Merchants, and to reforme abuses therein. * Hereby signifying that the disorder of the Church occasioned the destruction of the Citie. 5 For so long as the Priests were wicked, the people could not be good. * By this example Princes and Prelates are taught that their chiefe time be spent, and best inuoues employed in well ordering Gods house, that it prote not a dem of theenes: but as God would it should, an house of prayer, Aaron & Moses must Ioyme togethe in this good work. The Minister must vse the spirituall sword, and the Magistrate the temporall, in calling out and whipping out of the Temple such as fell and buy therein. S Sacrilegium is so called, quasi sacrilegium, the prophaning of that which is holy.

Now holiness is ascribed vnto Places. Things.

And therefore as Aquine notes, sacrilege may be committed vel in peripatetum, when an ecclesiastical man is abused: vel in locum, when the Church is prophaned:
prophaned: *vel in rem*, when things dedicated to holy uses are otherwise imploied. And this kind of sacrilege may be committed in three ways:

1. *Quando sacrina de sacro asportatur*, when holy things are stolen out of holy places, as the consecrated vessels out of the Temple.

2. *Quando non sacrina de sacro*, as if a thief should break open a Church to steal away some private treasure hid therein.

3. *Quando sacrina de non sacro*, when the Church is robbed of her peculies and endowments.

If all men examine themselves according to this rule, many will assuredly find, that they worthily deserve the whip. In our neighbour countries, they complain with Peter *Blesfenis*, that *clausura* are turned into castra. And with Bernard, *Plus calceria quam ab alaria fulgent*. That the Nobilitie, Gentrie, Commonalty, regard *harm domicicia magis quam aram dominicanum*. And I would to God England had not ill cause to err against selling of oxen and sheepe, and deues in the Temple: that is, as one wittily, *Beneficia magna, parva, omnia*. So the Poet in old time:

*Filius est presul, pater Abbas, Simon uerque.*

How little a finite to euer it feeme to, yet all kind of sacrilege is odious in the sight of God. As for that which is in personam, he faith, 

*he that despiseth you, despiseth me.* For sacrilege committed in rem, *Ye have spoile me in tithes and offerings. And lastly, for that in locum, our Saviour here doth call out of the Temple, such as sold and bought therein.

This horrible crime is not only condemned by *Papist* and *Lutheran*, and the Church of England; but also by the *confessorian* Daines, who shut the doore now the fied is stone, and repent too late that euer they betrayed Gods inheritance into the hands of impious corromters. *Caluin* compares the Magistrates of *Gentie* to cruel tyrants, affirming that they are the Popes successors in theft and robbery. *Beza* in his *Tract* of three forts of Bishops, is resolute, That Protestant Church-robbes are new theues, entred into the roomes of old theues, according to that of Bishop *Parkhurst*:

*Olim in comobijs habitabant monstra papista, Non e in comobijs habitantes monstra sacrípista.*

*First* accounts them worse then Friers, and Monks, comparing them vnto the daws in the Gozell, crying, *Why art thou come to torment us before our time?* And albeit our English reformers a long time would in their haste and heat, downe with the Church, even to the ground: yet if we shall appeale from *Philip King of Macedonia* when he is drunken, vnto *Philip King of Macedonia* when he is sober: or with Bishop *Grosted*, from *Pope Adrian* private, to *Pope Adrian publicke*: or with the *quodlibeticall discurrser* from the Popes *Clement*, vnto his helinue of *Peter*. If, I say, we shall appeale from their pallace, vnto their bell writers in their setted judgement; *k* we shall finde, that they are very well content that their Presbyters, and other officers of the Temple, should enjoy the lands and livings of our Bishops; intimating that Church-robbes would crucifie Christ againe for his coat: retembling the *Travay Ludes*; by the spoiles of the Church purchasing fields of blood that fchih hate Christ, and defraud God, and are no better then *Adam*, *Nebuchadnezzar*, *Balshazar*, *Ananias* and *Saphira*. To conclude with *Iustinian, Proximum sacrilegii crimines est quod maiestatis dicitur*: Treason is a petty finne, in comparution of sacrilege. The reacon is renderd by *S. Augustine, Tanta gravis est pecatum, quia comittit non potest nisi in Deum.*

As this fault is most abominable, so the judgements of God upon it in all ages have beene most seeretfull. To begin with *Simon Magus*, the godfather of *Simoniasts*, as we read, *Acts 8*: as he presumed in the publike Theater at Rome, to fly vp into heaven, he caught such a fall in the middeft of his pride, that he brake his legs and his thighs, as *Clemens Romanus* reports: *Ite quippe ante volare tentauerit, subito ambulare non poterat: et qui penne aufumpserat, plana as amisserat,*

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faith... Ambrose, Nay, this tumbling calf (as it should (ecme) brake his neck... For so... Melanthon, Epiphanius, and other relate. See Magdeburg, cent... lib 2: cap. 11. Baron annal. Tom. 1. ad. 68. Inclusus the devils darting, yuck to... wretched, and... death. And f. Felix, who had so base a conceit of Christ's blood, did nothing night and day but vomit blood, until his unhappy soul was fetched away from his accursed carcase. William Rufus, who pulled down Churches and religious houses, to make palaces of flate and places of delight, was stroke... him... new Forrest with an arrow, shot by Sir Walter Tyrell, that he fell downe dead, and never spake word;... {Vno geminit sine voce edito animas effusas ex equip in terram cessidit. When... Scipio did rob the Temple of Thebes, there was not a man who caried away gold from thence that ever prospered afterward. 

The Epistle. 1 Cor. 15. 1. 

Brethren, as pertaining to the Gospell which I preached unto, &c.

Brethren, as pertaining to the Gospell... in... Sain... by our sinnes, and... time. As being the least Apostle, not worthy to be called an Apostle. e. The least in respect of his former sinne, for he perfecuted the congregation of God. but... God... grace was in him, and... fort, that... abundance... them all.

The Epistle. 1 Cor. 15. 1. 

Brethren, as pertaining to the Gospell... in... Saint... Exultate his person. 

Extol his preaching in 

General, for that it was a Gospell, and such a Gospell, as he received of the Lord. Particular, shewing how Christ died for our sinnes, and rose againe the third day. As being the last Apostle, borne out of due time. As being the least Apostle, not worthy to be called an Apostle. e. The least in respect of his former sinne, for he perfecuted the congregation of God: but the greatest in respect of his present grace, for Gods grace was in him, and... such fort, that... abundance... then they all.
The eleventh Sunday after Trinity.

Corinthians, concerning the gifts of grace: but in this present, he doth rectifie their judgment touching the gifts of glory: proving at large the resurrection of the dead: which one point of doctrine he calls a Gospel, as containing glad tidings of great joy, without which, e of all men Christians should be most miserable. Or a Gospel, as being a maine pillar of the Gospel, and holy beleef, s left they should doubt of this truth, as of a matter indifferent not appertaining necessarily to their salvation. I have preached, and ye have received this article, so that you shall know your selves h incomstant, and apostolates in denying it. k Here we may note the degrees of faith, and steps unto salvation. The first, is preaching of the Gospel; the second, hearing of that which is preached; the third, receiving of that which is heard; the fourth, continuing in that which is received: and then lastly comes salvation, if thou be faithful unto death, I will give thee a crown of life.

I doe you to witt, after what manner I preached] I deliver not a new doctrine, m but only repeat that old, which I preached, and your selves accepted and keep still, except ye beleeved in vain. For I am not a n reede shaken with the winde, neither would I have you o carried about with ane erie blast of doctrine. p That which I taught you by word being present, I now command unto you by writing, being absent. q Hence then observe, that we may not loath in any case, but rather embrace the fame principles of holy religion often repeated againe and againe by the same Pastor, in the same place.

For first of all t That is, at the first, and chiefly, because Christs * dying for our sines, and rising againe for our justification, are the two great fundamental arches of faith, on which all other articles are built: If Christ be not raised againe from the dead, your faith is vain, and you are yet in your sines. And therefore these points are to be taught in primum: that is, inter primum credenda & maxima. For this cause, Paul prefigh here Christs resurrection by fudie demonstrations, affirming, that after his death and burial, he was seen of Cephas, then of thetwelve, after that of moe then foue hundred brethren at once, to Simeon, and all the Apostles, u that is, both Apostles and Disciples, and last of all, he was seen of me.

I delivered unto you] The word both in Latine and Grecke doth import tradition; and therefore the Rhetors obserue, that the blessed Apostles planted the Church in all truth by tradition, after they wrote any thing. x Answer is made, that Paul delivered the doctrine of Christs death and resurrection, according to the Scripture, which is not an unwritten, but a written veritie.

Which I received] As in this Epistle before, chap. 11. 23. I have received of the Lord, that which I have delivered unto you: So Galat. 1. 12. Neither received I it of man, neither was I taught it, but by the Revelation of Iesus Christ; inspired and called to his Apostleship by the Holy Ghost: Acts 13. 2. y His Gospel was not mans doctrine, nor after man: but he preached, how Christ died for our sines, agreeing to the Scriptures, and that he was buried, and that he rose againe the third day, according to the Scriptures. Hereby teaching all teachers to z speake the words of God. The chiefe places foretelling Christs death, are Exodus 12. 7. Pfain 22. 17. Dan. 9. 25. Zachar. 13. 17. Elyay 53. 5. Concerning his resurrection, Jonas 1. 17. & 2. 10. For fo Christ himselfe, Matth. 27. 40. and Hosea 6. 2. for so S. Hierome, Rupert, Ribera confirmate this place, concording herein with a Origens, b Ruffin, c Augustine, d Bernard, Aquinas, e Ephes. cap. 2. lec. 2. f Anselm in hunc ipsum locum Pauli.

He was seen of me, as of one that was borne out of due time, tranquiliter abituris] A child may be fai'd abiturin three waies: as first, being borne out of due time: secondly, if extracted out of his mothers wombe violently: thirdly, if he want his due bignesse. In all these respectes, our Apostle makes him selfe abiturie; for he was not now borne f to sone as Peter and John, and other of the twelve. Secondly, s Paul was g pulled out of the Jewis b synagoge, that he might be made the sone of Christs Church, as it were, by violence: for in the midst of his

a breathing out threatenings, and laughter against the Disciples of the Lord, he

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Publican ascribing all to God's grace, would not lift up his eyes to heaven, but snotre his breast and laid, God be merciful to me a sinner. See Jeremiah 17.8, 14. Dom. 12. post Pentecost.


Christ told this parable unto certaine who trusted in themselves, &c.

In this Gospell 3. points are chiefly considerable: namely, the parables, Occasion, Christ told this parable to certaine who trusted in themselves, &c. Proposition, Two men went up into the Temple to pray, &c. Application, I tell you this man departed hence to his house justified more then the other.

There be 4e four kinds of proud men: 1. Arrogant, attributing every good thing in themselves unto themselves, and not unto God. 2. Presumptuous, acknowledging that God is the gifter of their grace, but upon their own merit. 3. Boasters of eminencie, which indeed they have not. 4. Despiers of other, as affecting to be in angular in that they have. To all these generally, but to the last more principally Christ told this parable. Bad lines occasion good laws, he that extracted a stone, and oyle out of an hard rocke, seeing certaine trusting in themselves, as if they were perfect, and despised others: whereby gained a good hint to commend humilitie. The which is such an excellent vertue, that all other gifts of grace contend for it, as all the Cities of Greece did strive for Homer. Temperance challengeth it for her owne, because there is ardor and bonum in every vertue: the one doth require magnanimity, the other humilitie. Fortitude challengeth it for her owne, for that humilitie doth overcome prosperitie which assaileth vs at the right, and adversitie fighting against vs on the left hand. Justice challengeth it for her owne, for that humilitie giveth unto God, our selves and our neighbour that which is due. Whereupon Christ termed humilitie justice, Matthew 3.15. Thus is behometh vs to fulfill all righteousnesse. That is, humilitie.

Two men went up into the Temple to pray. k That they went together was commendable, for where two or three are gathered together in my name, faith Christ. I am in the midst of them. It was also commendable that they went vp into the Temple to pray, for God's house is the house of prayer. If any come to prate, to plot or practice villanie, we may speake to them as the King Absalom once to Haman, wilt be force the Queen also before me in mine house? So, will ye lust after a woman, or thirst after any mishche before God in his owne house? Commendable likewise (as some Diuines observe) that they prayed and se, not howling and crying as the Priests of Baal, but secretly within their heart. In all these respects our text makes the Publican and the Pharisee to be like. So that in the judgement of the Church it could not well be disscerned which of the two was more unjustified. But almightie God who foreseeth two men in the field, whereof the one should be received and the other refused; and two women grinding at the mill, whereof one should be saved, and the other condemned: vnderstand also that two should goe together into the Temple to pray, whereof one was a Pharisee, the other a Publican: one reected as wholly trusting in himselfe; the other unjustified as altogether relying upon God's mercy. Both appeared in their intention to be like, but they were found in their donation mortallie. For the Pharisee flood and prayed thus with himselfe: God I thank thee, that I am not as other men are, extortioners, unjust adulterers, or as this Publican: I fast twice in the weeke, I give almes of all that I possesse. But the Publican standing at farre off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercifull to me a sinner.
The eleventh Sunday after Trinitie.

<table>
<thead>
<tr>
<th>The manner of the Pharisees prayer is</th>
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<tr>
<td>Long, in respect of battologie and tautologie.</td>
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<td>FIrSt, StAnding fo pert.</td>
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<td>Lewd, in respect of his gesture</td>
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<td>Secondly, standing at a part.</td>
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<td>Commending himselfe</td>
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<td>Privatiuely, shewing what he was not, not an extortioner, &amp;c.</td>
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<td>Politically, declaring what he was, I fast twice in the week, &amp;c.</td>
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<td>The matter is meere braggerie</td>
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<td>Generally, not as other men.</td>
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<td>Discommending other</td>
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<td>More particularly, not as a Publican not as this Publican.</td>
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The Pharisees orison was tedious, as containing more lines then the Publicans prayer had words. First, vsing battologie: for he might have professed all his perfections in that one word Iust; as also the Publician confided all his imperfections in this one word Sinne. Secondly, trifling in tautologie: for if he were insul, it followed he was not an extortioner; if not an extortioner, then without all question he paid his sister. Again, if he fasted often, it argued his conscience; and if he were more righteous then all men, it must be granted necessarily that he was more liue then the Publician. But this vaine babler did bumble his fiddle with idle repetitions, and filled his periods with vnneceffarie terms, exhibiting his petition not vnto God (as Basil notes) but vnto his owne sweet felicet, to hide himfelfe, and to please himfelfe; which the text intimates also, laying, Thruiaus fians oramis apudfe: The Pharisee ffood and prayed to himselfe.

Some modern hypocrites herein resemble that old Pharisee, being overlong in their prayers, and exceeding tedious in their exercises, even Narcifus-like much enamoured with their own shadows, alway curtailing, and often omitting our common service to prolong their private meditation. * Enemies to reading, because they lose so well to hear themselves talking. Unlike that reverend Prelate B. Latimer, who preaching at Stamford in the afternoone, when the daies were short, promis'd in the beginning of his sermon, that he would be very briefe, because (faith he) the service must be done. In Latimers age then our Scripture booke was not reputed a * Sterue vs booke: but to full of sweet confusion and denotion, as that the blessed Martyr of Christ, * Dr. Rowland Taylor, commanded it vnto his deare wife, as the last token of his love. Then the Collects and other parts of our fervice were receiv'd in the Church, before the disfempered and ill digested ex tempore phantafies of Anabaptificant spirites. I know prayers at one time may be more long then at another, and, as occasion is offered, they may well and fitly be conceiv'd vpon the sudden alfo: but yet when we come to the Temple to pray, our meditations should be well compos'd, that our minde may be the better dispos'd, and it is fur our speech should be little, that our denotation may be great: for that which Epicurus said of griefe may be verified of prayer:  

b Si longaes, tenuis est; si gravis est, brevis est.

deft this lesson our Master Christ taught, Matth. 6. Forbidding in our prayers all battologie of the Gentiles, and polologie of the Scribes, any obf to begge  

c many things in a few words; otherwise we shall not pray to God, but prate to our selves, as the Pharisee did here.

The Pharisee stood and prayed thus with himselfe: ] The Publician prayed also standing, but a fawe off, not daring to lift up his eyes to beamen: whereas the proud Pharisee oramis is said to stand, without knelling, or other kind of humbleing himselfe before God. Contrary to that of the 4 Prophet, They shall worship thee with their faces toward the earth, and liage up the dust of thy feet. So that this part carriage vpon his tripote well expressed in the French translation, se tenant a portifoy. Both of
The eleventh Sunday after Trinity.

of them, as it is in the Text, went together into the Temple; but when they came there, the Pharisee like himselfe took the churche room, leaing the poore Publican a longe, in the lowest seat farre behinde him, as it were in the bellire.

Our moderne hypocrites also retaine these pharisaical gestures as their owne proper inheritance; for some will never kneele in the Temple, but at the Creed when as they should stand: and other either stand or sit at the Communion when as they should kneele. To bend our knees at the Lords table, faith one, is 
autolatry, worshipping of the bread; but I feare that inoffent carriage of such spirits when they should be most humble, is rather 
autolatry, worshipping of themselves. Againe, some stand apart in the Temple, like this Pharisee, professing themselves Separatists. As the Brownells refuse to communicate with vs Publicans, and other Neuchiffs have confinuted in their Conunentacles, whether it be for them to frequent the sermons of conformable Preachers. And all their reason is, because such are Publicans as it were, that is, Cafars officers, Parliamentarians, sitem-fermers, or Procifants of State: contradicting herein Christ's owne canon, injuring vs not only to hear, but also to doe whatsoever wicked Preachers shall deliver out of God's book sittng in Moses chair. So that if any Divine be so bad as thou dost conceiue; yet tell good Prunost & vade, take that which is thine owne and goe thy way. Si malo 
vinae frumo et, sive dicas 
rumus et.

God I thank thee.'] A good Priest begins his deuotion with a confession of 
"sinnes, and ends with a thanksgiving for grace. But this Pharisee quite contrary 
begins his prayer with ogo gratias, and in stead of adoring himselfe condemneth 
his neighbours, I am not as other men are, extortioners, simifs, &c.

Here then observeth the Pha-
riffes pride, in respect of 
His neigbour: I am not as other men are.

Himselfe: If saile twice in the weeke, I ginee 
all that I posseffe.

Hee did pretend duty in comming vp into the Temple, but when hee 
was come thither, he neither prayed for himselfe, nor yet for other. For himselfe, then he would either have cried mercy for some fault, or else euse it for some favour. For the poore beggar thoweth his rags, and the sick patient 
his wounds, and the humble petitioner his grievances, and all neede Christ: 
Quis ipfius excepti, feipsum decept. But this proud begger (as you see) shewes not valuer, but numera: not his rages, but his robes; not his wounds, but his 
worth; not his misery, but his brawney; repecting himselfe to iuft, that( as I 
Augustine observes) he neither said, Forgive us our trespassers, as having no 
frone, Thy kingdom come, as abounding alreade with all grace. Neither did he 
pray for others, in that he cenfurath all other abfente, and condemne the Publician 
prefent: making himselfe rather a judge then an advocate. Non eft ifa supplica-
tio (faith me one weelie) sed superlatio: Thaking God more, for that other were 
bad, then for that himselfe was good. God I thank thee that I am not as other men 
are, extortioners, &c.

The moderne hypocrites oft use the same phrase, God I thank thee, Signi 
fying hereby, that they beleeveth there is a God against Atheists, and but one God 
against the Gentiles, and that this one God onely must be worshipped against 
the Papills, adoring creatures in stead of the Creator; and against the carnall 
Gosellers, who doe ascribe thankes vnto men, which are proper and due to 
God alone. If you shall at any time conferre vpon them a benefite, they will be so 
religious in thanking God, as that they will vnto forget to be gratefull vnto you. They will say, that it was Gods pleasure, your compallion should not be 
false vpon them, it was his good will, not your free will; for you cannot of 
your soules think so much as a good thought, much leffe performe so good a 
deed. And therefore though hapily thou shouldest suffer them vnder a colour 
of long praying, to deuoure thy whole estate, yet they would never take you, 
but thankke God that that they be not as you; not as this Publican. For they fowre 
all
The eleventh Sunday after Trinitie.

all their speeches, and most of their prayers ordinarily with this leaven of the Pharisees, intimating alway Satan-like the faults of the brethren, as that they be callam Gospellers, men of the world, children of darkness, enemies of the deuil. In particular, aggravating to the common people, the faults of the Clergie; terming them enemies of the truth, atheists, haters of good men, soule-murtherers, antichristian chamion, hating naturals, bogs, dogs, velues, foaxes, prefiers of Antichrist: but evermore concluding their owne worth and praise, filling themselves the serpent and deuer children of God, holy brethren, the sanctified people, Christians and good men, &c. devising such as defierer only theincerite of the Gospel, and pure milk of the word. In enure point conformable to this patterne, God I thank thee, that I am not as other men are, &c.

Extortioners, unial, adulterers: It is apparent by his owne evidence that he was all these. First, he was an extortioner, in relying upon his owne merits, and robbing God of his glory, which he will not give to another. Secondly, most vnial, in desiring other, and condemning the Publican rashly without any proofe, witness, or forme of law: contrary to right and reason, playing two parts, Accus. and Judge. Thirdly, what was he but an adulterer, in being so wedded unto the world, and enamoured with popular applause? So S. James teacheth, O see adulterers, and adulteresses, know ye not that the amittie of the world is the emittie of God? And therefore this Pharisee did verbatim esse virtatem, & falsus definiue veraturatem. Even as a mill that doth chace much, and grind little.

Iesuits and other hypocrites are great mountbankes of their owne vertue, thanking God that they be not as other are, but men of a better conversation, and more pure note: saying nothing but truth, and doing nothing but right; that as Augustine writes of Faustus the Manichee: Si hoc essef usum esse, injustice, care seipsam: if this were to be int inuse to themselves, affurredly this generation of Vipers had long since flowne vp into heaven; but examine their actions, and you shall finde that they trauell with mifchiefe, concinque forrow, and bring forth wrongline: Their throat is an open sepulchre, they flatter with their tongue, there is no faithfullness in their mouth, their inward parts are very wickedness, as Danie in Psal. 5. The Iesuits especially suppose that the one simpell of all mens acts, words, thoughts, are in their gift to raife and let the price of all at their devotion. All their cutia be transcendentia: sace peres, in all things absolute superlatives, euen their own fots are Salamons, their black-birds are swannes, and their silents are politicks: in a word, the asfall of this old Pharisee, who was his owne trumpeter and crier, I am not as other men are, &c.

I fast twice in the weckes, | I give tithe of all that I | possess: | a Agins hath obserued truely, that howsoener all finne may be fayed to be in the deuil, secundum cœtutum: yet only pride and enme is in him secundum effetlum. He is guilty of other sins, as tempting men to curr sin: but pride is his owne proper fault, his darling, his Rinnnon, and (as S. Bernard speaks) his charater. It was the first sin that ever was in the world, and it shal be the laite; for as other infirmities in vs decrease, secret pride doth increace. That the Pharisee went vp into the Temple to pray, that he was not an extortioner, vnial, adullterer, that he fasted and paited his tithe, being things exceeding commendable: but his pride like Colognizan, spoiled the whole pot of pottage. c Mille virtutibus affluit propter arroganetiam facilitatem auidit. As God resembelmg a Bee gathered honie out of ranke weeds, extracmg from the fannes of the Publican humilitie, which is a mother vertue: so the deuil as a spider gathering poifon out of sweet flowers, even of the Pharisees vertue, begat insolent pride, which is a monopole of mifchiefe. f As an hen doth cackle, when the laithan egge, by which it is infantly taken away from her: in like manner, affoine as the prudent man performs any good deed, he will presently boast of it; f I fast twice in the weckes, I give tithe of all that I possess: being (as one said wittily) proctor virtutis: A traytor to himselfe. This Pharisee brought forth a great many of egges (as it shoule secure) but he could not
The eleventh Sunday after Trinity.

not carry them into a good market, because of his cackling: *Vta superbia de
druit omnia.* a Felix infectus infelix. b

The Publicans standing a far off would not lift up his eyes to heaven, but smote his
breast, saying, God be merciful to me a sinner. c Simon the Sorcerer, held, that him-
self was some great man: k Indian the blasphemer Apostata conceiv'd strongly,
that himself was Alexander the great; and in our age, there was a schimatifike, who
said, himself was Elias the Prophct: even so many which are in a damnable
state, professe themselves exceeding in it, in comparison of other. On the contrary,
the fairest Saints have thought themselves the foulest sinners, as S. Paul, that he
was not worthie to be called an Apostle: *S. Augstini,* that he was not worthie
to be called a Bishof: the prodigall childe, that he was not worthie to be called
a sone: the woman of Canaan, that she was not worthie to be reputed a
childe: the blessed martyrs in their confessions evermore, that they were
not worthy to be servants vnto God, and witnesses of his truth: and the Pub-
lican here, though he were most deare to God, yet he durft not come nere
to God, he flood a farre off, and would not lift up his eyes to heaven, 1 that is, to
God in heaven, as Luke 15. 18. Father, I haue sinned against heauen and before
thee, &c.

The Publicans hand, like the bellowes, did blow the fire of contrition to his
heart; his heart like a limbecke, distilled the fouerigne water of repentance into
his eyes; his cies as a full cellette being vnable to locke vpward, returne the
freame backe againe to the heart; that ouercharged, drives the flood of his affec-
tion to his tongue; his tongue like Aarons Coner conceiues the sweete perfume of
this precious distillation into the presence of God himselfe, saying, O God be mer-
cifull to me, &c. The which heame song or melancholie ditte consilts of three
parts: a Treble, which is exceeding high, O God; a Meane, be mercifull; a Bass,
to me a sinner. m Orant pactas, sed a felis malts: Coughing much denotion in
a little roome. For all the vertues of true penitent, (as namely, a confessio, con-
traction, fault, amendment,) are found in this one patrente. For confession and con-
traction: his hand fitore his breath, and his heart moued his tongue to sing the
basse, to me a sinner. In which action, these three did concurre, the heart, hand,
found: the heart signifying he had thought amisse: the hand signifying he had
done amisse: the found signifying he had said something amisse. Concerning
faith, he relied altogether upon grace, first, imploring, O God be mercifull: then
applying the mercies of God in Christ, to me a sinner. And as for amendment
of life, the text faith, he went home insifled more then his fellow. Now then as Christ
to the Lawyer, Luke 10. 37. so I to you, goe and doe thon lyke wis. Thou art but a
man; and therefore call upon God, a sinnfull man; and therefore pray to thy
mercifull God. It is no shame to be sorrowfull, crie, O God. It is no differenceto
beg grace, pray him to be mercifull. It is no reproach at all to confesse thy fault,
tell him thou art a sinner. If thy sinne past vterly displease thee, thy present sinne
shall never hurt thee, faith P Augustine. Fourre words of this Publican, yea,
a three syllables of David, peccans, proceeding from a lowly faith, and a con-
trite soule, obtained pardon for all his offences: in so much, as Hiero
todes writeth excellently: Qui primum docevit virtutibus suis quos moas fuisse non cadere,
docuit per penitentiam quo modo cadens refugeram. Our heauenly Father is so
pitifull toward his i left childe returning home, a that he will not have patience
to stay till his sonne doth open the parlour doore, but he will runne and meet
him upon the way, falling on his necke, and killing him. Albeit thou be so great
a sinner as a Publican, yet if thou finiste thy breath, and crie, God be mercifull to me
a sinner; if thou shalt heartily repent, and unfainly believe, the Lord will put
all thy wickednesse out of his remembrance, and thou shalt go home to the house
of thy confidence insifled.

I tell you this man departed home to his house insifled more then the other.] You
have heard the Pharifees pride and the Publicans humiliatie; now you shall heare
Christ's judgement of both. He did condemn the Pharifee who insifled himself, but
but justifie the Publican who condemned himselfe. The Pharifee did exalt himselfe in respect of his vertue, but the Publican humbled himselfe for his sinne.

Videte frates, magis placuit humilitas in malis factis, quam superbia in bonis factis. Of the two, the Publican renouncing his owne merits, and laying hold on Gods mercie, was justifified more then the other. That is, and not the other.

Here then our \* moderne Divines obserue that the Pharifie trusting in himselfe that he was perfect, is a type of all Inuitaries, hoping to be saued by the righteoufneffe, of the Law : and that the Publican confeiting his sinnes and vnworthinesse, is a type of all true Christians, holding juftification only by faith in Christ, apprehending his merits, and making his righteoufneffe our righteoufneffe.

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O God, which declarest thy Almighty power, most chiefly in shewing mercy and pitie, giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treaure, through Jesus Christ our Lord. Amen.

FINIS.

Walasridus Strabo lib. de rebus Ecclesiasticis.

Si quid in hoc (letter) placet, assignare mememto id Domino: quicquid diffìlicit, hocc mihi.
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THE TWELFTH
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and .as it were ' written Indenttire,containing his co.
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uenantsand conueyance concerning our etcrnall :nheritancc which is aboue. But the Gofpell apart confiilered, is termed in this Text ,a n-v TeflAment : as
ncuer waxing old , « but alway continuing new,
though it were from the begint^ing : lefus Chrifl

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God mt in takles offlone , hut in

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ring the preaching of the Go-

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new, for that it maketh vs new creatures in Chrift, 2. Cor. 5. 1 7. According to that
oH' .4mH(Hn'", Dicitur noHttmpropter\ni}tiiitate jftrituSy qna hominem nouumfanat a
vitio vetuHatii: It is new, for that it teachetn vs how to call off the old man , and
to put on the new man, Ephe(.4.22.24. ^.T^^/thtrefore commends hercthc
worthie funiflion of fuch as are made able tominifter the new Teftament two
wayes
I. Pcfitiuely, Sficb trufi haue we through Chri^ to ^ed-vard^dcc.

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letters figured inftones voiu glorioHs^^i.. horv
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Such trii!} ~\ Our Apoftle did eftecme the Corinthians his 8 glorie, the ^ feale of
3 l.Cor 1,14.
, and as it were tbe veric letters teftimoniall of his finceritic. For
I. Cor. 9 t.
thus he fpcakes in this prclcnt Chapter at the fecond vcrfe, Te are our epiflle.
Eralm. VaraSuch 35 are falfe teachers, needepijlles ofrecommendation vntoyou and letters of fh.a'.
recommendation from you : but I , Siluantu and Timothie dcfire not the like , for ' Ca'.uin.
Hie'OP,-pili.
that the Church of Cormth is our certificate , your fclues are our walking
ad Funam.
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pafport:


pafor : "Dectrimens pecoris ignomina pastoris: it is the Pastors infamie when the people grow worse, but his honour when they be rich in the graces of Christ, and in all kinds of knowledge, 1. Cor. 15. Whereas therefore your faith and holy conversation is renowned in all the world, ye be to vs in Read of an Epistle : yes better then any letters commendatorie ; for they runne in and out of our eyes and eares, here and there: but ye are written in our heart, that is, in our confciences, (hauing this testimonie, not as other about vs only, but in vs also, reifying ever in our boffomes. And whereas other Epistles in Hebrew, Greeke, Latine, are read of none but such as vnderstand their verstall Idio: this Epistle is vnderfoot and read of all men. It is too plaine, that (as the Prophet Abochek speaks) he may runne that readeth it : in that ye are manifest to be the Epistle of Christ ministered by vs, as Gods pen, and written not with inke, but with the Spirit of the living God, not in tables of stone, but in the fiftly tables of the heart. Ye are Christs Epistle primarily, principaliter & autoritativiter, for one is our Doctor, and that Doctor is Christ: but our Epistle, and write secondarily, being infused by vs as the Ministers of Christ, and dispensers of the secrets of God. He writes in you, but it is through our ministerie, not as the false Apostles imperfittly with inke, but with the Spirit of the living God, whereby you that are chiropr Epistle are sealed unto the day of redemption. He writes his grace, not as the Law was written in tables of stone: but in fiftly tables of the heart. According to his word uttered by the mouth of Ezekiel : I will take away the stony heart out of your bodie, and I will give you an heart of flesh. That is, (as Anselmi upon this place notes) a good understanding to know, and a ready will to keepe my Commandements. As farre then as Gods Spirit doth excell inke, and makes heart a stone; so farre the Gospell excels the Law.

Now left our Apostle should seeme to commend his ministerie too much, he corrects himselfe thus in my Text: sicut tristitiam necemus ad Christum in Godward, &c. As if he should say, we speake confidently that ye are Christ Epistle, and our Epistle, not arrogating this excellencie to our selves, as if we were sufficient of ourselves, but ascribing all the glory to God, from whom the fountain, through Christ, as the conduit pipe, commeth euery good and perfect gift. If we be able unto anything, the same commeth of God, which hath made us able to minister the new Testament. And therefore we truett not in the princes of darke: nor in any chide man : but our hope, ye helpe in stead in the name of the Lord, which hath made heaven and earth, Psal. 121.2. all our truett is in God through Christ.

The Papists attribute too much vnto the Priests office; carnall Gospellers and worldly Politicians acribe too little. The Pope forsooth is esteemed of his Pastors a Vice-god, another Christ, assuredly they might flye better an Anti-christ. Nay the Papists hold their vnderling maie-priest such an omnipotent creature, that whereas in the sacrament of Order (as they call it) Almighty God makes the Priest: in the sacrament of their Altar borendo referens, the Priest (by they) makes Almighty God, as it were by magick Art translating Column in column, pulling heaven out of heaven, and imprisoning Christes bodye with all his dimensions in a little box.

Statting worldlings on the contrarie thinke that Preachers of the word are nothing else but as a polt, on which Injunctions of the King, and mandates of the Court-Christitian are fixed: Ornaments and Ministers of State, not instrumens and messengers of God; and so Religion turned into Statismes protest Atheismes. We must therefore goe betwenee both, Atheists on the left hand, and Papists on the right, medium tenere beat. We must acknowledge the Gospells ministerie to be the power of God vseto salvation. He could otherwise regenerate men, as being able out of stones to raise vp children vnto himselfe, Mat. 22.10 but it pleaseth him (as our Apostle teacheth elsewhere) by the foolishnesse of preaching to save them that believe. God hath reconciled vnto himselfe by Jesus Christ, and hath committed vnto his Apostles, and their successeurs his faithful Pastours,
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Paltors, the word and ministerie of reconciliation, and they being appointed Ambassadors for Christ, as though God did befeech you through them, interreat you in Christs stead that you be reconciled to God, 2. Cor. 5.18., 19., 20.,

if this one lesson only were well understanded and learned in England, namely, that the * tongue of the preacher is the pen of a readiness, whereby men are made Christis Epistles, written not with ink, but with the spirit of the living God, and is sealed vp vnto the day of redemption; we should not need to give thanks at our meales, as that odde Priest in old time:

* Deo gratias,
quod nos fatitas
bonis rusticorum
contra voluntatem corum, Amen.

For all futes of vnkindnesse against our persons, and all quarrels about tithes and other duties incident to our place, would instantly surcease. Then the effect of such as bring glad tidings of peace would be reputed beaufiful, and all good people in unfained zeal turne 9 Galatians, if it were possible, willing to pull out their eyes, and to give them for therse Paltors good.

This also may teach all Cleargians men to be faithfull and paineful in their calling, that they likewise may finde such confidence towards God, as Paul had, and let of testimoniall of their indefatigable diligence written in their own confiuenes. It is an easie matter in a corrupt age to be well benefitted, ait errore hominis, aut errore Simeonis; and thus wittily: but to play the part of a good Paltor, (as Gregorie the Great saide) is ars arsium, & scientia scientiarum. A Prelate therefore must not lay a Bishopricke vnder his feet, making one dignities a step vnto another: but he must lay it vpon his shoulders, and remember that as Bishops enjoy honour by their place, so they fulfaine a burthen in their office.

Not that we are sufficient of our selues to think any thing as of our selues: but if we be able to do any thing, the same commeth of God. A pregnant Text against the Pelagians, asserting that our good actions and cogitations proceed onely from free-will, and not from Gods special grace. Secondly, this maketh against the Semipelagians, I mean the Papists, holding that man hath a power of freewill in his owne nature, which was finned, helped, and can doth of it selfe co-operate with grace. So writes* Andrusius plainly: The motion of free-will, and applying of it selfe to rightes of nature, doth no more depend upon the graces of God, then the fires burning of the wood depend upon the power of God: Intimating that our will adioyneth it selfe vnto Gods grace, not by grace, but as carried thereto by the force of nature. We teach on the contrary, that freedome of the will to turne to God, and to worke with him, is no power of nature, but the worke of grace. For our selues are not sufficient as of our selues to think much less to speake, leaff all to do that which is good. * Indeed we will, but it is God that worketh in vs the will; we worke, but it is God that worketh in vs to worke, according to his good pleasure. Thus it behoueth vs to beleue, thus also to speake, that God in our humble confession and submition may have the whole. * For we live in more fatitue if we gie all vnto God, rather then if we commit our selues partly to our selues, and partly to God. Our selues are no sufficient to think any good, * either in part or in whole. We cannot say that we is ours in part, and Gods in part, seeing of him, and through him, and for him are all things: *Et magnae & mediæ & minima. Sec S. August. de bono perseverant. cap. 13. & contra duas epist. Pelagian. lib. 4. cap. 6. epist. 45. & 47. de gratia & libero arbitrio ad Valentin. & ad adsumend e corrupt. & gratia, cap. 1. 2. 3. 14. Caluin. Iniftis lib. 2. cap. 3. 4. 5. B. Isuelle Defens. Apolog. part. 1. c. 2. & 3. * D. de Morton appeall. 1. c. 2. 5. 10. Perkins reformed (sub. tit. Free-will: & Dr. Abbatt ibidem pag. 100. 101.

Thirdly, this may serve to confute the Noe liftes inueighing against our Communion Booke, for that in the Collect appointed to be read this day we pray thus: Almighty and everlastinge God, which art wont to give more then wee desire,
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defire, or defend: powre downe upon vs the abundance of thy mercie, forgiving us
these things whereof our conscience is afraid, and giving unto us that, that our prayer
dare not presume to aske, through Iesus Christ our Lord. And in another Collect
after the Offertorie: Those things which for our unworthinesse we dare not aske,
vouchsafe to give us for the worthinesse of thy Some Iesu Christ our Lord. These
passages (as they say, who dare say any thing) carrie with them a note of the Popish
fornicate fear and favour not of that confidence and reverent familiaritie, that the chil-
dren of God have through Christ with their heavenly Father. 


For the Letter killet, but the Spirit giveth life As a man; so the Scripture
confitts of a bodie and a soule. The supercifical found of the Letter is the bodie,
but the true soule is the soule. The Lettre then of the Bible not vnderfoold, often
kilet to Heretics and Iewes, and carnall Gospellers: it is the Spirit onely
that giveth light and life to such as sit in darkenesse and in the shadow of death. It
is a notable saying of Hierome: Non in verbis est Evangelium, sed in sensis non
in supercifici, sed in medulla; non in verborum solo, sed in radices rationum. And therefore
we must in reading holy writ applye our soules ad sensum recti, more then ad
sensum vocabuli, faith *Tertullian. According to this exposition Ignorant Cler-
giemen are most vnable to minifter the new Testament, vnderstanding neither the
Spirit, nor yet so much as the Letter. As one sharly taxed an illiterate Bis-
shop in his age.

Magis pater clamis, occidit litera; in ore
Hoc vnum, occidit litera semper labes.
Carissi bene tu, ne te villa occidere possit
Littera, non villa est littera nota tibi,
Nec frustra mentis ne occidat litera, scis non
Ominis quasi se spiritus esse tibi.

But S. Augustine and other Interpreters have more fitly confirmed this according
to Pauls intent of the Gospell and the Law, shewing that the Law is the

Lib.de Spirit
& Lit,.cap. 5. &
& sequent.

Antrf.
Hieron.

Anselm.
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Letter as being figured in stones, and written with ink by the minifter of Mo- 
se ; and that the Gofpell is the Spirit, as being firft published unto the world 
by the coming downe of the Holy Ghoft, and imprinted in our hearts by the 
Spirit of the living God.

There is a Spirit in the Law; for the commandment is holy, indifferent and good: and there is a letter in the Gofpell, and that a killing letter, even the law of death unto death in all reprobate: but in this text we must exactly confider the Law and the Gofpell as they stand in opposition each one with other, and therefore the proper office of the law is to threaten, accuse, terrifie, condemn, and kill. As Luther peremptorily lex non damnans est filla & filla lex. On the contrarie, the proper office of the Gofpell, is to preach glad tidings unto the poore, to comfort all that mourn, to bind vp the broken hearted: In a word to convert foules, and to give life. So S. John in his Gofpell expressly, the law was given by Moses, but grace came by Jesus Christ. And thus accurately to distinguish between the Law and the Gofpell is sapientiarum sapientia, the wisdom of all wisdom, quoth Martine Luther. It is obferved with propriety, that the ceremonies of the Law were first in their prime mortales: after in Chriftsage, mortuus: laft of all in our time, mortifera. But it may be faid as truly that every letter of the morall Law, yea jot or tittle thereof, is able to kill all mankind: for it is, faith the Apostle, the min- 
istration of death.

And that in foure respects, as

1. Revealing our finne, Rom. 3. 20.
2. d Encreasing our finne, Rom. 7. 8.
3. Accusing vs of finne, Ioh. 3. 45.
4. Condemning vs for finne, Rom. 6. 23.

But the Gofpell is the miniftration of righteoufneffe, like John the Baptist, pointing out the Lamb of God, who taketh away the finnes of the world; affuring our confidence that there is no condemnation to them that are in Chrift. As Augustine moft diuinely, Quod lex operum mimando imperat, hoc sibi lex credendo imperat. Where theLaw calleth upon thee for thy debt; crying, pay that thou dost owe: the Gofpell acquitteth thee thy bonds, and faith unto thy soule, Thy finnes are for- 
given thee. For the Law of the spirit of life which is in Chrift Jesus, hath freed thee from the law of finne and death: Rom. 8. 2. See Epiftle Sunday following.

Countenance & improvement. For it is more honourable to be the Minifter of Mercie, then an executor of Judgement. A deaths-man is accounted base, but the very feet of such as bring glad tidings are beautifull.

If the miniftration of death. As the Gofpell is more gracious then the Law; so likewise more glorious, and that in respect of

Continuance: For Moses glory is abolifhed and done away, but the Gofpells minifterie remaineth. All Moses glory was but a type of Christs glory: now the fubfiance being come, the shadow vanifheth. All the Prophets and the Law prophecied unto John: but truth and grace came by Jesus Christ, John 1. 17. Look then how farre the Sunne doth obscure the leffer lights: even fo farre the Gofpell exceeds in glory the Law. For when that which is perfet is come, that which is imperfect is abolifhed, 1 Cor. 13. 10. 


Jesus departed from the Coasts of Tyre & Sydon, and came unto the sea of Ga- 
lite, through the midst of the ten Cities, and they brought unto him one that was deafe, &c.

Among many, there be two maine demonstrations of Chrifts diuinitie: the words of his Prophets, and the worke of himfelfe. Both are met together.
together in this place; for it is shewed here by S. Mark, that he wrought at
one time, with one accord, and that a little word, two great wonders; and
that according to the prediction of his Prophet 9 Esai. Then shall the eyes of
the blind be lightened, and the ears of the deaf be opened. If any then want evidence
to prove that Christ is God, let me say to him, as it was once said unto Peter and
Andrew, 16 Come and see.

The whole may be divided into
three principal parts, answerable
to three principal parts expressed
in the text, namely, the party

Cured: One that was deaf, and had an impediment in his speech.
Curing: Christ, And when he had taken him a side, &c.
Procuring: Who brought the patient unto Christ, and prayed to put his hands upon
him.

Jesus departed from the Coasts of Tyre and Sidon, and came unto the sea of Galilee.] Christ was not a perpetual resident in one benefice; but he went about from
Coast to Coast, doing good, and healing all that were oppressed of the devil. By this
example we may learn to be diligent and industrious in our several callings,
and that we should not expect until other vspèckes vs, but that we should seek,
yea, to seek them in love, doing good unto all men, especially to them which are of the
household of faith, Gal. 6. 10.

And they brought unto him.] In those neighbours of the deaf man, interpreters
have noted a lively pattern both of faith and of love. First of faith, in that
hearing of Christ they believed, and in believing they came to him,entreaty
in favour, not for themselues only, but for their sick friend also: being assured
that the worldes Saviour could with a touch easily cure him. 2 Here then are
four degrees of a justifying faith; according to that, Rom. 10. 12. Whoever
shall call upon the name of the Lord shall be saved: but how shall they call on him, in
whom they have not believed? And how shall they believe in him, of whom they
have not heard? and how shall they hear without a Preacher? and how shall
they preach except they be sent? The first step is to heare Christ's word; the
second, to heare, that we believe; the third, to believe, that we dare
a goe boldly to the throne of grace; calling on him in whom we believe: the
fourth is, to call and ask, that our request may be granted, and our futes
fauned. Again, their action was full of love; first, in that they brought him unto
Christ. 4 Secondly, for that they deferred not this good worke, but instantly
brought him, as soone as Christ was in the midst of their Coasts. Thirdly, for that
they were not cold suitors in his behalfe, but earnest petitioners vnto Christ,
that he would put his hands upon him. Hereby 5 reaching vs how to demean our
futes toward our sick neighbours, and distressed friends: intimating that it
is not enough to wish well, or speake well, except we doe well vnto them;
and that we must not only labour to helpe them oure futes, but also when need
shall require to procure other of greater skill and ability to givem them further
contentment and cafe. There be many motiues vnto this good office; but espe-
cially two namely, Gods precept, and promise. Precept. 6 Be ye merciful, as
your Father is merciful. Promise. 6 Blessed is he that considereth the poor and needy,
the Lord shall deliver him in the time of trouble. See Gospell Sund. 4. and Epift.
Sund. 2. after Trinitie.

One that was deaf, and had an impediment in his speech.] As dumb he could
not aske, as deaf he could not heare counsell and comfort for his good. 7 In
which respect he was in a more miserable cafe then ether the blinde, or the Le-
per, or the lame: for they made their griefe knowne to Christ in crying, O Jesus
the sonne of David, have mercy upon me; and heard also what he said vnto them;
O sonne, be of good cheere, thy fimes are forgiven thee. Whether we confirme
this of spirituall or bodily deafnesse, it was occasioned by Satan, and bred
by sinne. The deuill as a murthering thief, comming to stieale from vs our soule,
the most precious iewell in all our house, laboureth speciall to flopp our eares,
left we should hear that which is for our good, and to close our mouths, we should call for that which is for our good. In which regard Satan is termed in another text a dumbe and a deafe deuill. Not 4 formaliter (as the Schoole doth speake) for he is a roaring Lion: but 4 causaliter, as making other dumbe. See Gospeil 2. Sunday in Lent.

Satan then is impenitentcausa, but Adam our first parent 1 contrabens. He was dumbe when he did not obey Gods express commandement; and dumbe, when he did not reduct his seduced and deafing. Deiu, when he did not heare the voice of God, 2 Adam, where art thou? Dumbe, when he did not vpon that summons ingenuously confesse his sinne. Now the Scripture telleth vs plainly, that in Adam all men have sinned, and therefore all of vs are by nature borne dumbe, and dumbe, not able to heare, much lesse to speake what we should, as we should, vntill Chrift open our dull cares, and unclose our flammering tongue with his Epheta from aboue.

Some Positillers obferue Saint Markes order and method; first mentioning a leffer cuil, one that was dumbe: then a greater, and had an impediment in his speach: according to that of the 8 Wise man; he that cometh with small things, shall fall by little and little. The 9 Preachers of the word are they who bring this deafe and dumbe man vnto Chrift; he therefore that hath carees to heare, let him heare. For that man is dumbe who stops his eares at the Gospeil; and mute, who will not open his lips that his mouth may shew forth God praiue.Concerning their citee which are corporally deaf and dumb: men ought to judge charitably knowing that the wayes of God are past finding out; who being infinitely rich in mercie, doth exact but little where he gines a little. The 10 spirit of the Lord haply speaks vnto them, and crieth in them Abba father: x helping their inimicities, and y witnessing with their spirit that they be the names of God. See Hierom. expost. prior in Galat. cap. 3. Concil. Carthag. 4. Can. 76. Zepper. con. 3. in loc.

They prayed him 2. A z pattern of the precept, 2 pray one for another. It is b neccessitie makes a man pray for himselfe; but it is charitie a man to pray for another. Now that deuotion is most acceptable, which is not forfeg by diffimulation, nor forced by contraint; but arifeth out of pure zeale to God, and meere love to men. It is our dutie therefore to pray, not for our felues only, but for others also, for 4 all men, even our enemies, earnestly beseeking Chrift to put his blessed hands vpon them, albeit they desire to lay their violent cursed hands vpon vs.

To put his hands vpon him 3. There is a twofold imitatio Christi mentioned in holy Scripture; 3 confimatoria, & curatoria: the first vsed in ordaining Presbyters, as 1 Tim. 4.14 and 1. Tim. 22. The second in blessing and healing the people, Matth. 9.18 and 19.13. Now the friends of this patient intreated Chrift to put his hands vpon him; 6 either knowing that he cured other imposi- tione mannum, as the blinde man, Marke 8.23, 25. and the crooked woman, Luke 13.13. or else for that the Prophets and holy men of God vfed in helping and healing the sicke, to lay their hands vpon them. A ceremonie not unknowne vnto the Gentiles, as it is apperent by the speach of h Naaman the Syrian; I thought with my selfe, the Prophet will surely come out, and stand, and call on the name of Lord his God, and put his hand on the place, and heale the leprofe.

And when he had taken him aside from the people] fundrie Diuines have fundrye devices in expounding this claue. Literally, 1 some think he that carried him aside from the preafe, that he might the better attend the. businesse out of the throne. k Other, for that among so many, some would be regardlesse and irreverent speecators. 8 Other, that he might pray more devoutly, while he did the cure. M Most are of opinion, that he did go to shun all ostentation and vainego. n Metaphysically, none are cured by Chrift, but such as he parts out, drawing them out of Babylon, Apocalyp. 18.4. out of Sodome, Gen. 19.6. from out of the broad way, Matth. 7.13, to his little flocke. Luk. 1.2. 32. that they may be men in the world, not of the world, Job. 15.19. and 17.16.

He
He put his fingers into his ears, and did plst, and touched his tongue: Christ could have cured this man, as he did many, with his bare word; according to that of the Centurion, speake the word only, and my servant shall be healed: but he did vfe feet, finger, fprettell, tongue; to shew that all the parts of his humane nature being vniting unto the diuine, were fallettous, even the true mean whereby men are holpen in all their ficknelfe. He eared all our correctes, and cured all our fores. Or haply Christ vfed these things, at this time, left we should repent God in neglecing ordinarie meanes. Or to shew that it was the finger of God, as Luke 11.20. If I by the finge of God caft out devils. And to this man was haed euery by the fame hand that made him. Or intimating that he wrought this cure by his power and wisdom: the first signified by his finger, the second by fpirit. Mystically, the finge of God is the spirit of God: for whereas "S. Luke faith, If I by the finge of God caft out devils, S. Matthew hath, If I caft out devils by the spirit of God. Our blessed Saviour therefore did put his fingers into the deafe mens ear, to signifie that the preaching of the word to mens outward cares only, without the secret operation of the spirit, speaking inwardly to their hearts, is not available to faluation. Albert Pauli plant, and Apollo water, only God giueth encreafe, 1 Cor. 3.6. Here fome Friers are fo conceited, as to tell all the fingers on Christ's hand, and euery toynt of the fame: but I cannot finger this lefion, I refcrue you therefore to Iacob de Vorag. Ser. 1. in loc. Pontan. Bibliothec. Concios. tom. 4. fol. 199.

And looke up to heaven.] To shew that he was our mediatour and advocate with God our Father in heaven. Or : intimating that every good and perfect gift is from above, comming downe from the Father of lights: and therefore we mult in all our ficknelfe expect health and eafe from heaven, faying with Daniel, I will lift vp mine eyes unto the hif, from whence commeth my helpe: my helpe commeth even from the Lord, which hath made heaven and earth. Or he looked vp to heaven: hereby teaching vs to fet our affections on things which are above, Coloff. 3.2. In this vale of miterie we are subieft to deafeenes, and dumbneffe, and infinite other infirmities of minde and body: but in Hierufalem above, there is no more dying, nor crying, but all tears fhall be wiped away from our eyes, and forrow from our hearts. And therefore let our conceruation be in heaven, as hanging in it our best friend, our best treaure, our helpe, our home.

Haply some will object, that lifting vp of the eyes, and fighing, are geftures of one that prayeth, and makes a fuit: but Christ could haue wrought this miracle without prayer; or helpe from other. It is true, Christ could, and of ten did cure without prayer: yet in fome cafes, and at fome times he did vfe to pray for two reafons efpeciall: firft, that all the world might know that he was fent from God, even from the bosome of his Father in heaven. And this reafon is rendered by himself, Joh. 11.41, 42. lefus lift vp his eyes, and faid, Father, I thank thee, becaufe thou haft heard me. I know that thou bearest me alwayes; becaufe of the people that fland by, I fay it, that they may beleue that thou haft fent me. Secondly, for our example, teacing vs how we fould defire God to loofe our flammering tongues, and open our dull cares: to inftucting Phyficians also to pray while patients are vnder their care, that the God of heaven would blefe their handie worke. And fhowed.] He did not this as doubting of his cure, but to shew firt, that he was very man, subieft to weeping and paffion as we are, yet without finne: Hebr. 4. verf. 15. Secondly, to manifest his compassion and pittie towards difflrefed men; he that faid, Blessed are the piftilf, is fuch an high Priet as is touched with the feeling of our infirmities. And by this example teaching vs also to weep for the weakneffe and wickedneffe of our brethren. Thirdly, to demonftrate the greatneffe and grievousneffe of finne, which is not cured but by the fighing and fuffering of the Sonne of God. In more particular, some note that Christ did not fhig vntill he touched the patients tongue, which is an unruly eunil, an open sepulchre, a ful of deadly poiyn, a world of wickedneffe. And
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And said unto him, Ephata, that is to say, be opened.] He did sigh as a man, but command as God: voking neither the fubjunctive, nor optative, but imperative moode: He opened. The word Ephata, was vulgar in the country: b by which it doth appear, that he did not vle it as a charme, placing extraordinary power or confidence therein: but that it was his own will, and proper virtue that wrought the miracle. This ( as a Maldonate the Infinite omnipotens) is a mad gloss. Yet his old friend * Sanfennus is so well in his wits as to receive it, and to be heero, but that it maketh against their superstitious ving of the word Ephata in their popish exorcisme before Baptisme. The Papits, as being masters of ceremonies, or rather indeed flauers, observe 22 ceremonies in their administration of holy Baptisme: namely, twelve going before Baptisme, five in the action, and other nine following after, as Bellarmine doth marshall them in his booke De Baptismo, cap. 23,26,27. Now the ninth ceremony before Baptisme, is applying to spittle to the noftrels and eares of the Infant, and saying, Ephata, be opened. And for the lawfulness of this ceremony, they cite Christs example, and S. Ambrofes authentac. To the first a man answer, that it is an apish tricke, rather in frome, than imitation of Christ. And therefore the noble mother of our gracious Soueraigne K. James, enjoyned the popeph Archbishop at his Baptisme, to forbear this idle ceremonie: saying, that he would not have a poocke Priest to fit in her childes mouth. Our blessed Sionio here did not admitt the Sacrament of Baptisme; why then, I pray you, should they not annoint the eyes of the baptized infant with clay, as well as his noftrels with spittle? for Chrift in the a Gospell opened the eyes of a blinde man with clay; the which is fo signifiant, and haply more sweet then vnfausourie flauer of an vnwholefome fhandeling. Againe, suppose this action of Christ were sacramental ( a thing which neither they can aske modestly, nor we grant indignitely) yet here in b they do not imitate Chrif; for he did apply spittle to the mouth of this patient, but they doe this vnto the noftrels of the childe to be baptized. As for S. Ambrofes authentity, there be two places in his workes vrged in this argument. The first is cited by Bellarmine, and that is in Tom. 4. Ambrof. Lib. De iis qui myferys initianunt, cap.1. Where by way of preface only the learned Father d exhorted his auditorsthat they would open their eares vnto his speech, as the defende man had his eares opened in the Gofpell. The second is quoted by the Rhemists in their Annotations upon this text, and that is Lib. 1. de Sacramentis, cap.1. Where S. Ambrofe mentioneth indeed a noftrel ceremony vied in his age, namely, that the Priest touched the noftrels and eares of him that was baptized, and the truth is s euuen at that time, there were many superfluous and burtinous rites in the Church; of which Auguflate complained in his 118. and 119. Epifole to Iammarins. But S. Ambrofe speakes not in that Chapter of exorcisme vied in the minification of Baptisme, nor of spittle, nor of the word Ephata: which as f one speaks, are noge palam in Baptismo probrum effent licentia incels.

And straight way his eares were opene, and the ftring of his tongue was loofed, and he speake plainly.] Two things illustrate Christs omnipotent power in acting this miracle: Celeritie, for that he did it so suddenly, Perfection, for that he did it so formally. For the fift, it is faid in the Text, straight-way. Otherwise it might have beene thought that his diseafe went away of it selfe, or that it was cured by some other. And for demonstration of the fcond, his thick eares were opened, and the ftrings of his fammering tongue loofed in fuch fort, that he did not onely speake, but speake plainly, that is, rightly and readily. For he that faid in the beginning: Let there be lights in the firmament, and it was so: let the waters be gathered together, and it was so: let the earth bud, and it was so: faid here, Be opene, and immediately the defede did heare, and the dumb speake. a Mystically, men are loofed from the shackles of tanaan and finne by the commandement of Chrift, and preaching of his word. And therefore Chrift in healing this patient, first opened his eares, and then viritied the ftring of his tongue: b caufe we muft heare well, before we can speake well. He that will open his lips that

Pollid cum Gloio & Signitu  
Id. in Reda, Pe-  
res, & alio.  
Lunhga,  
oten.  
Maldonat.  
Belisegre aquad  
Mabmat.  
Cn. non leve.  
Concord.  
Evang, cap. 62,

Bellarm. de  
baptism, cap.  
25. & Rhen. in  
loc.

Thus his Ma-  
terial: reports:  
premonition,  
ps. 33.  
John 2.

Epif. Eli. re-  
deplor. an Cord.  
Bclarm. Afol  
par. 344.  
Lib de Baptis-  
mo, cap. 25.  
Exhortatio  
audaciam ut  
carit operat;  
us est in argu-  
mento, innum  
erus capitis.  
Dr. Fulpi in  
Maric. 7.54

Calvin, lnflit.  
ib. 4. cap 15.  
§ 19.  
Maldonat in  
loc.

Heming.  
Pontan.
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that his mouth may shew forth God's praise, must be swift to heare, flow to speake, Iames 1.19.

And he commanded them that they should tell no man] Hereby showing the difference betweene the gainer of a benefite, and the receiuer. He that doth a good turne mutt instantly forget it: he that receiuethe, alway remember it. According to that of Senea: Beneficio qui dedit taceat, naves qui accipit, 1. His felicet inter duas beneficij test effi, alter statim obliviifi debet dati, alter accepti numquam.

Againe, there is a time for all things, a time wherein Christ would have his mircies knowne, and a time wherein he would have them unknowne.

But the more he forbade them, so much the more a great deale they publishd] The particular publishing of this miracle, contrary to Christ's express commandeiment, was rather immoderate in zeale, than an imitable vertue. See Gospell, 3. Sunday after Epiph. But their generall praising of God, in saying he hath done all things well, is very commendable.

For God is good


In his Creation all well, making of nothing all things, and those good, yea very good. In consideration whereof Angels said sweetly: Cum operar Dei confidero, monor ineffabiliter lande Creaturis illorum, qui profita sita magni es in operibus magni, va minor non fit in minimis. In his prefernation all well, in ordering all things well, disposing not only that which is good, but also that which is cruel, yea the very cruel, very good ends. Etiam spiritibus malis bene vitat Dominus, ad vindictam malorum, vel ad bonorum probationem. In his redemption all things well, and farre better than in his creation. Illis sua nobili de dicit hic vero feipsum consilis, non tamen dominum, quam in pretium & sacrificium. All things well, yea beat of all in his glorification, giving vs a great reward, yea so great as man's eye never saw, neither ear heard, neither heart conceived.

The Gospell and Epistle well agree: The spirit giveth life faith Paul: the deafe man had his ears opened by the finger of Christ, faith Luke. By the Gospells minifie men are made Gods Epistle, faith Paul: by the word of Christ the deaf did heare and the dumbe speake, faith Luke. If we be able vnto any thing, the same commeth of God, faith Paul. He hath done all things well, faith Luke. Let vs therefore pray with the Church.

Almighty and everlafting God, which art alwayes more readie to heare, than we to pray, and art wont to give more than either we define or desiere: powre downe upon vs the abundance of thy mercie, forgiving vs those whereof our conscience is afraid, and giuing vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord. Amen.

The Epistle. Galat. 3.16.

To Abraham and his seed were the promises made, &c.

T His Epistle consists of three parts: a

Proposition, To Abraham and his seed were made the promises, &c.

Exposition, This I say, &c.

Opposition, Wherefore then serveth the Law, &c.

The maine drift of all this Epistle to the Galathians, is, to shew that a man is not justified by the works of the Law, but by faith in Iesus Christ. Which our Apostle proves accurately: 1. by reasons of experience: 2. from Abraham's example: 3. by manifest text of holy writ: lastly, by manifeord apt similitudes and testimonies humane; a Brethren, I speake as men doe. The first whereof is the comparison
comparision of a *mains mind*; and his argument is from the b lesser unto the greater (as Logicians speake.) The testament of a man after it is confirmed, may not be broken or abrogated; *Ergo*, much leasse the testament of God. He doth argue therefore thus:

The Testament of God confirmed, cannot be disanulled.

The promises made to Abraham and his seed, which is Christ, are his Testament confirmed: *Ergo*, they cannot be disanulled.

*Hence we may learn*; that it is lawfull to speake in Sermons *as men doe*; citing testimonies of humane for illustration of points in Diuinitie, reasoning from things earthly, to things heavenly. So Christ in the 4 Gospel, *If ye which are evil can give to your children good gifts, how much more shall your Father which is in heaven give good things to them that ask him?* So Peter, Acts 5.29. We must obey men, *Ergo*, much more God. So the Prophet 5 Jeremia, speaking in the Lords name, *The Recabites obeyed their father; how much more ought ye to have obeyed me?* Philosophers are the Patriarkes of Heretickes, enemies of the Gospel, as not understanding the things of the Spirit of God: and therefore to confine their confine by natural reason, is to cutoff God's head with his owne sword, faith Saint 6 Hierome. 7 When thou shalt see goe to warre against thine enemies, and the Lord thy God shall deliver them into thine hand, and thou shalt take them captives, and shalt see among the captives a beautiful woman, and haire a desire to take her for thy wife, then shalt thou bring her home to thine house, and she shall shave her head, and pare her nails. Humane learning is the Grecian Helena, full of admirable beautie; 8 Causin facies? fueris passi, pulchrior est quam lucifer aut hermes. And therefore we may not addmit her into the Diuinitie schooles; vntill her haire be shewed, and her nails pared; vntill her superfuous idle conceits, and unprofitable trinkes of ornament are taken away. But when of a Moabite thou hast made her an Israelite, accompany with her and say; 9 her left hand is under my head, and her right hand doth embrase me. Let vs ascribe to Philosophie, summated tua. For the widome of man, to speake the beft of it, is but a learned kinde of ignorance, which yet being bridled and guided by the Spirit of God, may be wrought (as o one well obferued) to speake like Basalamius 37 Stephanus another good purpoe. To quote then in the Pulpit authorities of Poets, and Philosophers; or as here Saint Paul, the positions of Lawyers and politicians, is not so common as commendable, when it is done reuerently without offentation, and judiciously for the better understanding of the text, and more cleare declaration of the truth.

To Abraham and his seed] We reade of 3 testaments in holy Bible; to wit, Abrahamicall, Gen. 12. Mofaicall, Exod. 24. and the new Testament, 1er.31. Hebr.8. Now the first and laft how foner they differ in circumstancce, yet they be the fame for substance. So Zacharias in his hymne, Blesfed be the Lord God of Israel, for he hath visited and redeemed his people, as he spake by the mouth of his holy Prophets ever since the world began, to performe the mercies promised to our forefathers, and to remember his holy covenant, to performe the oath which he sware to our forefather Abraham, &c. And the blesshed Virgine in her Magnificat; He remember- bringing his mercie hath holpen his fervant Israel, as he promised to our forefathers, Abraham and his seed for ever. Christ is the Patchall Lambe, 1 Cor. 5.7. Saine from the beginning of the world, Apocalypse, 15. 8. And so the Patriarkes and old Fathers were fauened by faith, 4 in Christiam promissionis as we nowe by faith in Christiam promission.

Were the promises made] Saint Paul speaks pluralie, because they were made sometime to Abraham, and sometime to his seed, and some time to both: or because they were repeated often to Abraham, as Gen.12.4. Gen.15.5. Gen.22.18. And therefore called promises in the plural, although in substance they were but one promise.

He faith not in his seed, as many; *but in thy seed, as of one, which is Christ*] The Iewes except against this interpretation of Paul, and say, that the singular num-
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ber is here put for the plural, one for many. So Saint Elyome doth now, that he could never finde this word in the plural number; and therefore Paul in this argument may feeme to speake more fubtilly than foundly. Yea, that which is worfe, the refolute Elyome thinks him (as he speakes of himfelfe, 2. Cor 11. 6.) rude in speaking. 2 Anfwers is made, that our Apostile wrote Apoftolically, conftruing the Scripture by the fame spirit by which it was originally penned. And whereas it is objected that the word feed is a Neume colective, signifying all Abrahams pofteritive; b Diuines anfwere, that it is vfed often onely for one, fo well as for all, or many. For Eue laid of Seth, God hath given me another feed, Gen 4. 25: that is, another fonne. Secondly, the Scripture reports expressly, that Iaffael, Abrahams fonne, was caft out, and not made heire with the bleffed feed. See Galat. de arcanaet. verit lib. 5. cap. 13. & Marlot in loc. Or as d other acutely, there is femen redimendum, and that is collebium; and femen rediment, and that is unicum.

We receive therefore this expropition of Paul, acknowledging Christ to be this one particular feed and fonne of Abraham, in whom, and by whom the nations of the world are bleffed: eternal inheritance being first granted unto him, and to conuauled unto fuch as beleeue in him. As our Apostile concludes in this f Chap. Is the feed of Abraham, then are ye Abrahams fede and heire by promise. See Beneficilia. If ye be Chriff, then are ye Abrahams feed and heire by promise. See Beneficilia. This I fay. Paul in the former verfes hath laid downe two proptions; one, that teftaments of men confirme may not be broken: another, that the promifes were made to Abraham and his feed, which is Chriff. Now what of all this, may fome fay? He doth expound himfelfe therefore, this I fay; that is, the drift and intent of all my fpeech is to shew that the coenuant or teftament ratified by God cannot be frustrated. And feccondly, though it might to be, yet that the Law could not abrogate the fame: which he proues by two reasons especialy.

First, from the circumftance of time: the Law which began in feme hundred and thirtie yeares after doth not difaffume us.

Secondly, from the nature of a teftament, donation or legacy: for if inheritance come of the Law, it commeth not of promise; but God gave it to Abraham by promise. The Law which began afterwaerd, The Law which began afterward. The Jewes object and fay, that God mistrufing his owne promifes as intufficient to nitifie, further added a better thing; that is to fay, the Law, whereby men may be made righteous. Our Apostile doth anfwere by demonstration. Abraham obtained not righteousness before God through the Law, because there was no Law when he lived; and if no Law, then accordingly no merit. What then? Nothing else but the mere promife, which Abraham beleued, and it was imputed to him for righteousness. If a rich man not constrained thereunto, but of his owne good will, should adopt one to be his fonne, whom he knoweth not, and to whom he doth owe nothing, and should appoint him heire of all his lands and goods, and then after certaine yeares should lay vpon him a Law to doe this or that; he cannot now fay that he deferred this benefit through his owne worke, feeing he receiued it of meree favour many yeares afore: so God could not refpeqt our defects going before rightouffife, for as much as the promife was made 430 yeares afore the Law. Wherefore faithful Luther, if thou wilt rightly deuide the word of truth, acfolute thy felfe to separate the promifes and the Law fo farre afunder as heauen and earth, as the beginning of the world and the latter end; that when the Law commeth and affufling thy conscience, thou maist anfwere; Lady law, thou committest not in feafon, for thou committest too foon; tarry yet untill 430. yeares be full expired, and when they are paft, then come and fpare not. But if thou comest then, it will be too late, for then haft the promife preuented the 430. yeares; to which I affent, and fweetly repofe my felfe in the fame. Therefore I have nothing to doe with thee, for I live now with the believing Abraham; or rather since Christ his feed is receiued and given vnto me, I live in him, who is my righteousffe, fanftification and redempition. Inheritance commeth on Gods part by promife, not on our part by performance.
It is objected against this accurate computation of time. Gen. 15.11. Know for a suretie this thy seed shall be a stranger in a land that is not theirs four hundred years, and shall serve them. Answer is made by S. Augustine, and another, that Moses in that Text speaks of the time that was from the beginning of Abraham's seed, or birth of Isaac, to the beginning of the Law: but Paul in this Text, of that time which was between the giving of the promise, and the giving of the Law. Now the promise was made to Abraham, when he was fourscore and fine years old, Gen. 12.4. And Isaac was borne when Abraham was an hundred years old, Gen. 21.5. That is, twenty five years after the first promise. And from the birth of Isaac, till the children of Israel were delivered out of Egypt, at which time the Law was given (as Occuminius, Aquinas, Aretius, exactly reckon according to God's own records) were foure hundred and five years, in all foure hundred and thirtie, as Moses, Exod. 12.40.

For if the inheritance come of the Law, it commeth not now of promise, but God gave it, &c. This argument is plain: for naturally reason, although it be never foblinde, compeleth vs to confess, that it is one thing to promise, and another thing to require; and one thing to give, another thing to take. The Law requisite and exacteth of vs works; on the contrary, the promise doth offer vs the spiritual and everlafting benefits of God, effectual and adsort, and that freely for Christs fake. Therefore we cannot obtaine inheritance by the Law; for at any time of the workes of the Law, are under the curse: but by the promise, for it saith, in thy feed shall all the nations of the earth be blessed. If they which are of the Law be heires, our faith is made vaine and the promise void, and God a lier. Eternal life is the gift of God, conveyed by testament as a legacie, which is not an exaction, but a donation. Heires looke not for lawes or any burthens to be laid upon them by their fathers will, but for an inheritance confirmed thereby. Now that we may receive this legacie, we must bring vnto God nothing but hunger and thirst after it, making suit for it by asking, seeking, knocking. For albeit in our felves all of vs are most vnworthy: yet shall it suffice for the hauing of this blessing, if our names be found in the testament of God.

God gave it to Abraham by promise. That is, as afore, to Abraham and his seed. For this gift is not private, but a publique donation, and Abraham here must be considerd as a publike perion, and that which was givens unto him, was in him givens to all that should beleue as he did. If then thou beest indued with faith, as much as is a graine of mustard seed, thou art blessed with faithfull Abraham. Inheritance of eternal happinesse is as surely thing, as it was his when he beleued; and if thou continue faithfull vnto the end, thou shalt sit downe with Abraham, Isaac and Iacob in the kingdom of heaven, and after this life rest in the bosom of Abraham evermore. For whatfoever was done to him as the Father of the faithfull, is done to them also that walke in the steps of his faith.

Wherefore then serueth the Law? You have heard of the preposition, and exposition of our Apostle. Now there followeth an opposition against his doctrine, containing a twofold objection. The first in the 19. verfe: Wherefore then serueth the Law? The second, verfe 12. Is the Law then against the promise of God? To the first, answer is made, that the Law was added because of transgressions. Not for justification, but for transgression, namely to stoppreffe, and exprefle sinne. The ciuitall vs of the Law is to punifeh transgression, and to retrainge violanee. Good men are Law to themselves, and so the Law is not given vnto the righteous man. But Almighty God hath ordainea Magistrates, Parents, Ministers, Lawes, bonds, to bridle the wicked, at the leaft to bind Satan that he rage nor in his bond-asaces after his owne lust. And therefore Politicians and Stats-men have much esteeme and honoured the very fendelesse instruments of justice. Baldwin the great Lawyer, called the Gibbet ligum benedictum; and the good Emperour Maximilian when heauen he pased by the Gallowes, vually putting off his hat saluted it thus: All hate holy justice.

The spiritual vs of the Law is to reauale sinne, that a man as in a glasse may behold
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behold his ignorance, silly, blindnes, inscrutability, judgement, death, hell: As as a corne laid unto an old store, not to heale it, but to stirre it vp, and make the disease alue, that a man may feele in what perill he standes, and how nigh to deaths doore. h For our natures are io corrupt, that we could not know them to be corrupt without the Law. Rom.7.7. I knew not mine (faith our Apostle) but by the Law; for I had not known lust, except the Law had said, Then was I not lust. i Is not my word even as fire, faith the Lord, and like a hammer breaking stones? It is that mightie strong winde, and that terrible earth-quake, renting the mountains, and cleaning the Rockes of funder, that is, the preoud and obstinate hypocrites. Elia was being not able to abide these terrours of the Law, which by these things are signified, covered his face with a mantle. Thus as you see, the Law was added because of transgropolies, that is, to refrain them chily, but especially to reuace them spirittually, that men might understand the greatnesse of their snares, and the juft wrath of God for the same.

Untill the seed came to whom the promise was made, [if the days of the Law should not be centred, no man should be fated: and therefore certaine bounds are limited to this Tyrant, beyond which he cannot errange, namely, The Law was added because of transgropolies, untill the seed came: m That is, untill the time of grace, till Christ in the fulnece of time was born. This may be construed literally; for albeit the Law fercues to reuace fime till the words end: n yet in respect of the Mosaicall manner of reuailing transgropolies, it is added but untill Christ. For the Law before Christ did conuince men of fime not only by precepts and threateninges, but also by Rites and Ceremonies, as by whipsinge and sacrifices: all which assuredly were reall confictions of tyme, and as a Paullypkes, an hand writing against us, untill Christ tooke them away, and felled them upon his croffe. p The Prophets and the Law did endure till John, and from the time of John the Baptist untill this day, the kingdome of heauen fuffereth violence, and the violent take it by force. Spiritually the blessed seed is s come when once Christ dwellith in our hearts by faith. Here we must begin to fay, i Now leave off Law, thou haft terrified and tormentted our confidences enough: t All thy wastes and tormes are gone over vs. Lord turne not away thy face from thy fervant. u Rebuke me not I befeech thee in thine anger, neither chaffe me in thy difpleasure. When these terrours and troubles come, let the Law then be paccing out of the confience, which indeed is added to discoueer and increafe fime, yet no longer but untill the seed come to whom the promise was made. Now must he deliver vp his kingdome to another, even to Christ, whose lips are gracious, speaking of farre better thing then doth the Law, x bringing glad tidings of saluation unto the poore, binding up the broken hearted, preaching libertie to the captives, conforting all that mourns giving beautie for ashes, and the garment of gladnesse for the spirit of beauntinesse.

Is the Law then against the promise of God? ] If the Law conuince men of fime, then it fercues not to glue life, but to kill and fo by consequent is against the promi
gue life.

To this objection our Apostle doth anfwer negariously: with

\[\text{Detestation, God forbid.}\]

\text{Attestation, producing out of Gods owne booksufficient witness against their caullers. If there had been a Law giuen which could have giuen life, then no doubt righteousfesse should have come by the Law, but the Scripture concludeth all under fime, &c.}\n
\[\text{God forbid.}\]

\text{In that Paul anoides an heretical and blafphemous objection with an abst (which is abominantis oratio) we may learne to reiect things said or done to the dishonour of God, with loathing and detestation. Caiphas supposing that Christ had blafphemned, rent his garments: and Job suspecting his children had done the like fault, lamentted them, Job 1.5. }\n
\text{What reaflen is it to spare great ones, infuriing Christ the greatest one? For as wife men we must discouer,}
discover, and as learned men leave, but as good men abhorre such as are heretical. And therefore we must hate the delectable dreams of fewes affirming that the Messias is not yet come, because our sinnes hinder his coming. As if God should become vinrighetous, because of our sinnersleague; or made a lie, because men are liars. It is said here that God is one, that is,uer the same, being alwaye init and true. God forbid then a man should think, that the Law should be against his promifies; for he doth not flacke his promisse because of our sinnes, nor haunt the fame for our righteousness and merites, he regardeth in it neither the one nor the other.

For if there had bene a Law given which could have given life, then no doubt righteousness should have come by the Law. *) If the Law were contrarie to the promisse then it should execute the promises office; but that it cannot doe, for it is the promisses office to give life, but the Lawes office to kill. And therefore the Law is not against the promisse, but rather a preparation to receiue the promisse. This argument is an hammer to beat downe the Popis opinion of merit: That which doth give righteousness, doth first give life; the works of the Law cannot give life: Ergo, they cannot giue righteousness, or iniufifie. See Luther & Perkins in loc.

But the Scripture concludes all things under sinne, that the promisse by the faith of Iesu Christ should be giuen to them that beleue. *) Things subordinat, whereof one ernes for another, are not one against another: but the Law is subordinat to the promisse, concluding all vnder sinne, that we might have receiue to Christ the propitiation for our sins. b Ideo enim datum praeceptum us praeceptis iura 

But the Scripture concludes all things under sinne, that the promisse by the faith of Iesu Christ should be giuen to them that beleue. [/quote]

*) John 2.22.

b Lect. ferm. 1. de quadrage.

C. 109.20.

D. Pfa. 199.24.

b Pfa. 199.24.

E. Pfa. 199.24.

F. Pfa. 199.24.

G. Pfa. 199.24.

H. Pfa. 199.24.

I. Pfa. 199.24.

J. Pfa. 199.24.

K. Pfa. 199.24.

L. Pfa. 199.24.

M. Pfa. 199.24.

N. Pfa. 199.24.

O. Pfa. 199.24.

P. Pfa. 199.24.

Q. Pfa. 199.24.

R. Pfa. 199.24.

S. Pfa. 199.24.

T. Pfa. 199.24.

U. Pfa. 199.24.

V. Pfa. 199.24.

W. Pfa. 199.24.

X. Pfa. 199.24.

Y. Pfa. 199.24.

Z. Pfa. 199.24.

*) Clausat ergo sub peccato subdatis sibi, praecepto iura, & non admisso. & This may be construed of a Evangelical Scripture so as of the Law; for if all men had not beene subiect unto the course by fin, for what end should the blessing by Christ have bene promised, because the whole need not a Phisitian? And to both Gosspell and Law that vp all vnder sin, that God might have mercy on all.

Concludeth *) Ergo the Scripture must be Jude for the determining of controversyes in Religion. For (as Optatus and Augustine note) God hath dealt with vs as an earthly father is wont with his children, who fearing lest they should fall out after his decease, doth doe done his will in writing vnder witnesses, and if there arise debate among the brethren, instandy they goe to the testament. All of vs are brethren, and therefore wee should not contend: but if any question be made concerning our Fathers inheritance, wee must examine the words of his testament, y testimonie, for that a Judge conclude all things.

All things as if he should say, not all men only, but all things also, which all men can doe toward their saluation, euen all the world culpable before God vnder sinne.

That the promisse by the faith of Iesu Christ should be giuen to them that beleue] There is never a word in this clausel but is a sufficient argument against our merit: promisse, faith, Iesu Christ, giuen, beleue. Saing faith is called here the faith
The thirteenth Sunday after Trinitie.

faith of Iesu Christ, because Christ is both author and object thereof: Euenie man therefore shall not be faued in his owne faith and religion, but only such as are of the faith of Christ.

Almightie and mercifull God, of whose only gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: grant we beseech thee, that we may fo run to thy heavenly promisses, that we faile not finally to attaine the fame through Iesu Christ our Lord. Amen.


Happie are the eyes which see the things that ye see, &c.

Proposition: Happie are the eyes, &c.

Reason: For I tell you, &c.

1. A supplication: Master, what shal I doe, &c.


4. An application: Goe and doe thou like.

Happie are the eyes which see the things that ye see. Christ in the words immediately going a fore delivered this doctrine: No man knoweth who the Sonne is, but the Father, neither who the Father is, save the Sonne, and hee to whom the Sonne will reveal him. And then vowing about to his Disciples, he said secretly, Blessed are the eyes which see the things, that is, the things hid from the wise and learned, but vnderstood by you: for this is eternall life, to know God, and whom he hath sent Iesu Christ. Some did see Christ only with corporall eyes of the flesh, as Iudas and the Iewes who persecuted him. Others only with spiritual eyes of faith, as the Patriarkes in old time: John 8. 6. Abraham rejoiced to see my day, &c. and all true believers in our time, faith being an evidence of things not seene, Heb. 11. 1. But the Disciples here saw Christ with both, and therefore blessed were their eyes, &c. Such as beheld Christ only with their carnall eye, were no not happie therefore, but the worste: for, faith our Saviour in the Gospell, If I had not come and spoken vnto them, they should not haue had faith, but now haue they no cloake for there faith. Such as see Christ only with the spirituall eye, be more happie: for Blessed are they that haue not seene, and yet haue beleued. Such as looked upon Christ spirituall and corporally too were most happie. The first fort saw Christ, but they did not beleue: k they considered him as a man, but they did not conceiue that he was the onely begotten Sonne of God, John 9. 14. they reputed Christ on the Crosse to be Reueis not Deus, a finner, not a Saviour. The second fort beleue, but not see: they beleue that which was from the beginning, but they cannot say with m Saint Iohn, which we haue heard, which we haue seene with our eyes which we haue looked vpon, and our hands haue handled the Word of life: The third fort did see more then the first, and beleued so much at the leaft as the second: and therefore Christ might say well, Happie are the eyes, &c.

For I tell you, that many Prophets and Kings haue desired to see those things which ye see. That ought to be respected highly, which great men and good men afte: but I tell you, that many Princes and Prophets haue desired to see those things.
things which ye see, and have not seen them; and to hear those things which
ye hear, and have not heard them. For the Messiah is called in holy Scripture,
The 9 desire of all Nations: Haggai 2:8. Of whom the Prophets enquired, searching
when or what time the first was in them, should declare the sufferings that
should come to Christ, and the glory that should follow: 1.Pet.1.10.11. When Ba-
胎am had prophesied of Christ. There shall come a Starre of Jacob, and a Saviour
that arise of Israel, &c. he brake forth into this pallion; Alas who shall live when
God doth this? As if he should have said; Happie men are they, who shall see that
glorious Starre and Sunne of righteousness, comming out of his chamber as a
Bridegrome, giving light to such as are in darkness, and in the shadow of
death. Oh that thou wouldst break the heauens and come downe, said the Pro-
phet Ely. Good old 9 Simeon waited for the conflation of Israel. 9 Au-
gustine wished he might have seene these things especially, Rome in her glorie,
Paul in the pulpit, and Christ in the flesh. If the Queene of Sheba reputed the
verteaus of Salomon happy, for that attending about his throne they heard his
wildome, diffourcings from the Ceder that is in Lebanon, even vnto the Hyppot that springeth out of the wall: how blest and happy were the
dificiples in hearing a greater then Salomon, and seeing him who was * fairer
then the sonses of men, in whom are hid all treasures of wildome and knowledge?
Colossians 2:17.

Here the Gospell and Epistle meet: Happie are the eyes which see those
things which ye see; for Christ is the promised seed of Abramam, in whom all
thenations of the world are blest. And for application it fits our text and
time, to day, Blested are our eyes, and blessed our ears in this great light of
the Gospell. For we now see Christ in his Sacraments, and hear Christ in his
word. He liueth at this houre, * non solum inter nos, sed eisiam intranos: not
among vs onely, but in vs also, dwelling in our hearts by faith, Ephesians 3:17.
Galatians 2:20. The Scriptures are a prospecting glasse, wherein he that hath eyes
of belefe is able to behold Christ crying in his cradle, dying on his crofe, bu-
ried in his grave, raited from the dead, transfigured on the mount, ascended farre
above all heauens, and there sitting as our Advocate with God the Father. O
that men would therefore declare the goodnesse of God, in shewing vs the light
of his countenance, revealing the 5 great mysteries of godliness, which in
other ages was not opened vnto the sonses of men after such a manner as it is
now. For I telle you many good Clerkes, and great Kings of England haue de-
defired in old time to see those things which ye see, and have not seene them:
and to hear those things which ye heare, and have not heard them. And at
this day there be many learned men among the Jews, and mightie men among
the Turkes, and goodly men among the barbarous and superstitious nations of
the world, which understand not as yet those things which appertain to
their peace.

And behold a certaine Lawyer stood up and temptted him saying: Master what
shall I do to inherit everlaste life? A witty Rabbine was wont to say, that he lea-
所得 much of his master, more of his fellows, but most of his schollers. And to su-
ny this ambitious Doctor might have get somewhat by questionning, albeit he tooke
Christ haply for his inferior. But his intent was not to be taught, but to
tempt, butting out with 5ving all possible meanes, and all plausible cunning to
frare Christ in his conference. For as Herod the fox asked the Priests and
enquired of the Mage diligently when and where Christ was borne; not to
worship, but to warrie that innocent lambe: so many men heare the word, and
in reading the Bible make many doubts upon the text, not to consult, but intart.
As one notes upon this place, non vos scieant, sed vos sciamur. The Lawyers pream-
ble was courteous, Master, and his quere not idle, like the contenions of many
Lawyers in our time, De Ioana caprina, touching the tithing of mint and rue; but
concerning our eternall inheritance, what shall I do to inherit everlasting life?
but his spirit was proud, and his heart falle. standing up to tempt, having Master
in his month, hatching mischiefe in his minde. I will therefore turne that old ryme vpon him:

\[Mel in ore, verba laetis, 
Fel in corde, fravis in facitis.\]

What is written in the Law? how readest thou? \[\text{a} \] Didacus de la Vega, who was a Spanish Frier of Toledo, notes here that the Bible teacheth all things exactly, which are necessarie to salvation, in his owne Text: \[\text{Sacta pagina doet non perfeclifimique que junt ad salum necessaria.}
\] The sylent Coferius in his sermon preached vpon the Gospell, affords also the Scripture this praisse, that it is \[\text{scriptum & regula vse.}
\] Christ therefore sent the Lawyer vnto the Law for the resolution of his doubt; \text{What is written how readest thou?} So Luke 16. 29. \[\text{They have Moses and the Prophets, let them heare them.}
\] And Ewy 8. 40. To the Law, to the testimony. \[\text{De rebuis sibi quos in euripores debemus ex literis sibi, faith Tertullian.}
\] It is an old proverbe, that the letters of Princes are to be read thriche, but the Scripture (which is \text{k} Gods Epistle) must we reade fouen times thrice, yea seuenatic times fouen times. \[\text{Infinities, as Luther speaks in the words of a"Port, Neinurne verfales manus, verfales diurna.}
\] That delighting in the Law of the Lord, we may meditate thereon day and night, Psal. 1. 2. For it is not sufficient to read curiously \[\text{one delectus & intellectus:}
\] we must \text{examine the Text, and search the Scriptures. And therefore Christ here saide not only, what is written in the Law? but, how readest thou?}

That is, how doft thou understand and construe Gods holy word.

\[\text{Love the Lord thy God with all thy heart and with all thy soule; and with all thy strength, and with all thy minde.}
\] This commandement is the 1st and the greatest of all the Law:

\[\text{The cause why God is to be loved, and that is because}
\]

\[\text{Tuis, thy Lord.}
\]

\[\text{The manner how, with all thy}
\]

\[\text{Strength.}
\]

\[\text{Minds.}
\]

The saying of \text{Bernard} is true: \[\text{Causa diligenti Deus Deus est: as being most loving, and lovely:}
\] Louing, \text{that he loue us first}, even in our election and creation, when we could not; in our redemption, when we would not love him. \[\text{Ipse dilexit nos & tantus & tantum & gratissimulos & tales.}
\] Louing, being indeed the center of our love; for we must love nothing but good, and every good is from above comming downe from the Father of lights. As when \text{Eliah} said, If the Lord be God, follow him: in like manner if the Lord be God, loue him. Againe, thou must loue the Lord, because \text{thy God:} for every man loueth his owne; his owne children, his owne friends, his owne goods, his owne conceit. \[\text{Non quia vera, (faith Augustine) sed quia sua: Now nothing is so properly thine owne as God, being thy portion for ever.}
\] It is obserued by \text{Pius Mirandula} subtilly, that in the creation of the world, God gave the Water vnto the Fith, Earth vnto the Beaste, Ayre vnto the Fowles, Heauen vnto the glorious Angels: and then after all these goodly seas were bestowed, Almighty God made man according to his owne likenesse and image, that he might say with the Prophet, Psalme 73. 24. \[\text{Whom have I in heauen but thee?}
\] and there is none upon earth that I desire in comparison of thee. Thou Lord art my lot and inheritance, the frethren of my heart, and valluation of my soule. \text{Si esurus, parvis tibi es; si fatis, aquatibi es; si in tenebris, lumen tibi est, &c.}

The manner how to loue God, \text{with all thy heart, with all thy soule, with all thy minde.} That is, as \text{Augustine, with all thy understanding, never speakinges or thinking of him erroneously: with all thy will, never contradicteing him obstinately: with all thy memorie, never forgetting him obliviously: louing him perfectly.
perfectly, purely, percutually. Or a’s Bernard, with all thy heart wisely, resilling the subtile suggestions of the detuill: with all thy soule sweetly, mortifying all carnall lusts of the flesh: with all thy minde constantly, overcoming all crosses and troubles of the world. Oras h Gregorie Nysen, with all the faculties of thy soule, vegetative, sentitive, ratiocinative, for in him we live, and move, and batte our being, Acts 17.28. He gave all, and therefore good reason he shoulde have all. Or as David joyantly, with all that is within thee. h For the multiplying of so many termes, heart, soule, strength, minde, is only to shew that we must perfectly love God above all, even with all the strength of all our heart, soule, minde. Mode sine modo, faith Bernard, wrest. de diligendo Deo.

Haply some will object, if we must love God with all our heart, soule, minde, mirth, it is not lawfull to love any thing else besides him. Antwer is made that we may love something prater Deum, sed omnia propter Deum: n Other things besides God, if we love them in God and for God. As the words following intimate, Thou shalt love thy neighbour as thy selfe.

\[ \text{Causes,} \]
\[ \text{Order,} \]

In which observe a the Measure, of our love toward our neighbour.

Commandement in Scripture: John 13.34. and 15.12. This is my Commandement, that you love one another. 

\begin{align*}
\text{The causes are two:} & \\
\text{Band of nature; because man is neighbour to man, in} & \\
\text{respect of creation and conversation.} & \\
\end{align*}

Angels fight not against Angels, but against the fell Dragon. Birds of a feather flie together. One beast is not cruell unto another of the same kinde. for Cocks (as many conieucture) fight not out of malice, but maganismite, rather out of jealousie then antipathy. Most vnnatural then is it for one man to wrong another of his owne kinde, yea kinne. For whereas Almighty God made not all Angels of one Angell, nor all bealls of the great Elephant, nor all fith of the huge Whales, nor all birds of the maiecstic Eagle; he made all mankinde of one Adam, hereby teaching vs to love as brethren, and to be all as one, because we did proceed all from one.

For the measure of thy love, the text faith here, Thou shalt love thy neighbour as thy selfe. Now the schoole Duines obserue, that as is a note of similitude, not equalitie. The Law doth require that thou love thy neighbour as thy selfe, for the manner of thy love: but not as much as thy selfe, for the measure of thy love: because charitie begins with it selfe, making a man to love first himselfe, then his neighbour as himselfe, that is, In quo fempsam & ad quod sempsam, in that, and for that he loves himselfe, namely loving him in God, and withing him all good. Other Interpreters have gone further, affirming, that according to the rigoure of law thou must love thy neighbour as thy selfe, not only with the same love, but also with the same degrees of love. Now then how thou lovest thy selfe, thou dost not know belt thy selfe. But how soever some learned Authors have denied degrees of intention, all acknowledge that there be degrees of exention in our charitie. For, as God is the God of love, so likewise the God of order: And therefore whereas all men in the world cannot be partners of our temporall goods and spiritual graces alike, such as are nearer ought to be dearer unto vs. I say nearest, in spirituall or carnall alliance: for the first, it is said expressly, 1 doe good to all, especially to those which are of the household of faith, of Gods owne family the Church, among whom the Ministers of the word are the chiefest. According to this rule, Chrift in the Gospell honoured his spiritual allies afore his natural brethren and kindred; for yet when one told him, Behold thy mother and thy brethren (and without, desiring to speak with thee, Christ stretched forth his hand towards his Disciples and said, Behold my mother and my brethren: for whosoever shall doe my Fathers will which is in heav'n, the same is my brother, and sister, and mother. Elif enim sanctior capillus cordium, quis corpus, et omne alium. Yet all other things being alike (we must affect and respect our owne wife before
before our owne children, our children before kinfmen, our kinfmen before such neighbours as are not of our blood, our neighbours before strangers, and strangers of our owne Country before forrainers of another Nation. Of this order in our loue we finde a precept in s Paul, He that proviseth not for his owne, namely, for them of his houfehold, is worse then an Infidell: An example in Iofeph, who preferred Beniamin his owne brother by father and mother too before the rest of his vnkind brethren: in his feaft, Beniamins meffe was five times as much as any of theirs: at his farewel other had change of raintment and money, but unto Beniamin he gave three hundred pieces of fliver and five pieces of apparel. Our bled-fed Saniour himfelfe being the true Iofeph, even the truth and the way, louted his owne Disciples more then other men, and S.John more then other of his Disciples, term'd in the Gospels Historie, The Disciple whom Iefus loved. I conclude in the words of Lombard, Omnes hominis dilegenti sunt pari affectu, sed non pari efficu.See Tom. 2. quaest. 26 art. 67. S. Caifer, & Dominici. Baniudem. Alisiff. odor. Thom. de Argentine. Ric.de media villa, religiofis, sententiariorum in 3. sent. diff. 29
Thou haft answered right, doe this and thou shalt live.] For the better understanding of this clause [doe this and thou shalt live] confider I pray, to what, and to whom Chrift made this reply. Firft, to what. It is not demanded here by what means a man might obtaine life everlasting, but by what doing, or by what kind of workes; and therefore Chrift answered accordingly; what is written in the Law: doe this, and thou shalt live. Secondly, to whom, he did now declare a Doctor of the Law, with a Pharisif, with one who was willing to confide himselfe: he did therefore fend him to the Law, not vnto the promife. But speaking of eternal life to penitent sinners, he faith, m I am the way: promising in general, n Come to me all ye that are wearie and laden, and I will refue you: performing his word in particular: O woman, by thy faith hath fauned thee, Luk. 7, 50. Chrift then in faying, Doe this and thou shalt live, fhwews the Lawyers' hypocrifie, who thought he could doe this, and not a possibilitie to doe this: as if he fhould fay, thou diddest neuer in all thy life fulfilled the whole Law, nor yet one letter thereof as thou shouldest perfectly: thou must therefore thinke of another way to the kingdom of heauen. Here the Gopfell and Epiffile meet againe. The Law cannot give life (faith Paul) The Levite and Prieft of the Law, did not helpe the wounded man halfe dead (faith Chrift) The Scripture concludeth all things under fonne, that the promife by the faith of Iefus Chrift, shall be given to them that beleue, faith our Epiffile. Chrift fends a Infticiarie to the Law, that seeing his owne wretchednesse and wickednesse in it, he might come to Chrift the loning Samarite, tobinder up his wounds, and to powre wine and oyle into them, as it is in our Gopfell. If Papifts in old time were not impudent in conioying these two Scriptures as parallell, assuredly the Papifts in our time are somewhat impudent in making the doctrine of thefe two fo contrarie: that which God and the Church hath coupled together, let no man put asunder.
A certaine man] The Doctors of the Law confirmed the Commandement, love thy neighbour, thus: love thy friend and hate thine enemy. Chrift therefore fhewes by this parable that every man is our neighbour, of what condition or country souer, euen our greatest enemie: For the Jew did hate the Samaritane, accounting him as a dogge, and yet the Samaritane performed all neighbourly duties vnto the Jew, for that he did not commit any worke of crueltie, nor omit the worke of mercie toward him.
In an allegorie, this man is every man, who finning in Adam, descended from Jerusalem to Jericho: that is from Gods Citie to the dominions of Satan. And following thieves: into manifold tentations and nightome lufts. Which robbed him of his paymement: of his righteousnesse, and holinesse, wherewith Almighty God in his creation adorned him. And they wounded him and departed. For finne winding the confience leaves a man in a delicate cafe: The Priest and the Levite looking on him passed by. For the Law being the miniſtration of death, is rather a corafe then an healing medicine, procuring rather forrow then folace to the
The thirteenth Sunday after Trinity.

the distressed soule. But a certaine Samaritane took compassion, &c. Christ twouched with the feeling of our infirmities, out of his pitie bound vp his wounds, and poured inoyle and wine: preaching repentance, which as wine doth search; and grace, which as doyle fuppore our fores. He set him on his owne beal: he tooke on him our owne nature; he bearing our owne fumes, in his body, suffering for vs in the flesh. And brought him to a common inne. That is, the Church, as a common inne receiving all sorts of men, being travellers and Pilgrims on earth, although their Burgethife be in heaven. And made provision for him. As long as he liued among vs, he did good, and healed all that were oppre-

ded of the defunt. On the morrow when he departed: leaving the world and ascending vp on high, he committed the wounded man vnto the Host; namely, to the Preachers of his word, & appointing Apostles, Prophets, and Evangelists, and Pastors and Teachers. Vnto which he gave twopence, that is, the two Testaments, as h Euthymius: or as other, the two Sacraments: or as other, the two great Commandements: or as other, wholesome doctrine and holy confracti-
ton: or 1 juri dictatorship and order; or the word and the Sacraments: all which are Gods ordinary meannes vnto salvation. And saied, take care of him. He doth not injoyne the Minifter to care, but only to take care for the wounded man. As Bernard excellently, Petivtr a te cura, non curatio. For if the wounded man, as Babylon, will not be cured, 8 he thall die for his iniquitie, but thou haft deliv-

ered thy soule. Thou haft done thy part, and thou shalt assuredly receive thy reward. As Christ himselfe promised here, When I come againe I will recompence thee; Then he will lay to the good Steward, It is well done trustifie servant, thou haft bee faithful in little; I will make thee Ruler over much, enter into thy masters joy.

Geo. 6 doe likewise ] For if thou know this, and doe not this accordingly, thou doeth not loue thy neighbour as thy selfe, and he that loues not his neighbour as himselfe, cannot loue God with all his heart, withall his soule, &c. Let vs therefore be followers of Christ as deare children, louing his as he loued vs: opening our bowels of compation towards all such in Sion, binding vp the wounds of his distressed members under the Croffe, seeking not our owne, but one anothers good, that when he comes to judgement we may have and have that happy doome: Come ye blessed of my Father, inherit ye the kingdom prepared for you: For I was an hungred, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye lodged me; I was naked, and ye clothed me, &c. For in as much as ye haue done it unto one of the least of these my brethren, ye haue done it unto me.

The Epistle. GALAT. 5. 16.

I say, walke in the spirit, and fulfill not the lusts of the flesh, &c.

Generall exhortation, to walke in the spirit; and that in respect of a double benefit: name-

ly, because the spirit deliveth vs from the

Lufts of the flesh, ver. 16. Walke in the spirit and ye shall not fulfill the

lusts of the flesh. And ver. 24. They that are Christis, haue crucified the flesh, &c.

Lifts of the Law, ver. 18. If I be led of the spirit, then are ye not under the

Law.

His Epistle may be di-

vided into two parts: a.

Particular enumeration of the works of the flesh, and fruits of the spirit.

Particular enumeration of the works of the flesh, and fruits of the spirit.

In
The fourteenth Sunday after Trinity.

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<td>Good manners, especially Charitie: Wrath, Strife, Seditions, Envyng, Murder.</td>
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Concerning our Apostles exhortation; I have shewed else-where what it is to fulfill the laws of the flesh, as also what it is to walk in the Spirit; and that all such as are led of the Spirit, are not under the Law. Pardon mee then in passing fico calamo, from the first unto the second part.

The deeds of the flesh are manifest: As being knowne to God: unto whom all things are naked, even the secrets of our hearts and reins. And notorious in the sight of men: hatred appearing in open court; gluttony sitting in open Hall; drunkenness reeling in open street; murmur swaggering in open high-way; seditions in open field; emulation in open Schools; worshipping of Images in open Temple; felis in open Pulpit. Adulterie, fornication, and other secret sinnes of the chamber, albeit the night be never so darke; the curtain never so close; the doore never so fast, are not withstanding usually brought to light also. Where-upon the Poets in old time painted Venus the mother of wantonness, naked; infinuating that this iniquity cannot be long covered. And manifest as being committed against conscience: for as an hereticke; for the drunkard, witch, adulterer is damned of his owne selfe: Yea the very Gentiles hauing not the Law, were notwithstanding in this respect a Law to them selves. Hence we may learne not to conceale, but freely to confess our sinnes before God and before men also when need shall require. Whether a man acknowledge them or no, they be manifest, and the ingenuous questioning of them is the way to cover them. Agnosee tu, faith & Augustine, & Deus ignosce: I said I will confess my wickednesse.
wickednesse vnto the Lord, and to thon forgavest the punishment of my sinne, Psalme 32. 6.

Adulterie, fornication, uncleanness, wantonness.] These sinnes are named first, because the flesh is most prone to commit them. Old 1 Lor did burn with flames of lust, whom all the fire that consumed Sodome could not once touch.

Ambrose said of Sampfon: *Quis leonem etiam suis manifestis arauculanis, amorum sinuus suffocare non posuit, &c.* And a 2 modern Poet of Hesiod

Lecan non posuit, posuit superare lecanam:

Quem sera non valvis vincere, visce hurae.

Adulterie, when both or one of the partes delinquent are married, is the notw of the word intimates, 3 adulterium, nuptae adulterorum. Forcition, is between such as are fingle, so called *fornicatio,* of the place wherein common harlots vied to prostitute their bodies. *Uncleaneffe,* is incontinentie against nature: *where these sinnes were knowne, there they were named particularly by Paul:* as among the Romans, Rom. 1. 27. and to the Corinthians, 1. Cor. 6. 9. but in Galatia where they were not knowne, they be mentioned in general only, left by naming of them he should after a sort teach them. *Wantonneffe* in lasencions attirre, vnhaste talke, petulant behaviour, is an instrument, and as it were the bellowe to blow the coales of lust in all.

Idolatrie, witchcrafts.] It is plaine that Paul calleth here flesh whatsoever is in all the powers of an unregenerate mans foule. The worckes of the will that lusteth, are *adulterie, fornication, uncleanness,* and such like: the worckes of the will enclined to wrath, are hatred, variances, seditions, enslying, &c. The worckes of understanding or reason, are *Idolatry, witchcraft, heresie.* The which are distingui-ished thus: *Heresie,* when we true the true God with a false worship. *Idolatry,* when we worship false gods, supposing them to be true. *Witchcraft,* when we adore false Gods, knowing them to be wicked and false. For the ground of that blacke Art is either an open or secret league with Satan the prince of darkness, and so witchcraft (as our judicious 4 Sociniane well obturct) is the height of Idolatry.

Adulterie, fornication, uncleanness, glutonie, drunkennesse, are manifestly knowne to be worckes of the flesh, even to such as commit them: but Idolatry doth appeare so spiritual, 5 as that it is manifest vnto the faithfull onely to be a deed of the flesh. A Turk beleeves nothing lesse then that his *Mecrow,* his wrathings and other ceremonies are worckes of the flesh. A Pophiue Monke when he leads a fingle life, faith Maffe, prayeth on his beads, is so farre from holding himselfe an Idolater, or that he fullflieth any worcke of the flesh; as that he calls himselfe a spiritual man, and is assuredly perswaded that these things are spiritual meanes of his salvation. He taketh of the Spirit, and thinketh he walketh in the Spirit. Nay the sinne of Idolatry, though it be more reprehended in Gods word, and more punished in his worckes, then other vices: yet it cleaeth so fast vnto flesh, 6 as that the beft men in the world easil fall into it, and having once delighted therein, are most hardly drawne from it. Idols are called by the Prophet 7 Esay, 6 delectable things. Ezekiel in the 23. Chapter of his Prophecie compar eth Idolaters vnto a woman inflamed with love toward some goodly young man, on whom the hath cast her eyes, and fixt her affection, and forgetting all modestie senteth messengers for him, and bringeth him into the bed of love. Saint John in his 8 Apocalypse accurately describes the superflitious and Idolatrous Church of Antichrist by a whore, whose doctrine, as the wine of her forci- nation, hath intoxicated the Kings and inhabitants of the earth; her cup is of gold, her fente is arrayed with purple and scarlet, and gilded with gold, and precious stones and pearls. Hereby counterfeiting the glorious ornaments of Christs owne Iponle, the true Church: whose 9 faining is like to gold, and stones most cleere and precious, her lips like 10 scarlet, and her love much better then wine.

Let vs then abate all other worckes of carnalitie, take heed of Idolatry, which is so secret a vice, that it is discoverd of none but such as hauie crucified the flesh, and
The fourteenth Sunday after Trinitie.

and are led of the spirit. And for this cause let vs have the commandement alwaies in our eye, though hath have none other gods but me. Forbidding four things especially: first, the hauing of strange gods, and not the true: as had the Gentiles. Secondly, the hauing of strange gods with the true: as the Samaritans had. Thirdly, the hauing of no gods at all, as the foolish Atheists. Fourthly, the not hauing of the true God a right, according to his owne word and will, as the congregations of Hereickes and Antichristes.

Hated, variance  In this enumeration of sinnes against charitie, the first is hated, and the last, murdered. Quia hoc permansit us ilium. If we flipt not haued in the beginning, it will beke forth into contentious words; and breake speaching, haply milled by dislempred zede, will grow to seditions and schismaticall actions, and these breed envying, and enue beges murdered: according to that of Cyprian, Luidia fous elidium, after stes there follow stes. For this one fault, is a toxicum charitatis, & oitium iniquitatis, as it were the death of amitie, and doore of enmitie, the very matter of all mischief, and hell of the soule. Concerning gluttonie, see before Epift. 1. Sunday in Advent: and of drunkenness, hereafter Epift. 20. Sunday after Trinitie.

And such like  Paul added this claime. I flet any should imagine that there be no more deeds of the flesh: as if he should say, by these ye may conceave what the rest are, for it is impossible to reckon vp all. If Paul number the sins of his time, was constrained to breake off his catalogue with an & cetera, how shall the Preachers at this day deliver vp a true inventory? For, as now and then all humoures of the whole bodie fall downe into the legs, and there make an issue: to the corruption of all ages past, have flid down into the prent, to the chocking and annoyance of all that is good. The worlds end doth afford the same faults and the like to them in the beginning, yea doubtlesse many monsers of finne, which our forefathers of old could never parell.

Of the which I tell you before, as I have told you in times past ] Hence Minifters are taught often to forwarie the people of the future judgements of God for their finnes: if present, by word: if absent, by writing: Eph 5. 1. Mich. 3. 8. When a man otherwisse cannot hit the marke, he must draw bow to the ear and shoot home: little chiding and once rebuking will doe no good with such as have ftonic hearts and brazen faces, it is our duty therefore to threaten, yea thunder againe, and againe, saying with Paul, as I told you before, so will I forewarne you: while ye may take heed, repent and returne from your wicked course, That they which commit such things, shall not be inheritors of the kingdom of God. Not all they which have such impure motions aring in their minde: but they which commit such actions in their life, & &c. as doe. Not all such as have done those things once, twice, thrice: for in many things we finne all, and every age, even in the faithfull, hath his peculiar fault and follie. Lust affalls a man most in his youth, ambition in his middle age, and couroufness in his old age. Such then as have done these things, and after have heartily repented, are not excuted from the kingdom of God: but only such as doe, a noting a present and a continued act of doing amiss. The godly men often falls into the workes of the flesh, and being admonished three or foures himselfe, he dath not stand in the way of sinners, although he sometimes enter into it. On the contrary, sinners irrepent and obstinate, when they fall, lie still in the filthinesse of the flesh, hating reformation, and heaping to themselfes wrath against the day of wrath, Rom. 2. 5. All they which doe this, and die thus without a luyly faith and unfained repentance, shall not be inheriters of the kingdom of God.

The fruit of the spirit is ] d Interpreters obserue generally Pauls altering of his phrase; whereas he called acts of finne workes of the flesh, he termes vertue the fruit of the Spirit. He speakes of the one plurally, The workes of the flesh are: but of the other singularly, The fruit of the spirit is. e Ad significationem quod mas- tum continet ex singularibus defellibus, bonum autem ex integra canfu. To signifie that
that good is the effect of an entire cause, whereas evil comes of defects in many particulars. Or haply to shew that our vices exceed in number our virtues.

Christian virtues are fruits, as bringing with them excellent commodities, enriching such as have them, and alluring other also by their example to receive the Gospel and Faith of Christ. And fruits of the Spirit, as begun, continued, ended according to the motions and admonitions of the Spirit; begun in faith, acted in obedience, ending in Gods honour. A good man is the Tree planted by the waters side, that will bring forth his fruit in due time. The Church is the Garden of God, Preachers are the planters, 1 Cor.3.6.9. believers are Trees of righteousness, the spirit of God is the sap and life of them, and good works are the fruits which they bear. From hence we may learn to distinguish between Christian virtues in the professors of the Gospel, and the virtues in heathen men. Joseph is chaste, and so was Xenocrates. In Joseph it was an especial fruit of the regenerating spirit, but in Xenocrates it was a work proceeding only from Gods general providence. For there is a gift of regeneration able to mortifie corruption: and a gift of restraint which ferues only to keep in corruption.

Lune, say, peace, &c.] It had beene sufficient to have named only love and no more: for as it is shewed, Epist. Quinquages.: Sund. charity doth extend it selfe unto all the fruits of the spirit, a notwithstanding our Apostle fers it here by it selfe among other virtues, and in the first place, to signifie that it is the very fountaine from which all the rest are derived. And therefore that Christians ought before other things affectionately tender the good of their brethren, a Giving honour one to another, every man seeming better of another then of himselfe, and so forming one another in love. The world in this age wants exceedingly this one virtue among the roaring Gentlemen it is but a word and an end; among mean men, it is but a word and a writ. Yet that which is worst of all, among such as see in Saints of the greatest purity, there be so many sects and schisms even about matters of Gods holy service: that if our Apostle were now living, he would condemn them as he did the Corinthians in his time, a when one faith I am Pauls: and another, I am Apollos, are ye not carnall?

Against such there is no law. Against such virtues, and against persons indued with such virtues, there is no law: that is, no law to condemn, no law to compel them. As if he should say, Such as are led by the spirit are a free people, serving the Lord without constraint. If there were no punishment in this life, nor hell in the next for adultery, drunkenness, murther, glutonie, yet they would abstinence from these works of the flesh out of mere love to God and goodneffe. For they that are Christles, have crucified the flesh. In this crucifying four points are to be considered:

1. Attachment.
2. Arraignement.
4. Execution.

First, we must attach and bring our felines into Gods presence, saying with the prodigall sone, I will goe to my father. Secondly, we must indite our felines of our finnes at the barre of Gods judgement: I have finned against heaven, and before thee. Thirdly, we must judge our felines, that we be not judged of the Lord: I am no more worthy to be called thy sone. Fourthly, we proceed to the lawful execution of the flesh, using the means for the crucifying of it, and they be principally three: The first is applying of Christ crucified, and that is to be done not only that Christ was crucified for vs; but that we likewise were crucified with him.

The second is to beat downe the flesh by the sword of the spirit, propounding in our daily repentance the feuerall Commandements and threatnings of God against our feuerall affections and lusts. As it were laying murther with
commandment, Thou shalt not kill; and robbing the thief with another arrow taken out of God's quiver, Thou shalt not steal.

The third is to cut off the first beginnings of evil, and to fly the present occasions of every sin. With these spiritual nails (as Luther speaks) a Christian may fasten all carnal desire unto the Cross; so that although the flesh be yet alive, yet can it not perform that which it would do, for as much as it is bound hand and foot, and made subject to the spirit.

Almighty and everlasting God, give unto us increase of faith, hope, and charity: and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.


And it chanced as Jesus went to Hierusalem, that he passed thorow Samaria and Galile: and as he entred into a certain town, there met him ten men that were Leper, &c.

Concerning Christ's diligence, going about to do good: obedience, sending the Leper unto the Priests of the Law: power and piety, curing such an incurable disease. Concerning also the faith and fact of the Leper, in confessing and adoring Christ, Ihave spoken enough in mine exposition of the Gospel, allotted for the third Sunday after Epiphany. There remaineth in all this history, but one point only to be further examined, and that is the gratitude, rather ingratitude of these Leper:

(Number of the thanksgiving: one among ten, and that one not a Jew, but a Samaritan.

Nature of the thanksgiving: Defire to be with Christ, adorning: parted with his superfluous, gave alms, and continued faithful unto the end. And this one was a stranger and a Samaritan. Wherein our Evangelist doth taxe their ingratitude, by comparing one with nine, and a Samaritaine with a Jew. Teaching vs also not to boast of our progeny, though never so godly, nor to despair though never so wicked. In the businesse of our salvation oft it comes to passe, that the first are the last, and the last are the first. In Christ there is neither Jew nor Grecian, but in every Nation he that feareth him, and worketh righteousness, is accepted with him.

The
The thankfulneffe of the Samaritane is accompanied with many notable vertues, as first obedience; for although he knew that he was, as he went cleansed of his leprophie; yet according to Christs express commandment he showed himself to the Priests. And when he was with them, he was not seduced of them as the rest of his company. For whereas the Priest (as it is thought) had corrupted and perswaded those other nine, that they were cured by the Lawes oblation, and not by Christs either might or mercy: the Samaritane beleeneing unsuady that Christ was a Priest for ever after the order of Melchisedec, even an high Priest which is toucht with the feeling of our ininfirmitie, Heb. 4. 15. and therefore leaving the legall Priests, he was desirous to be with Iesus his Saviour. Every man goeth alay, but the good man is in repregens, returning againe to Christ which is the way. Being now come to Christ, he performes his dutie to God, and man. To God, in praizing him with a loud voice, which argeth his devotion, and in falling on his face at Christs feet, which argeth his humiliation. To man, for whereas Christ laid vnto him. Are there not ten cleansed? but where are those nine? he made no reply; but held his peace; signifying hereby that he came backe againe to remember his owne thankes, and not to tell tales of others ingratitude. These good things arising from a lively faith, are well pleasing to God; and therefore Christ dismissed him accordingly,

Goe thy way, thy faith hath made thee whole.

Let us imitate the Samaritane in his perserverence, being never weary of well-doing. The which one point (as Cyprian and Auggustine have noted) is almost all the contents of our Lords prayer. For in saying, hallowed be thy name, thy kingdom come, thy will be done, &c. what doe we define, but that Gods name may be sanctified of vs alwayes, his kingdom propagat alwayes, his will fulfilled alwayes. If at any time we fall into finne, we must returne againe by faith and repentance to Christ, humbling our selues at his feet, and seruing him in holiness and right confidence all the dayes of our life.

The Gospell and Epistle parallel, for finne is a spiritual leprosie, the spots whereof are adulterie, fornication, uncleanness, idolatry, &c. Christs is the Priest of our soule, who came into the world to save finniers, 1 Tim. 1. 15. even 1, (faith the Lord) am he that putteth away shime iniquitie, Eze. 42. 25. The Preachers word of his mouth, as it were, to pronounce, that all such as truly repent, and unfaingly beleue his holy Gospell, are cured of their leprophie: but himselfe alone cleanseth vs from all finne. Giving vs his sanctifying Spirit also, whereby we put off the old man, and walke in newnesse of life. For as leprous Naaman after he was washed in Jordan, had new clean flesh in stead of his old rotten flesh; even so such as are Christs, and are led of his Spirit, in the places of their ancient vices, hatred, variance, faction, envyng, murther, &c. haue contrary vertues, as love, joy, peace, long-suffering, gentlenesse, &c. If Iob blessed God for a wound giuen; what thankes owe we to God for our wounds healed, and our finne forgiven? A O ineffabilis mysterii dispositio! peccat iniquus, & patitur infelix; delinquit reus, & vapulas innocens: endis impius, & damnatur puer; quod mortuus malus patitur bonus, quod committit homo sua finem Deus.

Pro seruis Dominus moritur, pro syndibus insans.
Pro ergote medicus, pro grege paller obit.
Pro populo rex maliatur, pro milite duilor;
Pro opera ipsi ipsius, pro homine ipsi Deus.
Quid servus, sors, egerus, quid rex populisque,
Quid miles, quid opus, quid homo foluet? amet.

S f 2 The
The Epistle. G A L A T. 6. II.

Ye see how large a letter I have written unto you with mine owne hand, &c.

Preface: setting downe the

Saluters: Paul and the brethren, &c.
Saluted: The Churches of Galatia.
Salutation: Grace be with you, &c.

Doctrines of holy faith: from verse 6. of the first chapter, vnto verse 13. of the fifth Chapter.

Rules of good life: from verse 13. of the fifth Chapter, vnto verse 11. of the sixth.

Treatise: concerning

This Epistle to the Galatians hath three principal parts: a

Conclusion: in the Text read, wherein three points are to be considered: a

Insinuation: Ye see how large a letter I have written, &c.
Recapitulation: As many as desire, &c.
Valediction: The grace of our Lord, &c.

Ye see how large] Saint Paul insinuates himselfe into the minde of the Galatians by a two-fold argument. First, from the largeness of his Epistle. Secondly, for that he wrote it with his owne hand. Interpreters have construed the word large diuerely; b some referring it to the greatnesse of the charactere. Hyperius to the depth of his matter. c Hilarius to the loftinesse of his style. d Theophylact to the badnesse of his hand. e Anfelmus on the contrary, to the fairenesse of his writing. But the word signifieth quantitie so well as qualitie: Heb. 7.4. James 3.5. Whereupon Bezæ translatis here, videis quam longis litteris, & visibilis, Quanta vobis epistola scripturam. Our English Bibles accordingly, so large, that is, as Ersinus in his paraphraxe, so prolix. The plaine meaning then is, that he never wrote so long an Epistle with his owne hand vnto any Church as vnto them. He writ indeed to Philemon with his b owne hand, but that Epistle was exceeding short in comparison of this: and he writ larger Epistles vnto the Church of Corinth and Rome; but by his Scribes, and not with his owne hand. Wherefore, seeing this letter is the most long and large that ever himselfe penned, it ought to be more regarded and better accepted; i as his paines were greater in writing, our diligence should be greater in reading and obseruing the same.

With mine owne hand] Haines faith, it is the Doctors opinion, that Paul wrote not all this Epistle with his owne hand, but only from hence to the end; which assertion is contrary to the Text, and truth. It is evidently confuted in the Text, for that our Apostle speakes of the whole letter in the time past, I have written. Or if of any part more then of another, it is of the former part rather then of the latter. Againe, the most ancient Doctors affirme, that himselfe penned it from the very beginning to the end with his owne hand. k Saint Ambrose faith, Ubi holographa manus est, &c. Where the whole writing is his owne hand, there can be no fallacy. l Primasius vieth the word prescript. m Theophylact brings in Paul speaking thus; I am environed even with mine owne hand to write this Epistle to you. n Oecumenius calleth in his epistola scripturam. o Anfelmus, non strigius manu sed mea. This then is a ratification of his exceeding great love and care toward them, and it is a presidint for Pastors how they should be diligent in their ministrie both absent and present; if resident upon their charge, they must be faithfull in winning Gods people to the Gospel: if non-resident upon lawfull occasions (as Paul here) fearfull left their minde, should be carrie from the truth vnto contrary doctrine, that being absent in body, yet they may
may be a present in spirit, and present by letters, having a greater care of the flock then of the fleece.

As many as desire with outward appearance] Here begins the recapitulation, in which our Apostle like a good Orator artificially repeats all those things he would have especially remembered in the whole discourse; now the main proposition of all this large letter unto the Galatians is, that a man is not justified by circumcission, or any works of the Law, but by the faith of Jesus Christ. The which is all with his attention here, that Christ crucified is the sole means of our salvation, and only ground of our spiritual rejoicing. Neither Circumcision, nor uncircumcision avails, in any thing at all, but a creature remem'd that is, endued with faith working through love. He doth accuse therefore such as obtrude another Gospel, an opposite doctrine, but blest God Israel, even as many as walk according unto this rule. The false teachers are described by a five properties, as first, They desire with outward appearance to please carnally. Secondly, they contrive men to the strict observing of their own denized religion. Thirdly, the mark they shoot at is to churn forms and perfection for the Cross of Christ. Fourthly, they compel men to keep that law which they will not observe themselves. Fifthly, they pretend God's honour, but intend only their own vainglorious glories, that they might rejoice in your flesh. x Other reduce these five to four: Flattery, Cowardice, Distimulation, Bolting. x Other to three: first, shunning of the cross: secondly, seeking of their own glories; thirdly, teaching of that themselves understand not. All hasty may be referred unto their hypocrisy; for not with standing their faire flores and outward appearance, they seek not herein their brethren's good, and Gods glory; but their own honour and ease, that they might have Cum dignitate ostiun, a Lordly living and a lazie life. Sike Church-men are like the Church pinnacle pointing upward, passing downward.

In this description of false Doctors, if they fight be quicker, thou maist apprehend the likely picture both of a Schismaticke and Hereticke, who through outwardly they seemen never so great, yet are they the leaff in the Church of God. According to that of Christ, x Whosoever shall break one of these least Commandments and teach men so, shall he called the leaff in the kingdom of Heaven. As x Augustin paraphrastically, Qui solstitur & docuerit, id est, docuerit verbo quæ solutæ sunt, minimus erit.

If any shall demand how the false brethren in urging Circumcision had the world at will, and were made free from persecution, x Answer is made, that the Roman Emperours, Caesar, Julianus, Tiberus, had given libertie to the Jews to live according to their own law, without molestation or disturbance. They were all the Roman in Empire. So that if a Jew turned Christian, he had the privileges of a Jew so long as he kept the ceremoniall rites of Moses: whereas they who taught that ceremonies were abrogated, and that men were justified only by faith in Christ, wanted those privileges, and so were perfected of the Jewes, and of the Gentiles too, x Christ crucified being a stumbling block to the Jews, and unto the Gentiles foolishness. Now the 4 pleno-Apostles here, left they should suffer addition for the cross of Christ, inuented a new gosspell, and made an horn-potch of religion. For as the Christians in the countries of the Weft Cobb John and in Aquitaine age the Symmachii received both Circumcision and Baptism; to they contynued in the matter of salvation Meffias and Moses, in abolition by faith, and justification by works, hereby seeking carnally to please both the Christian and the Jew: the Christian in preaching Christ's cross: the Jew by presing of the Law. Defiring to ferue two contrary matters at one time, God and Mammon, as it is in the Gospell appointed to be read this day. The Papist then in being a mingler mangle, is branded with this infamous chara of a corrupt teacher, and to is the murrigrill in religion according fire and water, Antichristians and Christians in the chiefe Oracles and Articles of holy faith, and so are carnall Gospellers who desire to hate Christ, but they will none of his Crosses: They would be with him vpon Mount Tabor, but not vpon Mount Caratus.
The fifteenth Sunday after Trinmas.

God forbid that I should rejoice but in the cross of our Lord Jesus Christ. The sufferings of the faithfull for Christ, are termed often the sufferings of Christ: 2 Cor. 1:5; as the sufferings of Christ abound in us, &c. And Colossians 1:24. I suffice the rest of the afflictions of Christ in my flesh for his bodies sake, which is the Church. And to Christ himselfe witnesseth in saying, 1. Saul, Saul, why persecutest thou me? Saul did no violence to Christ, it was all done to his Church: but he that toucheth it, toucheth the apple of his eye. There is a more linely feeling in the head then in other members of the body; for the little toe being hurt, instantly the head sheweth it selfe by the countenance to griene thereat: so Christ our head is touched with the feeling of our infirmities, even suffering, while we suffer which is his body. k Some Diuines therefore by the Cross of Christ, understand Pauls affliction for preaching Christ crucified. As if he should say, let other boast as they lift in avoiding persecution for the Gospel, herein I will rejoice, that I am esteemed worthy to suffer rebuke for the name of Christ, m I take delight in reproches, in necessities, in tribulations, in anguish for Christ sake. But because the words (ci wb) are both exceptione, making the tense thus, I will glory in nothing but in the cross of Christ: and exceptus, only in the cross of Christ, and in nothing else: I subscribe to Anguillae, Chrysthoma, Hieronymus, &c. other who confirme this of Christ all-sufficient Sacrifice for our linnes on the cross, whereby the world is crucified to us, and we to the world, Christ himselfe being our redemption, wisdom, righteousness; that as it is written, he that glorish should glorifie in the Lord, and make boast of him all the day long, as it is Psal. 35:28.

As their exposition is most agreeable to the letter, to most answerable to Pauls intent: as if he should have written thus. Although other make their rejoicing in circumcision, I will rejoice in nothing else but in the cross of Christ, which abrogates circumcision. And well might he speak so, for that in Christ crucified are hid not only the treasures of wisdom and knowledge, Coloss. 2:3, but of fulnesse and grace, John 1:16. and of every spiritual blessing, Ephes. 1:3. In a word, all things of which vniuely man boast, are in Christes cross. Doth any man glory in wisdom? x Pauls desired to know nothing but Christ crucified, as being assured, That this knowledge is eternal life, John 17:3. Doth any boast of riches and honour? by Christ all true beleauers are made Kings and Priests, Apocal. 1:6. Doth any rejoice in libertinie? by Christ we are delivered from the bonds and hands of our enemies, Luke 1:74. Doth any delight in the Princes favour? behold the King of Kings acceptance of vs in Christ. All men desire comfort and content, and therefore let vs (as Pauls here) rejoice in Christ crucified, in whom only we are compleat, and by whom also we have right to those things which eye hath not seen, ear hath not heard, neither can the heart of man conceive.

Gods Israel walking according to this rule, though they beare the marks of affliction in their bodies: yet have they peace of confidence in their soule. For being new creatures in Christ, the world cannot crucifie them any way more then they crucifie the world. As the world accounts them the filth and off scouring of all things: even so they repute all things of the world as dung, to winne Christ, and to glory in his Cross.

Brethren, the grace of our Lord Jesus Christ be with you. In this adieu our Apostle concludes his Epistle with a great Emphasis, every word being a strong reason to confound his adversaries, opposing first our Lord Jesus Christ the master of the house, to Moses who was but a servant in the house. Secondly, the grace of Christ to the merit of inherent righteousness, disinminating that we are saved by grace, freeing vs from circumcision and other works of the Law. Thirdly, the spirit, which is the object of grace, to the flesh, in which the enemies of Christs cross gloried so much. And lastly, noting in the word brethren, his lowly, but their lordly carriage toward the Churches of Galatia. The briefes of all is, I have taught you Christ purely, delivering you wholesome doctrine touching faith and good manners, I have entreated you, chidden you, threatened you.
you, letting pass nothing which I thought profitable for you. I can say no more, but that I heartily pray, that our Lord Jesus Christ would bless my labours, and govern you with his holy Spirit for ever. See the peace of God in the Liturgy.


No man can serve two masters.

| Generall rule: No man can serve two masters. |
| Particular instance: Ye cannot serve God and mammon. |

This Gospell is Parted into two pieces.

There is no rule so general but hath exceptions; and this common prouerbe is confined within its limits, as Interpreters observe. For one man may serve two well agreeing masters enjoying the same thing, as the men of Tyrus hewing Cedar trees out of Lebanon for the Temple, served both Hiram and Solomon. Againe, this axiomme must be continued in some compoition, not divisio; for otherwise we may serve masters at divers times, as Zacheus at the first served the world, yet afterward he followed Christ. The meaning of this adage then is, that no man at one time, can serve two masters enjoying contrary duties. As for example, God and the flesh are two such matters, I see (faith in Paul) another Law in my members rebelling against the Law of my minde: for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other: Galat. 5. 17. We cannot serve these two, but we must hate the one and hate the other, or else leaue to the one and desife the other: we must be servants unto God, and not vassals vnto lust.

Concupiscence is like to a fire, and our body like to a seething pot. Now the pot is cooled foure ways especially: first, by taking away some of the fuel vnder the pot; then if we leffe we drink or eat, the lefse is the heat of our lust. It is failing sperte that kills this serpent, incrementum gastrimargis initium luxuria: howsoever a dedicatio venerorum be the end, yet guilting is the matter and beginning of incontinence. The Poets assign Venerem notatis ex excelsis Saturni viridibus, to signifye that Saturn is the father of wantonnesse, and vnceleannesse the daughter of surfeiting. Sine Cerere & Baccho fiet Venus: Lady Venus dwells at the signe of the back bulit: where there is cleannesse of teeth, vially there is no filthinesse of body: but if we stuffe our corps like cloake-bags, making our mouths as tunnels, our throats as wine-pipes, our bellies as barrels: if we fill them full of strong drinke and new wine, there must follow some vent, according to that of Hierome: Venere discentum cibo & vini potius omnium irrigatum velicptis genitium, egatur, non pro ordine membrorum quidem viscerum.

Secondly, the pot is cooled by fyring of it; so the furious heat of lust is much abated by the fyring of our bodies, and excising of our mindes. Vnchaite tervic for the most part is begot of an idle braine, hatchet in a lazie bodie.

Quesitum: Egistis quare sit fallax adulter? In promptu causam est, desidiosa erat.

The Crab sifen when as the Oyster doth open, flings into her a little stone, so that she cannot shut her felie againe, and so the Crab devoureth the Oyster: Our aduersarie the devil is like the Crab, and willke the Oyster, if he finde vside and gaping, he taketh his opportunity to confound vs, Ota pulvisar Satane, Cupid sippets in a flagge, and hits none but the fluggish. Albeit Rome was so well occupied as to make Idlenesse a diuine fouraigntie: yet there was never a Temple within the Citie dedicated quieti et otiis, sed extra Colinnam portant illi ignavis umilii templum dedicarunt. To signifye thus much (as our reuerend
Thirdly, we may cool the pot by calling cold water into it: in like manner abundance of tears is a good means to quench outrageous flames of this unruly fire. The Amalakites, as we finde in sacred History, burned Zizlag, and took their wives and children prisoners: then David and the people hit vp their voices, and were vntil they could weep no more. After that David asked counsel of God, and followed after them, and smote them (as it is in the Text) even from the twilight vnto the evening of the next morrow, so there escaped not a man of them save foure hundred young men which rode upon camels and fled. Lust is an Amalekite, it burnes our Zizlag, and sets on fire: this little Citie, captivating our senses, and making them prisoners vnto it: but if we with David shall weep so, that we can wepe no more; if we call cold water into the pot, if our eyes be a fountain of tears, if we lament day and night the flame of the daughter: assuredly we shall pursuie the brutish Amalakites, and overcome our un tameated affections, we shall finde them from the twilight of our youth, vntill the evening of our old age. Some young men may escape, that is, those vaine words and vaine thoughts as yet may remaine in vs: but as for the old Amalakites, I meane groffe faults and foule transgressions, God will grant vs power and grace to kill all them, and so we shall recover all that the Amalakites had taken, we shall rescue ourwives and daughters; our afflictions more desire to vs, heretofore capti vated vnto lust, shall now doe good service to God, acknowledging this infallible rule, that no man can forme two masters, God and the lust of the flesh.

Fourthly, the pot is cooled by taking it altogether from the fire: so we may the sooner coole this hot lust which so boyleth in vs, if we shun opportunities and occasions of sinne. Saint Paul willdeus to refuse and fight against other vices, but as for fornication he faith, ‘flee fornication,’ 1 Cor. 6:18. Cupids is a boy, therefore his shoot cannot be good; and blinde, therefore his aim hath needes to be bad: he can hit none but such as stand right afore him, and make themselves a Butt for his arrows. It is a strange, yet a true rule:

\[Tu sagiendo sugga, nam sugga sola sugga est.\]

And as good counsell,
\[Ne sedes, sedes: ne peres, per es.\]

It was as great a miracle that Ioseph in his Misstress armes should not burne with lust, as it was for the three children to walke in the fire forsome without any fear: Young men of a little flame make a great fire; whereas the fault is not so much in our yeeres as in our selves. For Daniel a young man reproved the lasciuious Elders; Ioseph a young man restiffed the temptations of his owne Mistress; John the blissfull Evangelist a young man, admodum adole scens et pare puere, and yetas the Scripture witnesseth, he was the best beloved Disciple. But young men in our time runne and ride to the Wood for fuel to make the fire greater, vsing strange cates and delicatnes, meats and medicines, rather poisouns to encrease the flames of concupiscence, bragging of much villainy done, yea boating of more then was done. Such a Gallant was Augustine in his vnryly youth, vntill Almighty God effectually called him home by a voice from heaven, crying, ‘Tolle et lege, tolle et lege: Take the book and read: and taking vp the Bible, the first Text he lighted on was that of Paul, Rom. 13:13.Walk honestly as in the day, not in Gluttony & drunkenness, neither in chambering & wantonnesse: but put ye on the Lord Jesus Christ, and take no thought for the fives to fulfill the lust of it. After this Augustine was no more fertile to sin, but a true

\[Iesu obieterues\] that no man borne in Rome, or Gentleman well brought vp, should vouchsafe Ildeneffe any honour. Calvin was wont to say, that a lazie life was of all other most tedious vnto him. And every generous spirit resolves as Maximinus: Quo maior sum, eo magis labore, & quo magis labore, eo major sum. In holy Bible we reade that Iacob under the name of Efan, which signifies working, obtained his fathers blessing, and that none shall receive reward at the last day, but such as have beene labourers in the Lords Vineyard: Matth. 20:8.
servant unto Christ: he now well understand my text, that he could not frame two matters, God, and the lust of his flesh.

I know S. Augustine had afterward his infirmities, as himself confesseth ingenuously: but he was not given over unto wantonness, to work all wantonness even with greediness. It is true, that concupiscence so long as we are clothed and clogged with flesh, is not extinguished throughly. The children of Juda could not call out the Lebites, but they dwelled at Hircanalem until this day. Lust is a very lebites, it will dwell with us so long as we dwell in bottes of clay: the best man living may confesse with Paul, I do not the good things, which I would, but the evil which I would not, that do I. Which I would not I do, because whosoever is born of God sineth not, absolutely with plenary content: his will in finning is not voluntas, but vellicitas, as the Schoole distinguieth. A Mariner in a tempest doth cast his goods into the water: a true man assaulted on the high-way giveth his purse to the thief, yet not with full content: even to the children of God in the time of unavoidable transgression, wittingly, yet with refutation afore, and repentance after: whereas other men in a reprehensible, both approfe their filthiness afore, and boast of it after. Lucretia, the faire Lady of Rome, was assaulted violently by Tarquinus: S Augustine writing of this rape, faith excellently, Deus fuerant et suas adulteriorum admissit. There were two affors, but one adulterer, there was a confusion of bodies, but a diffusion of minds. A regenerate man caufe is like that of Lucretia, finne is rather done de ilia quasis ab illo. I speake not this to encourage any in their vulcanesse, God forbid. Let every man, in the fear of God, use the means afore prescribed for the cooling of intemperate lust boiling in his flesh, and then it he cannot expell this lebuite, he cannot call out this duell by falling and praying, if he cannot extinguish this outrageous fire with watrie tears; let this be his comfort, that God requires only, that lust be not our matter, that it reign not in our mortal bodies. Rom. 6. 12. The Grece Fathers observe well upon that place, that Paul laid not, let not sinne tyrannize, but let not sinne rainge. Be not sinnes voluntarie souldiers, in giving your members as weapons of wickedness unto sinne: but if ye be sinnes prett souleds against your will, it is not you that offend, but the sinne that dwelleth in you. Lust may command as a tyrant, and yet we may performe good service to God: but if we submit our felues unto it as our king, if we suffer it to rainge, making our members servants to Vulcanesse and iniquite, then assiduously rainge is our lord and love: for my Text must be true, No man can serve two masters.

As God and the flesh, so God and the devil are two contrary masters: for the one is truth itself. I am the way, and the truth, John 14. 6. the other is a liar, and the father thereof, John 8. 44. So that all such as speake the truth from their heart dwell in Gods tabernacle, Phil. 15. but such as delight in lying, are fit for the devils servise. Now there is a materiale mendacia, and formale: the which distinction is more plainly delivered by the Grammarians, who make a difference between the reporting of an untruth, and the forgery of a lie. For, as Aristides in A. Gellius, he that doth lie deceiveth other; he that reports an untruth is deceiueth himselfe: and as Lombard, a man may be true that relates a thing untrue: for as Philosophers and Diuines have determined, mentiri est contra mentiri, to speake with that mouth, which we think not in our minde. Enuminatio falsum est intentione falsandi. The servante of God often vtters that which is falsely, and yet heis verax, for that he thought it had bene true; and the denis servants sometime speaks the truth, and yet he is mendax, for that he thought it to be false, as Augustine and Lombard have well observed.

Thou maist easily discerne by this cognizance, to what matter the servante of servantes and his retinue belong, namely, to Don Beel-zebub, the mint matter of equivoque and forgerie. Not to meddle with their old Legend, and new Calender of Saints, in which there are more lies than leaues. To passe by their Pasquil's
The fifteenth Sunday after Trinity.

and inquitine libels, as their a Theatrum credulitatis, the relations of Caesan, annexed to Gperhaps Chronologic, Staplets tres Thome, Mer. Galobel. mundus furiosus, Gifford's Calivino turcismus, together with the fictitious pamphlets of Allen, Sanders, Campian, Brifto, Rob. Parfons; all which are not only heretical, but as e one vitally, hyperdialolick. Not to mention here their very dangerous, yea corrupting of all Authors, oonely give me leave to remember how the Jesuits impudently delivered in pulpit and d print, that old Deza was dead, and that forsooth he died a Roman-Catholick; and how they play the juggling in the buffoonery of Pope Ioane, Marivian Scottis, lib. 3. Chron. ad ann. 834. e Sigeberthus Gentiliscus, f Marthinus Poltuns, the penner of the Chronicle called Fabiculace tempurum in fol. 65. Valateran, Com. 2. lib. 12. Jacobus Bergomensi de Clarismus-licius, cap. 143. g Sabellius, Ioannes Lucianus de emendatione temporum, lib. 8. 

1. Ranulphus, Boccace, Platina, Nuclcrus, and m other arrant Romanists affirm directly, that there was a Pope Ioane: who being an a harbtor, well became the fear of the Babylonian whore. Yet Amenius annul Botor.lib. 4. Onuphisris annos. in Platina. Genebrard, in Chron. ad ann. 834. Bellarum de Rom. Pont. lib. 3 cap, 24. and all our modern Trefuits Papists obdurate colloquy against this billiery, seeking against their owne knowledge, to perfwade the world, that it is a mere fable. By which it is apparant, that they gainne more by this one ill-profit Art of lying, than they doe by the seuen liberal Sciences.

As God and the flesh, and God and the devill, so to give Chrifts instancce, God and the world are two o contrary matters. And therefore whereas p some desire to ferue God only, some the world only, some both : in their declaration as it were q carried up to the heauen, in their auaricte downe againe to the depe: our blest Saviour faith peremptorily, Yee cannot ferue God and mammon. r He doth not say, yee cannot harte God and mammmon: for Marie and Martha may dwel together, righteoufesse and riches may stand together: but yee cannot ferue God and mammmon: for he that is the ferruant of God must be the master of his money.

The children of israel, as it is recorded Exod. 14. walked upon dry ground thorow the red Sea, because the faith the text. the waters were dryned; but the cruel Egyptians pursling after Gods people were drowned, because the Sea returned againe to his courie t Mystically, such as divide their worldly substance, contributing to the poore children of Israel, awak on the right hand, and walk on the left: but hold-fait Egyptians, anaour oppressed, being more cunning in subtiration than in diuision, are drown in the puddle. When S. Peters calleth his net out of them, alas they rumme themselues so depe in the mudde, as that it cannot gett vnder them to drag them out.

Mammon is a Lord in opinion only, u Nos facimus te fortunam deam, &c. and as a Platois speaks, Omnibus locis, omnibus horis, omnium vocibus fortuna sol sed invocator, &c. x But Almighty God is by right and indeed a Lord of all things, of all men especcially. For as y Diuines obserue) God is not called Lord in the Scripture till he created man. In the beginning God created the heauen and the earth, and God saide, Let there be light, &c. Againe, God saide, Let there be a firmament, &c. but after man once was made, the a text offen calleth him Lord: The Lord God made the man of the dust of the ground, &c. The Lord God planted a garden eastward, and the Lord took the man, and put him in the garden of Eden, commanding him, and saying, Thou shalt eat freely, &c. We must therefore ferue none but this a one Lord, first seeking his kingdom, making him our master, and Mammon our ferruant: for if we ferue God most, and seek his kimgdom first, b respecting his glory and honour above all other things, abovr all other things: then all other things, as Christ promifeth here, which are necessarie for vs, shall be ministered with vs. See Epift. 3. Sunday after Trinitie.

Thus I have shewed how no man can ferue two masters, as two, but e as one. For d every man is either a willing or unwilling ferruant: if willing, he shall have the
The fifteenth Sunday after Trinitie.

The one, and one the other: if unwilling, he will endure the one, and despise the other. And yet, as I said in the beginning, one man may some divines matter at divers times, albeit they require divers, yet contrary service. Matthew sometimes an instrument of Satan, afterward Christ's Apostle. Solomon sometime fermenting God, sometime fermenting his lusts. The blessed thefe, servant to the world in his life, was the child of God at his death. All sinne is either a thought, a word, or a deed, against the divine Law. Who did ever offend in thought more than Paul? breaking out threatenings against the Disciples of the Lord. Who did ever offend in word more than Peter? forswearing his owne matter. Who did ever offend more in deed than David? who bound two great sinnes together, adulterie and murdere: And yet the God of compasion and father of mercy, retained all these sinners againe in his service. The which examples are recorded in holy Bible, partly for instruction of such as stand, and partly for the conflation of such as have fallen. Instrument Patriarcha non solius docentis sed omnium errantium. If Noe was drowned himselfe with wine, who forc'd the drowning of the world with water; if Sampson the strongest was overcome by the weaker vessell; if Solomon the moft wise committed follie; let him that thinketh he can deathe, take heed he left fall. Againe, these things are registred in Scripture for the comfort of such as have fallen already. Did God forgive Lott incest, Pauls butchering of the Saints, Avarous idolatrie 1 then a weake confidence from these promises, and upon Gods gracious promises may conclude, my sinnes are no greater, and Gods mercy can be no leffe.

When Theadophus excused a soule fault, because David hath done the like: * S. Ambrose made this answer: Quod secatum est errantium sequere pennitentiam. Hath thy mouth blasphemed with Peter? let thine eyes then wepe with Peter. Either thou must be a Sodomite, or a Ninnite: a Sodomite suffering for sinne, or a Ninnite repenting for sinne. Yet fortie dayes and Ninium shall bee destroyed. 

Tomas 3.4. Ninieue was overthrown, and yet not overthrown, as S. Hierome sweetly, Que peccatum perit, fletibus fletis. It was overthrown by sinne, but build vp againe by repentance. Evera est Niniue quae mala erat, & edificat a bono quae non erat, faith Auguine. Let vs not looke to Sodome, but let our eyes on Ninieue; for if we will resit our spirituall enemie, we must arme our selves with fackcloth, and put on head-pieces of ashes: if we meant to ferue, but one matter only, let vs renouncing all other sinnes, infrantly with all hale, and with all our heart turne to the Lord our God. P It is sufficient that we have spent the time past after the last of the Gentiles, in wantonnesse, gluttonnie, drunkenesse, &c. Let vs now spend as much time as remaineth in the flesh, after the will of God. It is a monstrous absurditie, that fermenting but two matters all our life, we should sacrisce the bell of our dayes vnto the worfe, and then offer vp the worfe of our dayes vnto the bell. Againe, let vs, I beseech you, repent with all our heart throughly, * powere out thy soule like water before the face of our Lord. If thou powere out milke, the colour remaineth in the pan: if wine, the fent remaineth in the vessell: if honie, some talle remaineth in the pot. He therefore that will not * ipsum pennitentiam poniere, must not powere out his heart like milke, left he be knowne still by his colour: nor like wine, left he finell of wicked imaginations: nor like honie, left he keeppe a smacke of his old tricks: but like cleane water, that no talle, or finell, or colour may remaine. If Mammon be thy matter, observe him; if God be thy Lord, follow him: 1 halte not betwene two opinions, sit not vpon two stools, lie not downe betwene two burthens, ferue not two masters, eithe you must hate the one, and love the other, or else leane to the one, and despise the other. 1

Preached at Pauls Cross, Febr. 8. Anno. 1600. the very fame houre, that Robert, Earle of Essex, entering the Citie with his unfortunate troupe, found by wofull experience the words of my Texture, that no man can ferue two masters.

I desire that ye faint not, because of my tribulations, &c.

One to men: I desire that ye faint not, because of my tribulations:

And that in respect of the cause: for that I suffer for your sakes.

Consequent: for that it is your praise.

Another to God: For this cause, &c. confoled by a Petition: I bow my knees unto the Father, &c.

I fssue for your sakes] An argument from the cause of his affliction: as if he should say, Yee men and brethren of Ephesius are both efficient and final cause that I suffer, and therefore no reason that ye should faint because of my tribulation. Efficient, being a prisoner in Rome for the Gospel, even for that doctrine which I taught you. Finall, enduring this imprisonment for your good, and example, that yee likewise may continue conflant in the sincere profession of Chrifiianitie. Paul then suffered not for his owne fault, nor yet for their faction: it was only for defending the truth, even for preaching Christ crucified, unto the Jews a stumbling blocke, and unto the Grecians foolishness. And therefore such as subscribe to the Confession of our Church, acknowledging all our Articles of Religion orthodoxall and pure; cannot in fuffering a little croife for certaine questions about matters of indifferentice, gaine to themfelves or their followers any true glory. For they know that B. Ridley went to the flake cheerfully, wearing a Tippet of Velvet, and a corner cap: and yet, as that good old man Father Laymer prophesied, at his burning there was such a candle lighted in England, as shall never be put out. John Philpot was an Archdeacon, and Doctor Rowland Taylor vied the Service-book to his comfort all the time of his imprisonment, and commended it at his death, as the last token of his love, to his deare wife: yet these men (let enui be Judge) were the Diamonds of the Churches ring in that age. Whereas if the daily martyred B. Farrar, or that vigilant Pastor B. Hooper had sacrificed their lives in the quarrell against Clerical habits, and other comely ceremonies intoyed by their religious Sovereigne King Edward the fixt: infamous Fox would never have Humbred them among the glorious Martyrs of Christ. I fay then vnto fuch as boast of their perfecution in this kinde, not for the bodie, but only for the fawdaling clouts of holy religion, as Paul once to the Corinthians in another cafe, your rejoicing is not good. See Epift. 2. Sunday after Exeter.

Which is your praise] This clause may be referred (as Interpreters obftrue) both to Pauls affliction, and their perfecution. To Pauls affliction, it is your glory that ye have fuch a Pastor as is the prisoner of Jesus Christ, in bonds not for any scandalous crime, but for conscience towards God, even for preaching among the Gentiles the unsearchable riches of Christ, as it is verf. 8. of this prefent Chapter. If yee rightly confider my tribulation, it is to make you more glorious, and it cannot disfay, but rather encourage you, knowing that God will reward our right
light affliction which is but for a moment, with a farre more excellent and eternall
weight of glorie: 2 Cor.4.17. And if my trouble for the truth, occasion vnto you
such pratie; 1 how much more glory shall your owne confiance procure before
God and men, if ye fain t vnder the Croffe, but continue faithfull vnto the end;
The Church is like Abraham's Ram tied in a bith of thornes,Gen.22.13. Tribu-
lations for the Gospel are the marks of the Lord Iesus, in which our Apostle took
great pleasure, being more proud of his ier letters, then a bragging Courtier of
his golden chaine. If they be blest who die in the Lord, how blest are they
for the Lord? Their deaths are not worser, but immortalities. As
Iesu honouring all those who were slaine in his warre, so Christ and his Church
honour such as are martyrzed in the Lords battell, Celebri potissim lance quam laude:
right deare in the sight of the Lord is the death of his Saints, vndergoing in
Christes cuie Christs croffe.

For this cause I bow my knees vnto the Father of our Lord Iesu Christ. As if he
should say, 
Because you cannot doe this of your selves, I pray for it, and that
not coldly but yeartehly, bowing my knees of the body with * Stephen, and of the
heart with " Monasies, not vnto any Saints in heaven, much leffe to their tenefe-
liile Images on earth, b hating mother and father, and all that is
and heare not: but vnto him only that is able to doe execrably above all that
we can acate, to the Father of * mercies, and God of all grace, from whom commeth
every good and perfect gift. 1 Infirmitatiae nostra est desiderio, sed Deiecto-
scre: To God then I bow my knees, and yet not to God simply, b but to God,
as the Father of our Lord Iesu Christ, in whom he is well pleased. To him I
make my request, able, because God; willing, because the Father of Christ, to
hear me and helpe you.

Which is father of all that is called father in heaven and in earth.] According to
the present Text of our Communion booke, the meaning of Paul is, that God
is the Father of all fathers in earth. As of the Prince which is our ciuitie Father,
because by him Kings raigne: of the Pastor which is our Ecclesiastical k Father,
because Preachers and Teachers are his ordinaunce: of the Parent which is our
natural Father, because m children are the gift of the Lord. And Father of all our
father and progenitors in heaven, Abraham, Isaac, Jacob, g.e. and Father of the
glorious Angels also, which are fathers, as is 9 supposeth one to another, and all
of them vnto 3 vs in respect of their tuition and illumination, as being the mini-
sters of God for our bodily 9 procession and spiritual t enducation. And so God
being 10 ad virginem, may be termed, and that not vnitely, the Father of all
that is called father in heaven and in earth, 1 bar ratione est omnium patris, & ab eo
pateres ceteri nominatur. Our translation here then is not to tenefelse, as t they
who did except against it.

Our latter English Bibles I confesse read better, of whom is named the whole
family that is in heaven and in earth. And of whom (a) Interpreters do either
may be referred vnto God the Father, and vnto Christ his Sonne. To the Father,
a who did adopt the whole family, that is, all the Church in Christ. To Christ it
is our Lord: 5 for the Catholike Church as well triumphant in heaven, as mili-
nent on earth, consisting of all nations, peoples, tribes, hath her name from him.
As all of Cefar family were called Cesarians, and all of the tribe of Irael,
Israeliteis: even to such as are of Gods professing Christ, are named
Christians. In Christ all men and Angels are contributes of one kindred, 5 there is ne-
ther lew nor Grecian, there is neither bond nor free, there is neither male nor female;
for ye are alllone in Christ Iesu. b Here then is another argument enforcing our
Apostles exhortation. If all of vs have received this honourable title to be called
Christians of Christ, in that we profess Christianitie; let vs not be false but
fervent, not waverer but constant in our faith vnto the end, and in the end. For
if we profess Christ in words, and s deny him in our works, asliedely we shall
have nothing but a name, 6 women inane crimen immane: but if any turne Turke or
lew, 4 defying Iesu, he shall not have so much as a name.

T

That
That he would grant you according to the riches of his glory. The Greek fathers coniectone this and the subsequent verse, making both one request: I desire the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, that ye may be so strengthened with might by his spirit in the inner man, as that Christ may dwell in your hearts by faith. Other have distinguished these petitions, in the first where of observe these chief circumstances especially:

1. Who doth give? The Father of our Lord Jesus Christ.
2. What? That ye may be strengthened with might.
5. In what part? In the inner man.

The word grant or give doth exclude a humane merit, and shew that our perseverance proceeds only from the riches of God's glory, which our Apostle calleth in the second chapter of this epistle, verse 7, exceeding riches of his grace. But he teacheth it here glory, because the constant resolution of the faithfull is God's glory, for as much as his power is made perfect through their weakness, 2 Cor. 12.9. Or it may be thus expounded according to the precise letter; it is not for a great man of an opulent fortune to give sparingly, whereas God out of the riches of his glory giveth unto all men k liberally, I for if he spared not his own sonne, but gave him for vs all to death, how shall he not with him give vs all things also? The King of glory cannot ex opulentia gloriosaque give but exceeding abundantly, above all that we ask or think. Paul's addition is more remarkable, the riches of his glory: For as he sheweth elsewhere, the goodness of God toward vs, it is not a bare but a rich mercy: not a little, but a great love: not a naked or a single, but a sufficient, yea superfundant grace. So long then as God is rich in mercy, faith e Bernard, I cannot be poore in merit.

That ye may be strengthened. Here we may learn that the Church of God militant on earth is not in her full strength, it is alway growing and increasing more and more, we may profit, but we cannot be perfect till this corruption hath put on incorruption; the most resolute Souldier in the spiritual war, hath every day need to be strengthened, and that with might; because we fight not against weaklings, but against powers and spiritual potentates in high places, Ephes. 6.12. Our adherencies are so mighty that we cannot overcome them, except the Spirit of God which is the spirit of fortitude, strengthen vs in the inner man, that is, in the soul, that albeit our body which is our outward man, perish: yet our spirit which is the inward man may be renewed daily. He doth not pray for the welfare of the world, or health of the body which afford comfort outwardly: z but he defireth upon his bowed knees, the Father of our Lord Jesus Christ, that his Ephesians may have found inner parts, as it is in the Psalm, all gloriously: it is then an idle conceit to think that a Pastor benefits his people more by a little skill in Physick and law, than by a great deal of Divinity: for having charge of their souls, and not of their bodies or goods, he must especially labour that the inner man may be strengthened with might against our Adversary the Devil.

That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. These three Metaphors of our Apostle, dwell, rooted, grounded: are most emphatical, and pertinent to his purpose; the faithfull are b Gods house, Christ therefore doth not only dwell with them as a guest, but d dwell with them as head of the family, e not only seclud, but annexed, f non hospitari modo sed habitare.

An house surely founded is able to withstand the winds blowing, and vases belowing. A tree deeply rooted is not overthrown with a tempest: even so, such as are grounded in faith, and rooted in love, continuestedfast in their profession in the midst of all afflictions and perfections for the word; but such as have b no root, beleue but for a season, and so Christ is in their hearts only for a season. If for the Gospell any storms arise, they be suddenly cast downe, yea
ye carried away, with every blast of contrary doctrine. The Galatians had begun in the spirit, and yet afterward they were bewitched and removed away to another Gospel. In Solomon the Spirit was quenched, and iniquity for a time got the upper hand; and Bishop Law is bold to term such new spirits, who say that we cannot lose the Spirit: and therefore let us upon bowed knees humbly beseech Almighty God out of the riches of his mercy, to strengthen our inner man by his Spirit. Christ dwelleth in our heart by faith; as long then as faith is alive, Christ dwelleth in us, and we in him: if our faith once be dead, then Christ which is our life departeth out of our heart. Now faith without good works is dead, it must therefore worketh through love, we must be grounded and rooted in charity.

*Might be able to comprehend with all Saints, what is the breadth, length, depth and height.* Some by breadth understand the broad way, Matth. 7:13. by length, eternall life; by depth, hell; and by height, heaven: as if he should have said, If ye be grounded in faith, and of thee to love or leave. But it is better explained either of our love toward other, or of Gods love in Christ toward vs. Of our love, which hath a breadth, in loving all men, even our enemies. A length, in that love never tals away; 1 Cor. 13:8. An height, in loving oursuperiors. A depth, in loving our inferiors: or an height in loving God above all, and a depth in reiterencing the depth of his riches, Rom. 11:33. The love of God toward vs hath a length, in respect of his eternity, Psa. 102:12. A breadth, in respect of his infinite goodness, shewed upon all his works, Ecclesiastes 1:10. An height, in respect of his excellent nature, being high above all people, Psa. 99:2. A depth, in respect of his unsearchable wisdom, which is a profound depthness, Ecclesiastes 1:26 herein alluding as it may seeme to that of the Job. Canst thou by searching find out God? Canst thou find out the Almighty to his perfection? The heavens are high, what canst thou do? Is it deeper then hell: how canst thou know it? Or as other, Christs love toward vs hath a length, in that his mercie doth endure for ever and ever, even from everlasting predestination, unto everlasting glorification. A breadth, in that he would all men should be saved; Jews, Gentiles, Grecians, Barbarians, afore the Law, under the Law, after the Law, from the beginning unto the worlds end. A depth, in that he descended into hell, openly triumphing over Satan in his owne kingdom. An height, in that he did ascend farre above all heavens, and there sitteth at the right hand of God as our Mediator and Advocate. Other have diffoured of the faire woods, and dimensions in the material Cross of Christ more subtly then foundly. For the plain meaning of these words is, that our redemption is a great mystery. To know Christ crucified is the breadth, length, height, depth of all our knowledge, in comparison whereof all other things are to be reputed as dung and droffe. Some trouble themselves and other about round and square, long and short, black and white, spending the strength of their wits in examining the lawfulness or unlawfulness of certaine ceremonies used in the Church of England: whereas if they were grounded in faith and rooted in love, they would endure rather to comprehend with all Saints, what is the breadth, length, depth, height of Christs love toward vs, and in fine to be fulfilled with all fulness which commeth of God.

Some think that the Church is this fulness, increasing daily till the number of Gods Elect is accomplished. Other confute this of the blessed Trinity: but because the fulness of the Godhead dwells in Christ, and the Saints are complete in him: I take the clause (that ye may be fulfilled with all fulness of God) to be nothing else but an explanation of the former words, as if he should say, this I mean by breadth, length, depth and height; by which he hath Christ, hath all things absolutely compleat to perfection; I pray therefore not that ye may be fully God, but that ye may be full of God, full of his grace with all the living Saints in this world, and full of his glory with all the Saints departed in the world.

T e 2 to
### The sixteenth Sunday after Trinitie.

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<td>to come, that ye may so faithfully serve God here, as that ye may fully see God hereafter, even face to face.</td>
<td>Motive: Gods abundant liberalitie, being able and willing to give more things, and more plentifully than either we doe ask, or think.</td>
<td>Vnto him that is able.</td>
<td>In this thanksgiving of our Apostle three points are considerable, namely, the</td>
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<td>Place: In the congregation, 9 as being Gods Tabernacle dedicated to prayer and praise, 1 knowing and participating Gods unsearchable riches in Christ. Other assemblies have their beginning and end, but the Church is the 2 pillar of truth, against which 1 hell gates are not able to preuaile. 3 The Church then enduring for ever and ever, only can and will honour God ever and ever.</td>
<td>Matter: Be praise, or glory: mans body within the elements is cloed, the blood within the body, the spirits within the soul, the soul within the spirit, the minde within the soul, and God refeth in the minde: so that this world was made for man, man for the soul, soul for the minde, and the minde for God: that as of him, and through him, and for him are all things: even so to him might be praise for evermore.</td>
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<td>Person: by whom our thankes are conveyed vnto God, by Jesus Christ, as being the Mediator between God and man, by whom alone the graces of God descend downe to vs, and our prayers ascend vp vnto God.</td>
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<td>Time: Throughout all generations, &amp;c.</td>
<td>For as the mercies of God toward vs are for ever and ever: in like manner our praises to him ought to be for ever and ever:</td>
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### The Gospell. Luke 7.11. And it forted that Jesus went into a citie called Naim, &c.

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<td>His Gospell is an Embleme of the</td>
<td>Spring of his youth,</td>
<td>Thought, compassion on her.</td>
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<td>Mercies of God: In</td>
<td>Miseries of man: In this afflicted woman accompanying her childe, and that a sonne able to comfort her.</td>
<td>Her only sonne to his grave, dying in the Winter of her widowhood, when she did most want him.</td>
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<td>Melandri, Culman.</td>
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The mourning troupe in Naim is a lively representation of our estate by nature, subject to sickness, infirmity, death, damnation, horror, hell: our whole life being as it were nothing else but a widow weeping, and a sonne dying. One
The sixteenth Sunday after Trinitie.

One doth cry, Let the day perish wherein I was borne, and the night wherein I was said, there is a man-child conceived, why died I not in the birth? and why did I suck the breasts? for I should now have lain and beene quiet, I should have slept then and beene at rest. Another doth cry, We be to me that I am constrained to dwell with Mezech, and to have mine habitation among the tents of Kedar. A third crieth, O wretched man that I am, who shall deliver me from the body of this death. All, as it were with one voice crieth, Man that is born of a woman is of short continuance and full of trouble. But Christ and his followers on the contrary resemble our citation by grace, wherein is joy, peace, life, health, happiness, beaute. In this troop one faith, O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law, but thanks be unto God, which hath given vs victorie through our Lord Iesus Christ. Another doth say, Blessed be God, even the father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a lively hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heauen. A third doth say, We know that we are translated from death unto life. All sing and say with Zacharie, Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

Behold there was a dead man carried out [1] The word 1 behold in the Scriptures is like an hand in the margin of a booke, pointing out also some remarkable thing, and it is here like that hand [2] Balsamaw saw writing upon the walls of his Palace, fernas that forwarne him of his vsconference ; so this admonisheth vs of our last end. Behold a dead man carried out. This dead man was a young man, as it is expressed in the text, I say to the young man arise, and a rich or honourable man, as some gather out of the text, in that much people were with his mother r. And it is worth our observing, that Christ in the Gospels is said to raife none from the dead, but only such as were rich and young, as the daughter of [3] Iariss a Ruler of the Synagogue, being about twelve yeeres of age; [4] Lazarus a man honoured in his Nation, and as [5] Epiphanius reports about the yeeres of 30. and in my text, a young sonne of a widow well affected in the place where hee dwelt. Hereby teaching vs, that ifch often die who least expect death, and are most embraced of the world. Poor men and old men have their pasport, as they begin to leave the world, so the world is content to part with them. At their carryeing out to be buried visibly there is lesse weeping, because their friends are comforted, in that departing in peace they be now delivered from the burden of the flesh, and infinite misereries of this life. But death is the way of all flesh, and all flesh is grasse, and all the grace thereof as the flower of the field. Per nattitatem vitri in carne, per immensus candebis in flore, per mortem aret in pulvere. By birth a man is greene in his flesh, by youth he is white in his bloome, by death he is withered in the dust. For death as a fisherman incloudeth all kinde of fische in his net, great, small, good, bad, old, young: which the Poets intimate in the fable of Death and Cupid, who lodging at a time both in one linnen, interchanged each otheres arrowes: and so from that day to this, it comes to passe that sometimes old men dote, and young men die:

Sic mortui suscendi, sic moribundus amat.

Which was the only sonne of his mother, and hee was a widow. Children are walking images of their parents, even flesh of their flesh, and bone of their bone, the wealth of the poore man, and honor of the rich. It was then one step into weeping Croese, that this woman had left a childre, for nature by grace is not abolished but perfected, not marthered but manured, her impressions are not quite razed, but fused to the coloures of faith and vertue, David a man according to Gods owne heart did wepe for his [6] sick childre, cry out for his dead sonne, O Abilone my sonne, my sonne Abilone: would to God I had died for thee, O Abilone, my sonne, my sonne. S. Ambrose reports a tragicall accident, how that in his time there was a poore man in extreme necessitie constrained to sell one of his sonnes into perpetuall bondage, that he might hereby face the rest from...
The sixteenth Sunday after Trinity.

a present famine. Who calling all his deare children vnto him, and beholding them as oline branches round about his table, could not refolute which he might best spare. His eldeft sonne was the strength of his youth, even he that called him his father, and therefore not willing to part with him. His youngest boy was the neff chiche, the dearely beloved of his mother, and therefore not willing to part with him. A third most resembled his progenitors, having his fathers bill, and his mothers eye, therefore not willing to part with him. One was more louing, another more diligent then the rest, and so the good father in conclusion among so many could not afford to part with any.

It was another step vnto griefe in this widow, that her dead childe was a sonne. For daughters in respect of their sex being weaker vessels, are not so fit for businesse and imploment: whereas a good sonne, albeit in obedience a childe, yet in countenance often presumes a father, and is in stead of an husband to his widows mother. But it was an higher step vnto griefe, that this one sonne was her only sonne, and another begotten, and b only begotten, and her selfe not a young wife, but an old widow without hope of issue. Now what kind of sorrow this was, is expressed in holy Scripture: c Make lamentation and bitter mourning as for thy only sonne. And Zachar. 12. 10. They shall lament for him as one mourning for his only sonne, and be sorry for him as one sorrow for his first born. Syphothes having buried his only sonne, caufed his habitation to be fet in his house, d Sed eum tristissima remedia quiescit, seminariopetitis doloris innimi.

This in briefe was the widows mility: now ye shall heare of Chrifts mercy. When she was haplesse and hopelesse, he had compassion on her, and did exceeding abundantly above all that she did ask or could thinke, as it is in the elect Epistle for this Sunday. e Before the did call, he did anfwere, granting her defire before he moved her fite. f Teaching vs hereby that every good gift is from above, not pulled downe of merite, but powdered downe by preventing grace.

God is a father of the fatherlesse, and defendeth the caufes of his widows: Elish in a great famine by Gods appointment releued the widow of b Zarephath, and Elizeus even by the fame divine goodnesse, incresed another diffiret widows oyle, 2 Kings 4. Peter, Acts 9 comforted a whole congregation of weeping widows, in railing Dorcas againe from the dead: and Christ here tooke pitie on the deepe fting of a widow. i By which all men may learne, Magistrates efcially, to k indige the fatherlesse, and defend the widow; not only when the widow doth inportunely call and crie, Doc e me iniqui. Luk. 18. 3., but euen while the doth hold her peace, 1 magis enim petit qui petere non audet. & plus dat qui dat non rogatn.

Wepe not 7 Abraham the father of the faithfull bewailed his dead wife Sara, lefeph an holy man of God mourned many daies for his father Iacob, all the people for o Moses, and Chrift himselfe for p Lazarus. His ne fete then, is not a prohibition forbidding at funerals all weeping: but an inhibition only forbidding too much weeping, that the should not be forrius for the dead, q as they which have no hope. As if he should have said vnto her, as he did in the like cafe to Martha, John 11. 25. I am the resurrection and the life, whatsoever beleeueth in me though he were dead, yet shal he live. r I wounde and make whole, s bring downe to the grave and raise vp againe. And his works are correspordent to his words, he came nigh and touched the coffin, and said, Young man, I say vnto thee, arise, and he that was dead, was, ta, and began to speake, and he dilaured him vnto his mother. In which he showed his power to be very God and man; in walking with his Disciples, in talking with this widow, comming nighte to the gate of the citie, touching the coffin, a very man in raising the dead, and making him to sit vp, and speake, t (not as the Prophets and Apostles in anothers name, but by his owne power in a commanding fashio, I say to the young man arise) to be God, even the Lord of life, Acts 3. 15.

About the fall of the leafe men ordinarily are more subject to sicknesse and mortalitie then at other times of the yeare; wherefore the x Church hath allowed fity
The sixteenth Sunday after Trinity.

\[ \text{\textbf{Cold.}} \]

\[ \text{\textbf{Heanie.}} \]

\[ \text{\textbf{Stinking.}} \]

Yet Sinne is so Heanie, that it ca't Downe Dathan from Earth, and Lucifer out of Heaven into the Bottomleffe Pit of Hell. Stinking, because the Slanderer hath an Unfanerio Breath, his \( k \) throat being an open Fumelcher. The wickedness of adulterers is fithinnesse. The goods of the courteous hoarded vp, and not laid out; are very munghill, and every Sinne is an \( n \) uncleannesse, stinking in the nostrils of the Lord.

Now for the Coffin and Tombe wherein this cold, heanie, stinking Corse lieth: as there be three kinds of death, one of the body, which is the natural death, another of foule, which is spiritual death, a third both of body and soule, which is eternall death: even so there be three kinds of Tombes accordingly: the Tombe of the body is the Graue, the Tombe of the soule is the body, \( a u q a \) qua\( s \) qua\( s \) qua, or as \( P \) Ambrose, tunnus iste moris mali, the Tombe both of body and soule dying in Sinne is Hell, Luk.16.22. The rich man died and was buried in Hell. And the sinne is borne to Hell by foure Porters especially, detaining him in irrepenetance: namely,

1. Hope of longer life.

2. Looking

\[ \text{\textit{Hemming.}} \]

\[ \text{\textit{Caietan.}} \]

\[ \text{\textit{Rom.6.23.}} \]

\[ \text{\textit{1 Tim.5.6.}} \]

\[ \text{\textit{De laur. mon. i. p.12.}} \]

\[ \text{\textit{See Iacob.de Purg. fam. 1. loc.}} \]

\[ \text{\textit{Apecoll, 12.9.}} \]

\[ \text{\textit{1 Heff. 5.19.}} \]

\[ \text{\textit{Horst, Car, lib. 3. ed 3.}} \]

\[ \text{\textit{Pfal. 14.4.}} \]

\[ \text{\textit{Ephes. 5.4 \& Gal 5.19.}} \]

\[ \text{\textit{Benzuclent, chr. folu. 6.}} \]

\[ \text{\textit{1 Heff. 4.7.}} \]

\[ \text{\textit{Theophyl. in loc. Iadem Platein Crat.}} \]

\[ \text{\textit{Rom.}} \]
The sixteenth Sunday after Trinitie.

2. Looking upon the faults of other men.
3. Presumption upon God's mercy.
4. Platerie of lewd company.

These four are the sinner out of the gate toward hell: as for example, when he doth luft with his eye, the dead man is carried out by the gate of his sight, per oculorum beneficium infert animae veneficiuin. If he delight in back-biting and flattering, the dead man is carried out by the gate of his mouth. If he take pleasure in hearing tales and ill report of his neighbour, the dead man is carried out by the gate of his ears. And the widow lamenting his death (as Theophisti thinks) is the soule, but as other generally the Church of God, for as there is joy in heaven for one sinner that converteth: s cumo b r o g i e t s u c h a s h a v e their consolation in heaven, when a sinner will not returne from his wicked way, but is given over in a reprobate sense, to work all wucleanesse even with greediness, Ephes. 4.19. The three forts of death raised by Christ aptly ressemble, faith: "Augustine, three forts of sinners. A sinner is dead in the house like Iaime daughtep, when he doth imagine mischief in his minde: carried out of the gate like this young man here, when he bringeth forth ungodliness in word or deed: sinking in the grave like Lazarus, if the sinner habitually without any remorse, drawing iniquitie with cords of transgression, speaking good of evil and evil of good, 2 hiesing vp wrath against the day of wrath, and of the declaration of the just judgement of God. Now then as there was weeping for the dead Damofell in the house, more weeping for this man carried out of the gate, but moost weeping at Lazarus graue, Martha wept, and Mary wept, and the Ianes wept, and Christ him selfe wept and groaned in the Spirit: so we must be sorry for the beginnings of sinne, more sorry for the proceeding and increafe, more sorry when a man stands in the midst of the wicked, and sits in the seat of the scornfull. It may be well applieed unto Christs Academy, which b Demo^skenes once saide of Athenes, in our Diuinitie schoole we wepe more for the lewd lives of the bad, then for the deaths of the good.

As the Church of God hath three kindes of Plautus over the dead; so the devil and his companie three kindes of Plautus. Our aduerarie reioyeth a little when we finne in the house, conceiving an euill thought: but more glad if a man be carried out of the house, breaking out into scandalous actions: and yet moost merrie when a sinner continueth in his filthinesse, as Lazarus stinking in his graue. Let vs then awake from sleepe, and stand vp from the dead; Christ in his word, in his Sacraments, in his judgements, in his Preachers instantly calls vnto you daily, Young man arise, Damofell arise, Lazarus arise. Wherefore let vs I beseech you sit vp, and speake; that we may comfort the Church our afflicted mother on earth, and be well accepted of God our Father in heaven. Amen.

The Epistle. Ephes 4.1.

I (which am a prisoner of the Lord) exhort you, that ye walke worthie of the vocation where with ye are called, &c.

A FIrst foundry dogmaticall conclusions touching matters of holy faith in the three former chapters! our Apostle comes now to pathetical exhortations concerning good manners in this present, beseeching his Ephesians in general to walke worthie of the vocation whereunto they were called; in more particular to support one another through love, keeping the unity of the spirit in the bond of peace. Praffling this one point with severall arguments in our text:

1. There is but one body.
2. But one spirit.
3. But one hope.
The fourteenth Sunday after Trinity.

4. But one Lord.
5. But one faith.
6. But one baptism.
7. But one God, and Father of all, which is above all, and through all, and in you all.

As if he should argue thus: If the Church your Mother be but one, God your Father but one, Christ your Lord but one, the holy Spirit your Comforter but one, if your hope but one, faith one, baptism one: I see no cause why you should not live together and love together all as one, endeavouring to keep the vitive of the Spirit through the bond of peace.

First, there is but one body: that is, one Church: for albeit there be three Cenes, and four Cenes, and the number of Damoels be without number, yet as Solomon speaks in the person of Christ, my loze, my dose is alone. As then in the natural body there is a perpetual sympathy between all the parts: so if one member suffer, all suffer with it: if one member be had in honour, all rejoice with it: even so in Christ's mystical body, Thee must we say to the hand, I have no need of thee; nor the head againse to the feet, I have no need of you: for if the Magistrates should bend themselves against the Ministers, and the Ministers against the Magistrates, and the Commons against both: albeit God would be against all. And therefore we must alway remember our Apostles saying, 1 Cor. 12:20. that there is but one body, though there be many members. One, not as tied into any one place, much less to any one person. The Dominists in the days of Augustus, would have tied the Church to Carteena in Asiea. The Papists in our time tie the Church to Rome in Italy. Contradicting herein the Creed, in which the Church is called Catholica: that is, universal, extended (as Chrysolome notes in my Text) to all places, and all times, and as Bellarmine more fully, to all faithfull persons, not only those which are now living, but all those which have beene from the beginning, and shall be to the worlds end. And to the popish Antichristian curse, which have nothing so much in their mouths, as the Church, the Church, infringe the liberties of the Church exceedingly. For all of them have made the Catholique Church to be nothing else but the Roman Church, and some of them have made the Roman Church to be nothing else but the Pope. Papa virtualiter est ecclesia faih k Harnear. As Anabaptists imagined a Church like a Spider, or Planes acephali, all bodie and no head: so Papists have framed a Church like the Toad-stooie, all head and no bodie. To borrow a phrase from Charmides in Plautus: His quidem fungino generis est, capite fetaturn tegit. If Cardinals and Bishops be reputed moniters, as being men of all professions, order, degree, offices, benefices; then what a moniter of moniters is the Pope, which is all of these, and none of these, both head and bodie too.

One spirits] S. Paul faith, 1 Cor. 12. that there are diversities of gifts but one spirit: to one is given by the spirit the word of widdome: to another the word of knowledge by the same spirit: to another is given faith by the same spirit: to another the gift of healing by the same spirit: to another propheticke, to another interpreting of tongues: all these worketh one and the same spirit, dividing to every man as he will generally. Now the Spirit which is the Comforter of the Church in her widow-hood ever since Chrits ascension, and as it were tutor to leade her into all truth, on Whitsunday descended in visible shapes upon the blessed Apostles assembled, as the Text speaks, 1 Cor. 12:16, all together in one place with one accord. Where there is vitive of spirit, there doth rest the spirit of vitive: but where there is babling, there followeth instantly Babel, upon Diuision alway Contention.

One hope] As the Decalogue teacheth how to love, and the Creed how to beleue: so the Pater Noster how to pray. Shewing us exactly what we must hope and desire, namely, first Gods glory, then our owne good. Gods glory, for that is Alpha and Omega, the first thing we must ask, Hallowed be thy name: and the
last thing we must performe, for shine is the kingdom, the power, and the glory. Now concerning our owne good: we define and hope for especially the kingdom of heaven, Thy kingdom come. On which all other petitions depend, for we pray shaly be done, for this end onely, that we may be subjects in his kingdom of grace, and Saints in his kingdom of glory. And his will is done by depending on his might and mercy, for things temporeall and spirituall; in regard of the one, we pray, give us this day our daily bread; and for the other, forgive vs our trespasses, lead vs not into temptation, deliver vs from evil. And by consequence, Gods kingdom is the center of all our wishes, and total summe of all our hopes. And because the wise man ever begins at the end, our great Doctor Lathineyed in things concerning our felues to beg this first of all, which is indeed the end of all. Seeing then all of us walke in oneway, all of vs have one guide in the way, all of vs when we come to our journeies end expect one and the same reward: it is very meet all of vs should endeavour to keepe the nitie of the spirit in the bond of peace.

One Lord] It is reported by Suetonius, that the Emperour Caligula took of the head of his great god Jupiter, and let on another of his owne. The Papits in their interpretations and glosses, have smitten off Christ the only head of the Church, and have set on the Pope. Suppofe (for thought is free, and impossibilities may be supposd) I say supposd, S. Peter was Pope, and the other eleuen Apostles his Cardinals, as Joannes de Terrureoemata doth annou. Suppofe he was at Rome, suppofe he was Bishop of Rome, suppofe the Pope succeed him more lawfully than the Patriarch of Antioch, (all which a Profeftant will not grant, and they cannot proue) yet I would faine leare of a Schoole Papift, who was this one Lord, and one head of the Church after the death of S. Peter immediately. Whether Linus, or Cletus, or Anacletus, or Clemens these are foure good men and true, let them chufe whom they will.

Clemens Romanus, an old new childe, whom the learned conceuie to be the Popes owne childe, writes in his Apostolical constitutions euidently, that Linus was the first Bishop of Rome made by S. Paul, and that Clemens after the death of Linus was the second, ordained by Peter: if this relation be true, the Pope fits not in the chaire of Peter, but in the feast of Paul, for he created the first Pope. Francisctus Turrianius in his apologetical annotations upon the text of Clement, answers that Linus was not Bishop of Rome, but only Lord Saffragan or Viceregal, executting Episcopall iurisdiction in S. Peteri non-residence. The like is recorded of Cletus by Mariantus Sestus in the life of Peter. But by their good leaue, the Roman Martyrologie makes both Linus and Cletus Bishops of Rome: and Cardinal Bernini in his annotations upon these feuerall martyrodames, and in his Ecclesiasticall Annals, 1 tome. maintains against all commers, that Linus was the first, Cletus the second, and Clemens the third Bishop of Rome after S. Peter: Caelar Bernini in the same place thinkes that Cletus and Anacletus were all one, but Cardinal Bellarmine contradisticts him, and shewes by divers reasones accurately, that they were two. And indeed this Roman Calendar allotteth Anacletus a feastall upon the 13. of Jule, and Cletus another vpon the 26. of April. Whereupon Tristanimus and the Popil Historiographers hold, that Clemens was the fourth Pope after S. Peter. So then as you see some write that he was the first, other that he was the second, other that he was the third, other that he was the fourth.

Bellarmine who shuffled the cards last, and is the best gamester at the Popes primore, takes vpon him to compose the difference. But as Augustine said of Petition, ubi respondebatur, magis offendit quod non potest responde: in indeed, faith he, Clemens by right was the first Pope, but he suffered out of his humility Linus and Cletus to execute his office, so long as they lived. But Danielus, and Sophronius, and Simon Metaphrases, affirm that Linus died before Peter. Here Bellarmine answers not a word, but contemnes these writers which he magnifich esse-where, placing them among learned and Catholike Authors in
The seventeenth Sunday after Trinitie.

his second Tome. But for avoiding of tediousness, let it be granted that Clemens being an honourable man than Popelings in our time, poisoned not his Predecessors, but suffred them to live and die in peace: yet if there were three Popesalive at once, who was this one head, and one Lord? then there were three Lords, not one Lord, the Lord Cletus, the Lord Linus, the Lord Clemens; and haply this may be one reason why the Pope hath three Crownes, one for Cletus, one for Linus, and the third for Clemens.

Thus (as one said) the Papists in the points of their religion are untrussed, and lie open to the whip. They boast of their succession of Bishops, and they cannot agree among themselves and tell their owne tale who was the first, second, third, or fourth Pope of Rome. Here the words of the Lord are verified, Efay 19. 2. Concurrere faciam Egypios aduerlus Egypios, I will set Egyptians against Egyptians. Every one shall fight against his neighbour, Citie against Citie, and Kingdom against Kingdom, popest Councils against Councils, Universities against Universities, Schoolemen against Schoolemen, the Jews against the Priests, and the Priests against the Jews, Bariomins against Bellaire, and Bellerarins against Baroni, one against another, God and the truth against all.

It is wittily noted by S. Augustine, Petrus ext actus in corpore, Peter was not head of the Church, but an eye in the head. God grant the Pope so much grace as to become an eye, or to stand in head of an hand, yea of a finger, to further the building of Gods house. Head he is not, head he was not, so much as in opinion, for the space of 3000 years after Christ; head he cannot be, for there is but one Lord, one head, one shepherd, one shepheard, Ioh. 10. 16.

Let vs examine therefore what this one Lord is: our Apostle faith believeth, that there be many Gods and many Lords. Many gods in title, many gods in opinion: in title, either auctoritas or usurpation: by right, and so Kings are titled gods in the Phalme; by usurpation, and so the Pope is called God, Domine Deus nostri Papa, as the Canonists impiously blaspheme. Many gods in opinion, and so the Scripture tells vs, that God is the created man, and the belly the glutons god, and so there be many gods in heaven, and in earth, and in hell too. For it is written that the people of Galilean worship the devil. The Gentiles were so vain in their imaginatins, ambientes mentes, hating their understanding so blinded, that as Prudentius writeth unto Symmachus, every thing that was good was esteemed a god: so much that ourse in general, they had so many gods, as that indeed they had none. Thus you see there bee many gods, many lords, and many vs and vs, but one Lord. Vnto vs who know the truth (as it is here said) there is but only one Lord in truth. Other lords are dominiones: our Lord is Dominus tuus auctor, a Lord protector indeed. Other by men are made gods: but our Lord is the God who made all men, an absolute Lord of himselfe, and in himselfe Domine dominantium, the Lord of all other lords, and God of all other gods. And in this acepitation Lord is vised in the holy Bible sometimes essentially, signifying the whole Deite: as in the first Commandment, I am the Lord thy God; and Palest. 50. 1. The Lord even the most mighty God: & sometime perfonally, for Christ the second person in the blessed Trinity, Lk. 17. 5. The Apoiples said to the Lord: and 2 Cor. 15. 3. The grace of our Lord Jesus Christ: and so take it to be taken here, there is one Lord, that is, one Christ, master of vs all, and head of his whole Church.

Now Christ is one in himselfe, and one to vs: in himselfe one, for albeit he is God and man; yet he is not two but one Christ. 

1. Non alter ex patre, alter ex materi: sed alter ex patre, alter ex materi. One (as Orthodoxallon Athanasius in his Creed) not by conversion of the Godhead into flesh: but by taking of the manhood into God: one not by confusion of substance, but by unity of perfon: for as the reasonable soule and flesh is one man, so God and man one Christ. Again, Christ is one to vs, as being yesterday, and to day, and the same for ever.
Obiellinè, the same in his word, for he that yeasterday was shadowed in the Law, is to day shewed in the Gospell: as Augustine said, the new Testament is clasped in the old, and the old is opened in the new. One Christ crucified being the center of all the Bible's circumference. Idem subiellinè, the same in his attributes, in his power, in his authoritie, being alway the Lord of his people, the shepherd of his flocke, the head of his Church. Idem effettuè, the same in his goodness and grace, for he who was yesterday the God of Abraham, Isaac, Jacob, is to day and shall be for ever Iesius, a that is, a Saviour of his people: he is as well now the light of the Gentiles, as he was before the glory of his people Israel: he that was present and president among the blessed Apostles, hath promised also to come unto vs, to comfort vs, to be in the midst of vs, as our all, and through all; so likewise in vs all, as followeth in the text.

If then this one Lord be present with vs in his word, present in his power, in all the same yesterday and to day, and forever: I fee no caufe why he should need another Lord, deputy Lieutenant, or Vicar generall to execute his office: for Christ may be considered of vs as a Lord 

1. As God. 
2. As God and man. 

As God by right of creation, he is an absolute Lord over all men, and all things in heaven and earth. As God and man, or as the redeemer of man, he is soueraigne Lord of the whole Church in more speciall manner.

Now then, as Christ is God with the Father and Holy Ghost, he hath his Deputyes on earth to governe the world; namely, Kings and Princes, therefore called Gods: but as he is a Mediator and Lord of his redeemed ones, he hath neither fellow, nor Deputy. No fellow, for then he should have borne an imperfect Mediator: no Deputy, because no creature is capable of this office: the performance whereof ariseth of the effects of two natures concurring in one action, namely the Godhead, and the Manhood. And therefore howsoever Preachers are his active instruments, his messengers, his Ministers, (if you will) his under Vhers to teach his schollers in this great Vniverstie: yet none can properly be called his Vicars, or Deputyes to doe that in his stead which perfonally belongs to him. In this sense there is but one Lord, and this one Lord is the Lord, even the Lord of Lords, Christ Iesus God and man.

Wherefore seeing all of vs march under the colours of one Captain, all follow one Master, all serve one Lord, whose title is y loye, whose iucery is loye, whose chief commandement is loye, whose doctrine is the doctrine of a peace, whose Ministers are the messengers of peace, whose followers are the children of peace: it behooveth vs (if it be possible) to haue peace with all men, eavouring to keep the viute of the Spirit in the bond of peace.

One faith] The Turke hath his faith, the Iew his faith, the Gentile his faith, Heretikes have their faith, and Schismatikes their faith. In some countries (as it is reported) there are almost as many Creeds as heads, at the least as many sects as Cities. It is a written of Poland, that if any man have lost his religion he shall be sure to finde it there, or else he may give it gone for euer. How then is it true that there is but one faith?

Answer is made, that to speake properly these are not faiths, but factions: all of them being either vnbeleeves, or misbeleeves. And therefore when the Disciples asked the Lord to increase their faith, it must be continued of increase in measure, that we may grow from vertue to vertue, from knowledge to knowledge, from faith to faith, vntill we be of full growth in Christ Iesus: not increase in number, for in regard of the manifold rents and diuisions in the Church, it is our duty contrariwise to pray the Lord, that he will decrease not increase our faith in number, which is and must be but one.
The fourteenth Sunday after Trinity.

For the further handling whereof, observe with Augustine and Lombard that among manifold acceptations of faith in holy Scripture, it is taken especially pro quo creditur, vel pro eo quo creditur: either for the doctrine of faith, or else for the grace whereby we believe this doctrine. For the doctrine of faith, as Tit. 1. 13. Rebuke them sharply that they may be found in the faith; And Galat. 1. 22. He that perfected in time past, now preacheth the faith, that is, the Gospel. And in this sense there is but one only true Catholic and Apostolical faith: if any man on earth, or Angel from heaven, shall goe about to deliver another Gospel, let him be accursed. Gal. 1. 8.

Secondly, faith signifies the gift and grace whereby we believe and apply this doctrine, firstly termed by Dionisius Glossa Evangelii. For as none is the best exposition of the Law: so faith is the best interpreter of the Gospel: nor glossa ordinaria, but as it were catena aurea, containing all that must and may be beletned. In which respect, it is truly called sauing and justifying faith. And this (as the Schoole divisioneth) is diversa ratione abietis, sed non ratione obieti. Faith is, and must be divers in regard of divers believers, for every man must live by his own grace. Paul cannot be saved by the faith of Peter, nor Peter justified by the faith of John. As every one must have his own in his own lamp: so every one must have faith of his own in his own heart. Yet faith in regard of her object, is but one, for there is but one only divine truth, which is the general object of faith, but one only Christ Jesus crucified, who is the especial object of justifying and sauing faith. One object only, because one only Lord, her own only object. All faith being divers in divers men, and hath divers degrees in one man: yet it is but of one kind in all. And here we may learn how faith is said to justifie, non ut mediator, sed ut medium: not as a meritorious or efficaciously cause, for that were to make our faith our Christ: but as an instrumentall or spine hand apprehending Christ who doth justifie. For as our Church aptly, faith is like John the Baptist, it points out Christ and faith unto us. Behold the Lamb of God that taketh away the sinnes of the world. Nay, faith is like St. Thomas, first handling, and then applying the wounds of Christ in particular, Thus art my Lord and my God. This in number is but one vertue, yet in a Christians account upon the point, it is the only vertue: for lost faith and lost all, hold faith and hold Christ who is all in all.

The Papists have martyred the text in magnifying the wooden Crucifix: but a man by faith may behold Christ crucified almost in all the works of God, either in vs or upon vs. Doest thou reade the Bible? there is a Crucifix and as it were a speaking picture of Christ. So himselfe saide in the Gospel, Search the Scriptures, for they witness of me. Doest thou behold a brother in dairete? there is another Crucifix, in him Christ is naked, hungrie, thyke, harbourske: Doest thou then come to the Lords Table? there is another Crucifix, the consecrated bread and vine are durne sermons of Christ's passion. Art thou tempted and afflicted, then thou maist behold Christ crucified as thy partner and thy patterne. Thy partner, who pistich thy cause, and hath compassion on thee. As thy pattern, 1. Pet. 2. 21. Christ suffered for vs, leaving vs an example, that we should follow his steps, who when he was reviled, reviled not againe: when he suffered, threatened not: but committed the vengeance to him that should righteously. So that it may be said of faith as well as of original sinne, unaest essentia, sed multiplex efficacia: In effect insoutry, but in efficaciously, done, patience, hope, and many vertues: even as the victorie that overcommeth the world, the shield whereby we may quench all the fierie darts of the deuill, Ephes. 6. 16. the very spear that kicth our last enemie, for in his death-bed is ready to sing with old Simon, Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation: and to say with 1. Paul, O death where is thy sting? O hell where is thy victory? the sting of death is sinne, and the strength of sinne is the law, but thanks be given to God, which hath given vs victorie through Jesus Christ our Lord.

Salomon because he was a King, desired widdome above all things; 9 David being

1 John 3. 9. 1 Cor 15. 55. 1 King 3. 9. 1 Mal. 27. 4.
being a little restrained from the Temple, desire above all things to behold the beauty of the Lords house; Mydas above all things desired gold; Alexander above all things desired honour; Epicurus above all things desired pleasure: but if we will make but one with unto God, let vs begge and pray for a lively faith, O Lord increase our faith. He that hath this one gift is learned enough, religious enough, rich enough, honourable enough, pleased enough, against which no cuil on earth, no deuill in hell shall finally preuaile.

For as one called Athen. Greece of Greece: so faith is the grace of all grace; without which (as our Apostle teacheth) even our good works are finnes, Rom. 14. 23. Whateuer is not of faith is sinne.

Wherefor to conclude this point, seeing a lively faith is the key of heaven, and as it were the spirituall hand to take out the cowers of God, all his rich treasure, without which one vertue, all other are no vertues; without the which the Gospell is no GosPELL, God is no God, Christ is no Christ vnto vs: it behoveth every man above all things in this life, to labour for increase of this one gift, without which all other are rather curses then blessings vnto vs And because there is but one doctrine of faith, and one kind of justifying faith it is the duete of all such as profess the one and have comfort by the other, to keep the visiti of the Spirit in the bond of peace.

One Baptisme ] Here with accurate Hiero me praising Nepotian, I must intreat you to behold in a little map, that world of matter which might have been shewed at large.

But of all these there is but one only Sacrament of Baptisme, the which is one in three regards.

First, unum ad unum, one in one man, once truly received, never to be reiterated; as we teach against the Valentinians in old time, And Anabaptists in our age. Here might I shew that Bishopping is not a new Baptisme, but as the word imports, a confirmation only, wherein a Christian in his owne person doth perfornce that which heretofore by other he did promise.

Secondly, unum in unum, one Baptisme, for that all of vs are baptized into one faith of one Lord, for Johns and Christs Baptisme differ not in substance, but in circumstance: John baptized in Christs passion, Apollos in Christs passion.

Thirdly, unum quia per unum, one in regard of the water and words wherewith we baptize, we may not vfe any other element but water, nor any other words, but baptize thee in the name of the Father, & of the Sonne, & of the Holy Ghost. one matter, one forme essentiai in holy Baptisme.

One God, and Father of all, which is above all, and through all, & in you all. The map whereof in briefe is, God as Father of Chrilt by nature, of Christians by adoption, of all men and all things by creation: One all, and through all, & in you all, may be confirmed either with approprition to the several Persons in the blissed Trinitie: and so God the Father is the Person over all, God the
The seventeenth Sunday after Trinitie.

the Somne the Person through all, God the Holy Ghost the Person in vs all. Or
efie of the whole Dictie without appropriation, and fo God is ever all exellent
stndigiae, through all presentia maiestatis, in all gratia habitationis.

For small conclusion of this and all the rest: seeing all of vs have bene borne, and
now live in one and the same Church, all of vs have bene comforted often
by one and the same Spirit, all of vs expect one and the same crown, all of vs
acknowledge one and the same Lord, all of vs hold one and the same faith, all of vs
are sanctified with one and the same baptism, all of vs adore one and the same
God, who is the Father of all, over all, through all, in vs all. 1 believe you men, brethren, and fathers, let me speake to you in the words of s Paul,
Mark them diligently which cause division and offences, contrary to the doctrine
which ye have learned, and avoid them. For they are such, forsoe the Lord
left Christ, but their own buntas, and with faire speech and slitting disperse the
hearts of the simple.

As Christ, so the Church is crucified betweene two main defactors: on the right
hand Schi'matikes, on the left Papifts: the one doe 1 disruptere charitatis vincula,
utter the bonds of peace; the other come ruptur s sibi dogmata, vndoe the vice
of the Spirit. The frit are different in things indifferent, the second almost
indifferent in matters different, concerning the publike exercites of our Religion,
yet each of them (pume at the poore Church, as a common foot-ball, being herein
like 1 Saphonis foxes, feered in their head, but tied together by the tale with fire-brands between them, able to set the whole Land in combustion and
vproare. The Schi'matikes understand that the bonds of peace are not one policy,
each discipline, one ceremony: but as it is here said, one Lord,
one Priest, one Baptist. Wherefore seeing both of vs agree in the maine matters,
it is a verie fruitlesse contention to quarrell about by-points.

Againe, the Papifts acknowledged heretofore that our Bible, and booke of
Divine Service, doe containe doctrine sufficiently necessarie to saluation, and
from much (as I have read) Pope Pius Quintus (who could not erre) signified in
a letter to our late Soveraigne of famous memory Queene Elizabeth. Upon what
credit I speake this, I supposse most know. If any mistrust that great reporter,
I can easily shew him a parallel in Britties motions. The Protestants are Ape of
the Papifts, the very Communion booke made altogether out of the Mafse books,
and p are other Church-books also taken out of ours, as it is well knowne to all who
knowboth. If this be true, then his Collection is not false, who confirued their not
communicating with vs, to be a point not of denotion, but of state, namely,
to maintaine the Popes supremacie. To speake plainly, which I thinke sincerely,
the people of the Purtians, and the Priests of the Papifts, are the true lest why
both endeavour not to keep the vnitie of the spirit in the bond of peace. For the
first, Schi'matikes are like the vaine Philosophers in old time, 0 Populairis aura
municipa exvalit, certaine creatures bred of the peoples breath; hoc ipsa placere
cupitant quod placere contemnunt, they reake not to be commended of the learned
for ignorant; so they may be commended of the ignorant for learned. And
therefore when Plato saw the people pitying Diogenes, for ducking himselfe in
cold water on a frosty morning, he said vnto them, If you depart to your lodgings
and lerne gazing on him, he will I warrant you presently come out of the river
and kepe himselfe warme. Yea, but how shall we carry away the people from
looking on Diogenes? as Socrates did Alcibiades, make them pitchers and to
carry them away by the cares, infruct them in feation, out of feation. Because
some of their Priests have put out their owne right, I believe you let vs that are
cemformable, supply ther silence by our diligence. For albeit some of that Im-
maur be malicious, and incorrigible, yet other (as Saintannus writes) errant,
sed bono animo errant: simplices, sed hoc putant veram esse piematem. And as 1
Euthymius, quidam Phariet simili. So that if we call our net on the right side of
the ship dexterously, we may peradventure catch them, and draw them to fruit-
full knowledge and dutifull obedience.
The seventeenth Sunday after Trinitie.

It was an excellent speech of our late Diocesan (whose memorie I assure my selfe is so sweet as a honey in your mouths, and musick in your ears) He is not worthy to hold two Benefices, who doth not preach one sermone at the least every Sunday. As there be many wholesome indictions touching Cap and Cope: to likewife many good orders for the reverent administering of the Sacraments, and diligent preaching of the word. God forbid, the one should be Camera, and the other made Post-guass only. I confesse that Dianes which are Counsellours, or Prelates, or attendants in Court, or Students in Universitie, or necessarie Residentaries in Cathedrall Churches, or employed in writing, or ornaments, may profitably spend their time otherwise: but the Country Pastors occupation is to feed his flocke, by preaching to Christis shepe, and careizing his lambes. If it be said of him who will, but cannot preach, that he is a dunke dogge: I think it may be said of him who can and will not, that he is a dunke devil. It is a beautifull rudeness, faith reuerend Hooker, alluding to the first of Job; verfe 14. that Oxen only should labour, and Asses feed: that good schoolers should preach, and dunces be preferred. But it is a greater inconvenience for the Church, that Oxen should only be feed, and Asses take all the paine: who though haply they be resistent at their Cure, yet for the most part non-resistent from their Text, or if they come near it (as Luther was wont to say) they make a martyr of it.

Will you have the factious Noncifists cut off with little griefe to the Prelates, and no hurt to the people? then let vs that are comformable in our studies, and die in the pulpit: that when our great Lord shall come to reckon with vs for our new arship, he may not take vs (as Aristophanes laid of Cleon) with one foot in the Court, and another in the Citie, none in our Cure: but (as those two great Dianes Jewel and Calvin were wont to wish) he may finde vs in his owne house, doing his owne bussines.

Concerning the Papiests: I hold the Priests among them most inexcusable. The people are like the fea, and the Priests are like the winde, the sea ofit selfe would be calme, if the winde did not let it in agitation: but so long as Priests and Arch-Priests, Jesuits and Seminaries raigne over this curr goodly Forrest, seeking for their prey: well may the Courtiere have their goods, and the Country their persons, but I fear the Pope will have their hearts, and the devil in conclusion their soules. It is great pitie that many piercing wits of England can see nothing but throw the spectacles of Statizing Jesuits, and finding but two pare of eyes, one of their Confessours which is negueum; and another of their owne, which is nequiquam; the wilful blinde leading the wofull blinde, they fall both into the ditch. If they could put on eyes either of Religion or reason, they should easily see that their Priests doctrine is prejudicial to Christ, and their lines hateful to all Christendome. For this saying is ingressed in their owne booke. 

The following text is a continuation of the previous paragraphs, discussing the role of the Church and its officials, and the importance of maintaining the true faith and order in religious services. It emphasizes the need for reverent administration of the Sacraments and diligent preaching of the word of God. The text concludes with a reflection on the continued relevance of these principles in the context of the Church's mission and the role of its leaders.
The seventeenth Sunday after Trinity.


It chanced that Jesus went into the house of one of the chiefest Pharisees, &c.

Mater of the feast, in coming to his house, for his good, albeit a Pharisee, &c, a chief Pharisee, toward the

Mercy of Christ, in healing a man which had the dropsie.

In this Gospel,

In this Gospel observe the

Impotent, instructing such as contended for place, verse 7, &c.

Gnells, impudent, instructing such as contended for place, verse 7, &c.

Malice of the Pharisees, infolded in one word, They watched him, against all rules of entertainment and hospitality, making their table a snare to catch him.

It chanced, as S. Basil is of opinion, that chance and fortune are words of Heathens, and not of Christians. Ignoratio causa nominum fortune conquisitis. Ignorance made fortune to God, the Gentiles as blinded in their understanding admite and admire this uncertain Ladin; his omnis exestra, his omnis ferius accersa, et in tota ratione mortalium sola variform paginam facit: but such as are taught in Christ's Vineeritie, know that all things come to passe by divine providence, without our heavenly Father a sparrow doth fall from an house nor an hair from our head, Matthew 10. 29, and therefore Saint Augustine was exceedingly displeased with homelike for oftentimes in his writings the word fortune, and haply some will except against our translating, but, it chanced, and in the Gospell appointed for the last Sunday, Luke 7. 11, it forsooth; as also cantil at those words in the Collect, among all the changes and chances of this mortal life. For answer then unto this objection, and for clearing of our text: you must understand, that albeit nothing be casual in respect of God's knowledge, yet many things are casual in respect of our ignorance. Which Aquinas doth exemplifie thus: A master feedeth about one errand two servants, one being ignorant of the other's journey: this concourse of the two servants in respect of themselves is casual, and the one may wonder to see the other employed about his business in the same place: but yet in regard of the master who did precede this, it is not casual. Almighty God feedeth their footsteps all things, uno aliud, uno aliud, semel & simul; and therefore to him as being all eye, nothing is old, nothing is new: but unto men it may be said truly, that there be so many chances as there be changes inomulaturie. Herein wee do not ascribe any thing to blind Fortune, but all unto God's all-seen, all-seen providence; yet so, that the divine providence take not away free will and contingence: for this good a3 of Christ as it happened not by fortune; so likewise it came not to passe by fate, but, I say, by fatal destiny, for God according to the common axiom of the Schoole, non necessitas sed facilitas, he doth induce the good to doe good with alacrity, not enforce them against their will. Quandiu probate coeplar gloria nullo evinit. As then in regard of God, is3 is well translated, it came to passe: so in regard of vs, as well, it chanced. As it was providence in God, it came to passe, as contingence in Christ being man, it chanced. For he might have visited a Publican so well as a Pharisee, but it fell out so, that Jesus went into the house of one of the chief Pharisees.

Christ conversed with men of all sorts, and all sexes, sometime blesting little children, sometime conferring with fally women, sometimes eating with the Publicans, esteemed the greatest sinners, and here dining with the Pharisees accounted the greatest Saints; he despised none, who came to face all. He cried in the streets among the preace, pouuring out his mind and fancy, Come to me all ye that are weary and laden and I will cale you. And at his death his hands on the Cross were stretched out, his head bowed down, his breast

V 3
open, as ready to redeem and receive such as would believe in him. 1 Hom. 2 Deum confeuent a Deo difecfus, Deus dominum diligena ad homines venit; dilixit impium ut facerot iitimam, dilixit infirnum ut facerot famam, dilixit mortuem ut facerot vivum.

One of the chief Pharifes [It is apparent in the Gospels historic, that the Pharises were the greatest enemies unto Christ, and therefore this being a chief Pharisee, was haply one of Christ's chief enemies. And yet Christ being invited, as it should seeme, to his house formally, comes friendly, without any further examination of his intent, and being come, benefits him and his in uttering a parable and acting a miracle, seeking to winne them all vnto the truth. Hereby teaching to believe such as hate vs, embracing all occasions of love whereby we may be reconciled vnto our mortal enemies. In malice there is nothing else but mischief, whereas a common union begets a communion of all good things.

1) Haber proximus aliquam migration? am illum & tua es: habes tu alien? ansec te & sua es. Hath thy neighbour any rare grace? love him and it is thine: hate thou any notable gift? if he love thee, then it is his. And therefore Christ, albeit he did hate the pride, yet loving the person of this Pharisee, said and did alfo good to him and all his companie.

Again, in that this Pharisee was a Chief; we note that there was among them, even in every sect of Socieie, dilution of offices and orders. In the great bookes of Nature we finde that the Bees haue their Matter, Cranes their Captaine, Sheepe their Belvtheru. In holy write also we reade of a chief publicans, chief Rulers, chief Priests. Hell it selfe, though it be the kingdom of confusion, admits of some degrees and order, other wise Belzebub could not be 4 prince of the wicked, and chief of the devils, And therefore tumultuous Anabaptists, and all such as would have no differences and degrees among men in Church and Common were, seeme to have hells rea son than beatles, and lefte Religion than either the most wicked men, or the most wretched devils. Order is the beautie of nature, ornament of Art, harmonie of the world. Now, shall every thing be in order, and the Church of God only without order? It is a garden inclosed, and a garden must be kept in order. It is an 2 house with banners, and an armie must be marshalled in order. It is the 3 house of God, and Gods house must be governed in order. A popular equalitie was so burthensome to the sedulous Anabaptists in their rebellion, as that contrary to their owne doctrine they did admit *John Matthew for their Captaine, and John Aleyd for their King. And so there was a kind of order in their hurly burly disorder: as there were some chief Pharises, even so some chief Anabaptists.

To eate bread 1) Three sorts of bread are mentioned in the Bible: Sacramentall,
1. Cor. 11.28. Let a man examine himself, and so let him eat of this bread, &c. 
2. Deut. 26.7. Labour not, faith our Saviour, for the loaves and for the meat which perish, but for the meat and bread that endure to life everlasting. 
3. Corporall, Matth. 4.4. Man shall not live by bread only, but by every word that proceedeth out of the mouth of God. Now the bread here spoken of, is neither their mental nor sacramentall, but corporall. And this kinde in a strict accentio is the loafe made of waft, or some like graine; Gen. 14.18. That king of Salem brought forth bread and wine. But in a more generall and large signification, it is vfed in holy Scripture for some comestible, for all kinde of food. As Genesis 3.19. In the sweat of thy face shalt thou eate bread: and in the Lords prayer, Give vs this our daily bread: where pane, is pan, every thing necessarie for this our life. See 1 Sam. 14.24. 2 Sam. 9.10. Prov. 31.14. Jer. 11.19. It is then a weak conceit of Ardens, and the counterfet Eusebius Emcmessus, to note from hence the moderate diet of Christ on the Sabbath day, whereas eating of bread is as much as feasting or dining with the Pharisee. For if there had beene nothing but drie bread on the board, haply there would have beene leffe contending for place.

On the Sabbath day 1) The Pharises in imuring, and our Saviours comming on this
this day, to this dinner, evidently demonstrate that it is not unlawful to feast on the Lords day. For if the Jews would entertain neighbours and friends on their Sabbath: how much more Christians on our Sunday, being assured, that God is worshipped even on this day rather with works of hospitality and charity, than by fond macerating of their bodies. I write not this against godly fasting, nor yet for vngodly feeding. Moderation is the best diet at the table, for immoderate faults exceedingly dull us: and on the contrary, fainted feasts in good company, make us more fit for devotion and other duties on the Sabbath, especially when Christ is in presence, when a good man is moderator at the board, whose speech is {powdered with salt} that it may minister grace to the hearers, edifying his host and all his house. Christ herein shewed himselfe thankful and faithful, he did not bite his host in present, nor backbite him absent, but in requital of his good cheer gave good words, and better aduice. Christ was faithful also, for whereas it is the fashion of parasites and trenchers, Chaplaines to flatter, or at the least humour great men at their table: he did not discover the faults of the chief Pharise with his fowles, and his finte with his fance, but correct him and his, instructing their foules while they fed his body. This ought to be the center of all our conueration and conference, to make those which are bad, good: and those which are good, better. So did Naoe concurre with them of the old world: so Leos with them of Sodom: so Tob with them of the land of Vz; and so Paul with all men, vuing all means to save some.

The Pharisees had two faults especially, misconstruing of the Scripture, and pride. Christ here both rectifie their error in both, in healing a sick man on the Sabbath, he doth instruct them in the true meaning of the fourth Commandement, according to the present occasion offered: and in his parable to the guests, he delivereth an excellent document concerning their ambition. He could have cured this man, as he did many, with his bare word only: but to shew that all handly works, as these of charity, and other of necesse, as to pull a beaft out of a ditch, are not unlawful for the Sabbath, he touched him, and by touching healed him.

Two circumstances amplifie Christ's exceeding rich mercies in acting this miracle: first, for that he did it vnsaw freely: secondly, for that he did it with hazard of his credit stoutly. He did helpe the 7 Centurions servant, but vpon entreatie: the 8 womans daughter of Cana, but after a long and earnest suit: the blinde 9 Baritmeus, but after much crying, O sonne of David base mercie vpon me: the 10 lunatike, but his father vpon bowed knees asked this boone, Mafter base pite on my sonne: Whereas this man is cured instantly, without any request of his friends, or prayer of himselfe. Againe, Christ vndertook this cure with hazard of his honor, whereas other miracles vnsawly wrought his glory. When he raiied from dead the widows son in Nain, all that were present praised God and said, 12 A great prophet is risen up among vs, and God hath visited his people: when he cured two blinde men, Matth.9. They spread abroad his fame throughout all that land: when he fed about five thousand with five barley loanes and two fishes, all that saw the miracle, said, 13 This is of a truth is the same Prophet that should come into the world: when he made the deafe to hear, and the dumb to speake, such as were spectators even with open mouth as it were cried, 14 He hath done all things well: but in helping this man after this manner on the Sabbath, he knew that the Pharisees on the contrarie would obiect that he had done ill: and yet he firstacted the miracle, then makes an Apologie for it, anfwering their secret malice, which of you shall have an ox or an afe, &c. 15 Teaching vs hereby that we should not cease to proceed in well doing, though an infinite number of potent enemies on every fide combine themselues against vs.

Some for the further amplifying of Christ's abundant goodnesse, imagine here that the sick man was a parasite to the Pharisees, and that he came to this feast of his owne accord as a bait to catch Christ, and not with an intent to be cured
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I thank my God on your behalfe, &c.

This text is a cunning infusion of our Apostle, for intending to chide the Corinthians, he begins his Epistle with a commemoration of their virtues, that afterward he might more freely without any suspicion of malice reprehend their vices.

Commending them for the present: It consists in

Generally, For the grace of God which is given you, &c.

Particularly, rich in all utterance and in all knowledge.

Comforting them against the time to come, which also shall strengthen you to the end, &c.

An example worthy to be followed of every Preacher, least by concealing the commendable gifts of his auditors, and inculcating only their faults and follies, he breed hate to himselfe and despaire to them.

I thank By this all men, in more particular all Ministers are taught not to repine, but to rejoice for the good things in other, especially for the success of the Gospel, out of a fellow-feeling not only to weep with such as weep, but also to be glad with such as are glad. The Scarcies of our days here in are very defective, for whereas our Apostle said, Who is weak and I am not weak, they like buff flies are buzzing always on the fores and gauds of the Church: and as for the manifold gifts of God, by which our Pastors are made rich in all utterance and in all knowledge, what do their iniquitie Libels against our Clergy, but unworthily disgrace these graces, in stead of giving thanks unto God always in our behalfe. For as some Papists affirm, that Scripture cited by vs is no Scripture; so some Schismatikes have given out, that our preaching is no preaching, that our learning is not sanctified, and our utterance doth not edifie.

My God] Hereby not denying that he was God to them and all other, for
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For "he that is Lord over all," is rich unto all that call on him; but out of a singular faith in God, and unfixed love to them, effecting that his own good which happened well unto the Church: I thank my God on your behalf: as the God of all is my God, so the good of all is my good; and I thank the givers of all grace for it, and that not coldly, but with such an earnest devotion as if he were my God only; not feebly, but always. A little love will be mindful at sometime, but mine affection is to great vnto you, that I thank God always on your behalf. Paul surely did somewhat else then praise God for his Corinthians: always therefore must not be construed absolutely, but restrained and referred into the present occasion of his speech, as if he should have said, as often as I think of you, I thank God for you. Always in all my prayers, as it is Philip 1.4.

For the grace of God which is given you] k Left he might here seem to flatter them in his commendation of their gifts, he puts them in minde who gave them, and for what end. God is the giver of every grace; why then do you boast of your gifts, as if you received them not? 1 Cor. 4.7. And he gave them unto you, not to make a distinction in the Church and Schisme, that some may divide with Paul and other with Apollos: but for this end, that the testimony of Jesus Christ may be confirmed in you.

By Jesus Christ] or as other translate according to the Greek, in Jesus Christ: hereby signifying i that the graces of God are given in Christ, and for Christ only, such as are Christi are made rich by him in all things according to that of our Apostle, 1 Cor. 3.22. All are yours, and ye are Christi, and Christi Gods. i Interpreters observe that Paul speaking here metonymically, doth understand by this one word grace, not only the gifts of utterance and knowledge mentioned in this Scripture, but all the benefits of Christ revealed in the whole Gospel. And therefore Saint Ambrose and I. Aristotle excellently gloss the Text, Hoc constitutum est a Deo, ut qui credidit in Christum, salus sit sine operas, sola sede gratiae accessus ren. missionem pecorum: It is ordained by God himselfe, that whosoever believeth in Christ, should be saved not by any worke, but by faith alone, receiving freely pardon of all his sinnes.

In all utterance and in all knowledge] 1That is, in all doctrine, and in all understanding, whereby men are able to discern betweene sound and false doctrine, the one concerning teachers, and the other hearers. Or by speech is meant the gift of tongues, or the gift of elocution, or the gift of preaching in every kind, giving a mickle to busses, and strong meat to them of age; and by knowledge, a right exposition of the Scripture. Now these two must goe together, in as much as neither utterance without knowledge, nor knowledge without utterance can edifie: for he that aboundeth in his study with understanding, but wants a doore of utterance to vent it, is like the man that had the rhume and could not spit: on the contrary he that hath a world of words void of matter (as 1 Tully speaks, Nulla subiecta sententia & scientia) is like the child who bloweth in a little shell a great bubble, which is so vaine that it is mard as soone as made.

The gifts of speech and understanding are named only, because the Corinthians abuted them in their dissentions especially, prophaning the graces of God given (as our Apostle speaks elsewhere) to edifical, unto the definition and vterning of the Church. If any shall object that all the faithfull in Corinth had not these gifts, Anfwer is made that there was among them, as among us, and ever shall be such a Communion of Saints; as that the praise which is indeed proper to some particular men and members, is ascribed to the whole body of the Church in general. And therefore 1. Caesarius notes accurately, that as in marri may be construed adifically, ye are made rich in all things: so likewise substantially, ye are made rich in all. Applying Gods grace rather to the whole congregation in groffe, then to singular persons in severall.

By the which things the testimony of Jesus Christ was confirmed in you.] The witnese of Christ is nothing else but the witnes of the blessed Apostles concerning Christ,
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Christ, Acts 1.8. even the † preaching of the Gospell, the summe whereof is to reconcile Christ, in whom are hid all the treasures of wisdom and knowledge, Col. 2.3. So that the meaning of Paul's is plain, by these manifold graces as ‡ effects and fruits of the Spirit, you may know that you have receiv'd the true Gospell: or by these two gifts, **utterance and knowledge**, as instrumental causes, the testimonie of Christ is confirmed in you. Learne from hence to reverence those men which are endued with these means of thy salvation, euermore thank God in the behalf of Christian Schools and Universitie, as the common munificencie of all utterance and knowledge. ‡ It is said of ruereend Hooker, truly, that he was borne for the good of many; but few borne for the good of him. In this unthankfull age, some rich in the grace of God areneglect, and other rich in the gifts of the world are preferred. But a fret not thy fiele because of the vngodly, for learned men forgotten in States and not living in eminent places, are † like the images of Caffius and Brutus in the funerall of Iunia: of which not being represented as other were, Tacitus uterum, quod non visebatur. If thou wilt employ Gods talent of utterance and knowledge, that the testimonie of Christ may be confirmed among other, assuredly (noble yoke fellow) thy credit is honour enough, and thy worke it selfe a sufficient reward unto thy fiele. Remember that the profitable fount fayd not in the † Gospell, Ecce nihili lucrifici: sed ecce sibi lucrifici Domine.

So that yee are behinde innoe gifts] ‡ That is, in no necessarie gift whereby yee might attaine fauing knowledge, wanting no grace competent unto fuch as † are in vnia. ‡ Strangers and pilgrims on earth. Or as Paul expoundeth him selfe, behinde in no gift incident to such as wait for the appearing of our Lord Iefus Christ. It is true that now we know but in part, and prophetic but in part; greatest perfections have their imperfections, our gifts are given by measure, though haply † faken together and prifed downe, yet not running one as long as we wait for Christ: but when he shall appeare, when that which is perfect is come, then that which is imperfect shall be abolished.

Appearing of our Lord Iesu Christ] ‡ The second comming of Christ is called a revelation, or an appearing in respect of vs, and in respect of himselfe. In respect of vs, for at his comming he will lighten things that are hid in darkness, and make the counfel of our hearts manifest. At that time shall be knowing who are Gods elect, and who reprobate; then our Lord shall unfold the five bookes of confience, which all the time of this life were shut vp closely, that all the world may read what is written in the confences of all men, and according to the contents of these records judgement shall be made. Many pitiful Princes and great Philosophers have their honourable memorie magnified in the world, whose soules in hell are terribly tortured: in which respect one saide of Aristotle: Woe be to thee Aristotle, that are praised where thou art not, and art tormentest where thou art. On the contrary, blessed art thou Queen Elizabeth, O thrice happy, for albeit treacherous Papists, enemies of Gods grace, dithounour thee where thou art not, affurledly thou art comforted where thou art. Now are we the soules of God, but yet it doth not appeare what we shall be: for when our Christ (which is our life) shall shew himselfe, we shall apare with him in glory.

Secondly, the comming of Christ is a revelation in respect of himselfe; for whereas he came first in humility, being in the world, but not knowne of the world, he shall now come with clouds in such a majestie, † that every eye shall see him. † As at the lightning commeth out of the Eaf, and shineth into the West: so shall also the comming of the Sonne of man be, that he may not only discover himselfe in heaven to the good; but also that on earth, where his ignominie was most apparent, he may manifest himselfe to the wicked. And for this cause, the place of judgement (as † some conjecture) shall be the valley of Jehoshaphat, neere to Jerufalem and the Mount of Olives, that in the very same place where he was judged, condemned, crucified; all may fee him with great honour to be the judge both of the quick and of the dead, Acts 10.42 and that he who did ascend to heaven in the sight of
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A few Disciples, shall descend (as it is foretold by the glorious Angels) in the fight of the whole world to judge them all in righteousness. All which is exceeding necessary for the credit of his government in this life, that all may see that he was both wise and holy in all whatsoever he permitted or ordained, and that neither the good may complain any more that vertue was oppressed, nor the wicked glorie that vice was exalted. He shall in that day separate the 1 wheate from the cooke, the graine from the chaite, the k good fish from the bad, and the l sheepe from the goats: and the good he shall place at the right hand, taken vp (as m Paul saith) into the aire, that all the world may know them, and honour them as Saints: and the wicked he shall place at his left hand, leaving them upon the earth, that all may behold and deliphe them as sinners.

Which also shall strengthen you to the end ] a We are not so perfect, but that we may be more perfect, until Christ appeare. Ye must ask therefore this confirmation of God, that yee may be strengthened every day more and more to the end. b He that hath begun this good worke in you, will performe it untill the day of Jesus Crist. c He will sanctifie you throughout in soule and bodie, d working in both the will and the deed, euen of his owne good pleasure. f God is faithfull, euer dealing with his sarants according to his word. Then he promised, even so will he be with vs untill the world end, that we may be blamelesse a day of his comings; not absolutely without sinne; for if we say we have no saine, we deceive our selues, and truth is not in us: but he shall so prevent vs in all our doings with his holy grace, that we may live e sine criminalis crimine, f that we fall not into such hainous saines as may shift us out of his favor; or if at any time we fall into those saines, he shall so strengthen vs with power by his spirit in the inner man,as that we shall againe recover our selues, and to be blamelesse at the day of his comings: or g blamelesse, because there is no condemnation vsuch as are in Christ, Rom 8.1. h He is our righteousness, and sanctification, i. Cor.1.3. being the propitiation for our saines, i. John 2.2. iouering our iniquities and forgiving our varrieouitie, Pfal. 32.1. and therefore we shall be blamelesse in the day of the Lord, because nothing shall be laid vnto the charge of Gods elect, Rom 8.37. In that houre we shall heare this happy domo delivered by Christ our Saviour, b Come ye blessed of my father, &c. He faith not, Come ye bleffed of Abraham, Isaac, and Jacob; nor h bleffed of Mofes, or of the Patriarches and Prophets, or ye bleffed of God; but ye bleffed of my Father: intimation that all these bleffings proceeded only from the fatherly love that God beareth in respect of his Sonne.Come ye bleffed therefore, posleffe you the kingdome preparerd for you from the foundation of the world: as for the wicked, earthly shall open under their feet, and the denuill laying hold on them they shall all together goe dounne h quicke into hell, and there being couered with huge mountains of earth, shall be bolted vp with eternall boltes, and bound hand and foot with chains of perpetuall damnation. O Father of mercy, which haft placed vs in this world as in the middle betweene heauen and hell, c euen as Nobises are in a house of probation; a lifst and strengthen vs with thy Spirit to the end, that we may be found blamelesse in the end. Lord make vs here thy subiects in the kingdome of grace, that hereafter we may be thy Saints in the kingdome of glory. Amen.

The Gospell. Matthew 23.34.

When the Pharisees had heard that Jesus had put the Sadduces to silence, &c.

This text is an abridgement of the whole Scripture, to wit, of all the doctrine contained in the Gospell and in the Law: for the pith of all the Gospell is to beleue that Christ is God and man, as it is said here, the Lord of David, and the sonne of David: and the end of all the Law is to loue God with all thine heart, and thy neighbour as thy selfe: for on these two Commandements (as our Text telleth) hang all the Law and the Prophets, interpreters of the Law, when

Amen.
The eighteenth Sunday after Trinitie.

When the Pharisees had heard that Jesus had put the Sadducees to silence. The Sadducees, Herodians, and Pharisees were Sectaries of duers and seducers factions, all differing one from another, and yet (as we read in this present Chapter) all thefe ions together in confuting Christ: yet the Philat and Herod mortall enemies are made friends, and agree together in confounding Christ: according to that of the Prophet in the second PMthme, "The Kings of the earth stand vp, and the Rulers take counsel together against the Lord and against his anointed." And therefore when we shall see Turke against Jew, Jew against Turke, Pope against both, and all of them against Gods Israel: or when we behold the Seminari Priet against the Iesuit, and the Iesuit against the Seminari Priet, and both againft the Prophet: or when as haply we feele the brethren of diution against the brethren of separation, and the brethren of separation against the brethren of diution, and both against Englandes conformable Clergie; let vs remember our Sainours lot here, and lefion 1 elle-where, The Difciple is not aboute the Mafter, nor the servant aboute his Lord. It is enough for the Disciple to be as his Mafter is, and the servant as his Lord is. If they have called the Mafter of the houfe Deelzebul, how much more them of the houfhold? And let all true Christians endeavour to keepe the vitaile of the Spirit in the bond of peace. That as there is a combination of Phariseis, a societie of Iesuits, a congregation of Separatists, a brotherhood of Schilmaktes; even so to confront all thefe, let there be a communion of Saints, and a perpetuall holy league in truth of Orthodoxall Catholikes.

18 Latiner.
10 Pfal. 22. 16.
32 Pfal 9. 15.
"See Doctor Fullæ in Tit. 3.
2 Cap.
16 Calum.
3 Ardena.
2 Deut 6. 5.
1 Pent.
3 Joh. 4. 14.
2 Prot. 23. 16.
3 Afflue. Amen.
Ardena.
1 & Grant. Can. 1.
inter.
1 Henning.
3 Pfal 11. 10.
Eccele 25. 13.
3 Marlorat. Idem.
Rbamus agud.
Aquln in loc.
2 Calvian.

They came together. It is a true saying, bonum est Concilium, sed bonorum, a Convall is good, if it consists of such men as are good: otherwise the counsell of the wicked lay siege against the godly; when Phariseis are met in a connocation they trauel with mischiefe, and bring forth vngodlinesse. Truth, and many good men for the truth, hath beene condemned in Convalls, as Chrysosome in a Convall holden at Chaldeson, Athanasius in a Convall holden at Antioch, John Hiffe in a Convall holden at Conflance. The Convalls of Ariminum and Nicomedia decreed for the Arrians against Chrifts diuinitie: the second Convall of Ephesus for Eutyches and Diogoras, against the truth of Chrifts humanitie: The Convall of Trent, against many foune doctrines of Gods holy word, in so much as the Papits of France protested againft it in the dates of Francis the firft, openly deliveringe in print, that it is to be refuethed touching discipline as well Ecclesiasticall as Civill.

And one of them. The Elected of the rest as the mouth of the company, being of a more ready wit and accurate judgement, asked him a question, tempting him: but not as God tempted Abraham for his triall, or as a Schooler after doth his scholler for instruction, but as Sathan a Christian to delude him. Our blessed Sainur therefore being Wisevmore as fell, doth answere the Doctor of the Law, out of the Books and bowels of the Law, Thou shaft love the Lord thy God with all thine heart, &c. As if he should say, though other Gods are contented with outward and eye-feruice; the Lord thy God is a Spirit, and they that worship him must worship him in spirit; Some give me thine heart; not a Pece nor a part, but all thine heart, all thy soule, all thy minde. See the further exposition of this and that other Commandement, touching love toward our neighbours, Gospel on the 13. Sunday after Trinitie.

This is the first, and the greatest Commandement. First in order, and greatest in honour, First in respect of the Law-givers intention, who wrote all Scriptures and made all creatures especialy for this end, that he might be loved above all things. And first in the Law-writers pen, as being first set downe: and first in it owne nature, for as much as the true Ieare and love of God is the beginning of all wisdome, without which it is imposible to love what we shalldowse, as we should, for we cannot love our neighbours as our selves, except we love God more then our selves. And the first as comprehending in it all the Commandements of the first Table, virtualiter continent religiue, for he that loves God with all his heart, soule,
The eighteenth Sunday after Trinity.

1 Corinthians 13:8.

And this Commandement is greatest, as having the greatest object: for God is higher than the highest, a great King above all gods; and greatest, as requiring the greatest perfection of love, to wit, all our heart, all our soul, all our mind; and greatest, in that all other great Commandements are subordinate to it: and greatest, as enduring the greatest time, for though that preтвержда being abolished, or knowledge vanish, or the tongue cease, yet love never shall go away. To conclude with Aristotle in one line, *Maximum est objicet, inre, digne, difficultate, perpetuitate, fine.* From hence we may know which are our greatest iniquities, Idolatry, Witchcraft, Heresie, prophesying of the Sabbath, our fantastical swearing, in a word, every transgression against the first Table, being committed in the same measure of malice, is a greater sinne then any transgression of the second Table: because to love God with all our heart, soul, mind, is the first and greatest Commandment, and so by consequence, *optimus corpetio peccati,* the breach of the greatest ordinance is the greatest offence.

And the second is like unto it: *Not like in obiect, but in subject,* as being both precepts of love: or like in respect of their bond, as tying all a like: or like because these two mutually depend each on other, for he that loves God with all his heart, will also love his neighbour as himself; and whatsoever loveth his neighbour as himself, loveth him assuredly for God's sake, *amicum in Domino, inimicum proper Dominum.* Or like, because we must both love God and our neighbour vnafteringly, *in word, and in tongue only,* but in truth and in deed. Ordinarily men use their ladders, only to climb by, the ladder is laid on our shoulders, and embraced with both hands in our bosom so long as we stand in any need of it, but afterward it is cast into some corner, or hanged vp by the walls: even so, when neighbours have sinned once the tunes of ambitious and conceited wretches, either for their profit or preferment, instantly they be forgotten: for it is an infaillible position (as *Cominam obseruauit*) among strange-men in eminent place, *to love those leaves, vultu whom heretofore they were bound most.* Or like, *for that as the first is the fountain of all dutie required in the first Table:* so this second Commandement of all offices enjoyned in the second Table; for be that another hath fulfilled the Law, Rom. 13:8.

On these two Commandements hang all the Law and the Prophets: as being their principal argument and aim, for whosoever is recorded in Moses, or in the Prophets, or in the Psalms, or in any Scripture else, may be reduced to them: and it is written especially for this end, that we may love God above all things, and our neighbour as ourselves. And therefore let not poor men object that they cannot purchase Gods booke, nor ignorant people complain that they cannot understand and remember the contents of holy Scripture: for behold, Christ hath here provided a little Bible for thee, which thou mayst easily get, and ever keep in memory; *Love the Lord thy God with all thine heart, and thy neighbour as thyself.*

While the Pharisees were gathered together lest as they asked them: *One Pharisee did assault Christ, that if he were conquered his shame might be the least; if conquerer, his victorie might appeare the greater:* but Christ opposed a whole Counsell of Pharisees, and so confounded them all in asking one question only, *that no man afterward durst ask him any more questions:* Why this question was asked, and how it may be well answered: see *Galatim de Arcans lib.* 8. cap. 24. *Tetven. cont.* cap. 139. *Maldonat. Calvin. Genbrand. in Psal. Dixit Dominus Domino. Marloras. Arctius.* *1 enargal. in loc. 1 conclude with *Augoustines glossa.* *Si nomen nos diceremus, nunc a diceremus? nunc ergo quasi dicitur, diximus. In principio erat verbum, et verbum erat apud Deum,* & *Deus erat verbum omnium per te salutis, eccles Dominii David.* *Jack de pretio inferiora quoddam, quia caro de sapientia ecce domino, verbum caro sustinuisse, in nobis, ecclesiam David.* *Certe tu in forma Dei sint esse, non animam arbitratur et esse aqualia Deo? Ideo Dominum David. Sed teipsum eximiantis formas gentis, accipias.

xxvii
The Epistle. Ephes. 4. 17.

This I say, and testify through the Lord, that ye henceforth walk not as other Gentiles walk, &c.

Soul, giving not only light, but also a life to the present exhortation of Paul: I say this, and testify through the Lord that is, I do not only declare, but (as he speaks elsewhere) 'I charge you before God, and before the Lord Jesus Christ, who shall judge the quick and the dead. I call God to witness that I have taught you the truth, I testify this as Christ's Ambassador, it is not my word, but his will. And therefore suffer the words of exhortation, because whosoever heareth his, heareth him, Luk. 10.16. and he that despiseth, despiseth not man, but God: 1. Thes. 4.8.

His Text consists of a

Vnderstanding, blind and ignorant.

Not as Gentiles in their Bodie, that we should wake.

Will, obstinate and alienated farre from a godly life finning.

Actually, to work all manner of uncleanness.

Infatiably, with greediness.

Thought, vnadvised anger, with all bitterness of spirit.

Word, lying and slyly communication.

Deed, vniust dealing and stealing.

Rational, in putting away lying, and speaking the truth.

Irrascible, in being angry without sinne.

Concupsible, in stealing no more, but labouring, &c.

That ye henceforth walk not as other Gentiles walk. The most observable point in all this exhortation is Paul's Antithesis, or checker-work, as it were the blacke of the Gentiles, and white of the Christians. The Gentiles are blinded in their understanding and ignorant: but Christians have learned them in whom are all the treasures of wisdom and knowledge, Coloss. 2.2. bearing him in his word, and taught of him also by his spirit, leading them into all truth, John 16.13. The Gentiles by the meane of their blindness and ignorance walk in vanity of their minds, farre from a godly life, committing sinne, not out of passion and inimitrity, but out of election and iniquity, giving themselves over unto wantonness, and that not in thought only, but in act also, working and that all manner of uncleanness, and that even with greediness infatiably, glorying in their shame, and as some
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Diurnes aptly construe the word πάντως, 1a, contending for the victorious villainy. But Christians having learned Christ, whose doctrine forbids all ungodliness, ought to put on the new man, that is, new manners, all the days of their life tending in righteousness and true holiness. The Gentiles unregenerate are guilty of lying and forgerie, but every Christian regenerate will speak the truth unto his neighbour, as being members one of another. Unregenerate men in their anger offend God, and give place to the devil: but men regenerate, will not let the Sunne goe downe upon their wrath: in a 4 literal exposition, if a favor brevis est, all their unadulterous anger is not a day long: or in a mystical fende, they be so moderate as that neither the light of the minde, nor Christ the Sunne of righteousness, shall at any time forsake them in their fury. Men unregenerate make gaines their godliness, robbing openly, slating secretly: but a regenerate man is content to labour with his hands the thing that is good, that he may give to him that needeth. He laboureth, as knowing that the end of laziness is the beginning of lewdness, finit omnium ad praemium negantium. And he laboureth not as a thiefe to doe mischief, but the thing which is good, exercising himselfe in some vocation or trade that is good, and that for good, that he may rather gaine then take from other: acknowledging that axioms to be true, a Magis delinquere dixit non largiendo superfusa, quam panum rapiendo necessaria. Unregenerate men make filthy communication and unfaourie: but the speech of a regenerate man is so 6 powdered with salt, that as oft as need is, it may minister grace to the hearers. In a word, unregenerate men are full of bitterness, and fierceness, and wrath, and roaring, and cursing, and paltering: but regenerate men are courteous one to another, mercifull, forgiving one another, even as God for Christ sake forgave them. These particulars have beene discussed often elsewhere, but in the whole you may note two main partes of repentance: namely, contrition or mortification in putting off the old man: renouation or viuification in putting on the new man. And this newnesse of life must be both outward, and inward. Outward, in righteousness toward men, and holiness toward God, opening our lips to speake that that is good, and labouring with our hands to doe that which is good. If idolatrous Gentiles and superstitious Papistes in old time did more then they knew: what a shame lieth upon vs if we know more then we doe? This renouation also must be spiritual and inward, as it is in the Text, renewed in the spirit of your minde, that is, in the spirit which is the minde, for the spirit and minde. In the 5 supreme parte of the minde, as well as the will and afflication: or in the minde made spiritual after God in righteousness and true holiness. He who first made this Image, reiocteth it againe being lost, ipsa quae ficta ficta: albeit this newnesse be found in vs, it is not of vs, it proceeds only from the Lord who faith, Ecce non facio omnis. Behold, I make all things new. We are his workmanship created in Christ Iesus unto good works, Ephes. 2.10: and therefore we must pray with David, O God renew a right spirit within me, Psal. 51.10: and embrace the Gospel of Christ, as the power of God unto salvation, instructing us how to live soberly, righteously, and holily, Titus 2.12.

Whosoever is a corner and desipere of this foule-fueling grace, grieves the spirit of God, and giveth place to the devil. It is true that the Christian cannot properly griene, because the mercies of God are not passe, but a due, succouring, not suffering in our misery. Yet a man that is gazed ouer vnto wickednesse, doth occasion other in whom the Spirit dweles, exceedingly to lament and grieves for his faults and follies: or he may be said to grieve the Spirit, because filthi communication is displeasing to the Spirit: or that for such as much as in him is, he doth extinguish the Spirit, and drive him out of his manson, and so giveth place to Satan, entering in at two doores especially, faith Augustine, Per invisum cupiditatis et timoris, aut cupit a liquida terrae & hac intra, aut timent a liquida terrae & hac inter. On the contrary, who soever is renewed in the spirit of his minde openeth a doore to Christ, Apoc. 3.10: and Christ dwelleth in him, Ephes. 3.17: and he lieth Xx 2
in Christ Galat. 2.20. may the good man "pals on Christ", and is as it were a walking picture of Christ, fo the text expressly, Galat. 4.19. my little children, of whom I trauell in birth againe, until Christ be formed in you: which Hierome glosseth aptly this, in illo erat Christus formatus, qui virtutem fidei eius intelligit, & in quomodo conversatio eius expressitur atque, depingitur. "In this life this renovation is only begun, and not perfect until this mortall put on immortality. 

S. Augustine notably to this purpose, Charite begun, is righteounnesse begun; charitie increas'd, is righteounnesse increas'd; great charitie is great righteounnesse; perfect charitie, perfect righteounnesse. 7. Charitius in alius maior, in alius minor, in alius nulla: There be many degrees of charitie, some haue lesse, other haue more: sedpleniissima, quae non posset angeli, quum quidem homo bis vinit, sit in nemine: but full and perfect charitie cannot be found in any man so long as he liueth here. To conclude this argument in these words: only, justifying righteounnesse is perfect, but not inherent; sanctifying righteounnesse is inherent, but not perfect; glorifying righteounnesse is both inherent and perfect.

The Gospel. Matth. 9.1

Jesus entred into a ship, and passed over, and came into his owne Citie, &c.

Porters of the Palsie-man, as Prophets helping: Behold they brought, &c.

Agent,

Porter of the Palsie-man, as the chiefes Doctor healing; infirmities of:

Patient.

The Scribes, murmuring at the matter, and blaspheming Christ, verse 3.

The people murmuring at the miracle, and glorifying God, ver. 8.

Jesus entred into a ship, and passed over:" It is writtern of Hierome, that he spent foure yeares in a Desert of Syria so studiously, that he did allow himselfe but a little time for sleepe, lesse for meat, none for idlenesse. But our blessed Saueur neither immured in a wall, nor cloystersed in an Abbey, nor hidden in a Wildernesse, went about doing good from coast to coast, and from countrey to countrey, from the Gadarenes into Galilee: whose diligence you must according to your several occupations and occasions imitate so fast as you can, and so farre as you may; knowing that it is impossible not to finde ill in idle: "Hominem ostium non esse malum impossibile, quia nihil agenda discret male agere. Hence like-wise we may note Christ's unspeakable goodness, who came to the Gergetens afore they deñired him, and stayed in their countrey till they receíted him, as being prior in amore, posterior in odio: looting vs & first afore, we loved him, and never forfaking vs untill we forfoke him; as he speakes by the mouth of his holy Prophet, O Israel, hurt is from thy selfe, but helpe is from me.

Into his owne Citie ] The mansick of the palfie was cured in Capernaum, as Saint Markes reports in his second Chapter, at the first verse: but Christ as we finde in the Gospel of Saint Matthew, was borne at Bethleham, and brought vp at Nazaret; how then accord you these places? S. Augustine doth answer, that Capernaum was the chiefes, and as it were Metropolitan Citie of all the Galileans, and therefore in what place soever of Galile Christ was, he might be said to be in Capernaum, as the whole Romane Empire spread farre and wide was termed.
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term'd Rome, and all the parts of Huntingdonshire, Cambridgeshirc, Bedfordshire, take their denomination from Huntingdon, Cambridge, Bedford, the principal head towns of those countries. And this exposition is received by the Pen- ter of the ordinary gloss, Beda, Heno, Strabo, and other, and Michael the Great. But Chrysostome gives a more probable satisfaction unto the present objection, affirming that Christ was borne in Bethlehem, and bred in Nazareth; but after- ward dwelt in Capernaum especially, shewing his greatest miracles (as himself witnesseth) in that City; Thou Capernaum, which are lifted vp unto heaven, shall be brought downe to hell: for if the great works, which have beene done in thee, had beene done among them of Sodom, they had remained to this day. So that Capernaum is called here Christ's owne City, because leaning Nazareth, he went and dwelt in Capernaum. Hence we may learne that every town which is adorned with the Gospel is Christ's owne City, there Jesus is present in his Sermons, in his Sacraments, in his gifts, in his grace. So long as the children of Israel obeyed God, and walked in his ways according to his word, tolong they were called his people. Come faith the Lord to Moses, I will send thee to Pharaoh, that thou mayst bring my people the children of Israel out of Egypt: but when once they were not stained with their own works, and wenta whoring with their owne inunctions, so much as they turned their glory into the similitude of a Calf that eateth hay: the Lord speaking unto Moses his servant, calls them, not as before, my people but the people, or according to the vulgar, thy people. So Hierusalem once was the City of God, was afterward by killing the Prophets, and rejecting the Lord of the Prophets, a den of thieves, Math. 21. 13. So Rome was in Palmarage the beloved Church of Christ, but since her erroneous doctrine, as the wine of her fornication hath intoxicated the Kings and inhabitants of the earth, Apocalypse 17. 2. what is the but the mother of abominations, a Synagogue of Satan, a seat of Antichrist?

It may further be obser'd here, that the Sonne of man had not so much as an hole wherein to rest his head, and therefore no City of his owne. To which answer may be, that the holy Ghost (in these two contrary texts, as they seeme) doth intend that leffon secretly, which Paul elsewhere declineth openly, to wit, that we should confine the world, as if we used it not, as having nothing and yet possessing all things.

They brought to him a man sick of the palsy lying in a bed. In these Porters and Prosters, observe with Heminga and other, unblameable to their friend, and a lively faith in Christ; in being so feet to the same, great love: but in bringing him to Christ, and that after such a strange manner, as Saint Mark reports it, uncovering the roofe of the house where Christ was, and letting down their sick neighbour in a bed, and when he was so brought unto Christ holding it sufficient to present miserauncante misericordiam, an object of miserie to the Father of mercy, greater faith. Other haply would have power'd out a long prayer unto Christ in word, or have given a great part of the benevolence of their friend in writing: but they were well afflied, as Evagrius elegantly, that the diffus'd in his couch, om magis legatus in misericordia, quia logi non possumus. And therefore the text faith in the next clause, that Jesus saw the faith of them. As God, he saw their faith, as he saw the thoughts of the Scribes: and as man, he saw their faith by their workes. He saw the faith of the Porters in bringing, and of the palsy man in suffering himselfe to be brought in such a manner: and therefore Christ, the conflation of Israel, affords him infantly comfort both in word and deed. In word, Sonne be of good cheere, whooeuer beleeueth in Christ, hath power to be the sonne of God: and if thou be God's sonne, thou mayst be very well of good cheere; for your Father in heauen knoweth your wants, and prospiereth all things necessarie for you. In deed, healing first his lymes, and then his fores.
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he granted here to the Paltie-man afore he did aske, and more than he did aske. 9 We reade not that the Patient himselfe, or his agents exhibited any petition vnto Chrift in his behalfe, yet the Lord heard the desire of the poore, yea the very groanes of his sufferers (not expressed, \textit{oratio liuet racens fop Deo clamor.} His Paltie was prayer enough, and his faith a sufficient friend for his way to the God of all comfort. Again, this patient came to Chrift especially, if not only, to be cured of his corporall infinitie: but behold, his spiritual iniquities are healed also. \textit{Some be of good cheere, thy fences are forgiven thee.}

King Salomon desired of God owly, that he would give him an understanding heart to judge his people; but the Lord granted him not onely wisdom in such a plentiful manner, as that none were like him in understanding, either afore or after his time: but also bestowed on him other blessings of riches, honour, and prosperity which he did not ask, \textit{Salvus} seeking for \textit{Affes} owly, found a kingdom. \textit{Monica} begg’d of God that her sone \textit{Augustine} might one day tune Christian and Catholike: but he proved also the most illustre Doctor of all the Fathers. As when \textit{Sifera} asked water, \textit{Isa}l gave him milke: and as when \textit{Gebezi} begg’d of \textit{Nanman} one talent, he presently fai’d vnto him, \textit{Ten take two talents, and be compelleth him, and bound two talents of siluer in two bags: even to God dealeth exceeding abundantly with vs above all that we ask, or thinke, Ephel.3.30.}

Secondly, in that Chrift here faide to the patient, \textit{Thy fences are forgiven thee,} before he fai’d, \textit{Arise, take up thy bed, and walke;} \textit{he} doth intimate that first he should have craied pardon for his sinnes, and then afterward have defired helpe for his sicknes: that first he should have fought the kingdom of God, and then all other things should have beeene caft vpon him. Ordinarily men are too carefull for their bodies, and too negligent in doing right to their soules; in so much as \textit{one} faide, \textit{Our bodies are made gentlemen, but our minudes are vfed as flames.} Every man in his right wits affeets a good servant, a good woman, a good friend, a good field. Nay every man is desirous his house, his horse, his hope should be good, he will have every thing good about him; oneely not carying if his soule be bad in him. O wretched wight, faith \textit{Augustine, quid est tu is malis meritis? inter bona tua non vide esse malum nisi teipsum:} How didst thou desere so much ill of thy selfe, as that among all thy goods only thy selfe art bad?

I observe that Chrift like a good Phyfitian did first purge his patient, and take away the matter of the diseaue, that he might the better worke his cure. \textit{Sinne} is the cause of all diseases, and therefore Chrift who was without sinne, was also without sickenesse, he tooke vpon him (as the \textit{Schoolmen} in this very \textit{infirmates species, sed non individui}; common iniquities vnto the whole nature of mankinde, as to be weare, to thirst, hunger, murraine: but not the particular iniquities of every singular person, as the blindness of \textit{Bartimeus}, the feuer of the Rulers soune, the pulle of this patient lying in his bed. Indeed it is faide, \textit{Esay} 5.3.4. that \textit{he tooke our iniquitie}, and bare our sinnes. But S. Peter \textit{interprets it of our Saviours passion, his owne selfe bare our sinnes in his body on the tree.}\textit{S. Matthew} construite it of his healing all kinds of diseases. \textit{Others expoundeth it thus, he tooke vpon his owne, that is, whatsoever iniquitie was in him, it was only for our sake, not for his owne sinne: for to the Prophet explains himselfe in the words immediately following, he was crowned for our transgressions, and broken for our iniquities, and with his stripes we are healed. If any then be sicke, let them humbly confesse their sinnes, and heartily crave forgunesse of the fame, \textit{fit it confulting with a Phyfitian for the soule, then enteraining a Phyfitian for the body.}}
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5. In that Christ said here, thy sines are forgiven thee, notwithstanding he knew the Scribes would murmur and mutter against his speech: he teacheth vs to be faithful in our calling, and diligent in doing our duties, imager the beard of all captious and envying aduersaries. As Bernard saith of another text, Luke 2.8. Hac uenit, mibi apponuntur, mibi proponuntur inimicand. This was spoken by Christ, and written by Matthew for our instruction. Hath then Almighty God given such power unto men, as to pronounce the pardon of sines to the sike man in his bed? is the doctrine of confession and abolution agreeable to the Scriptures, and practise of the Church as well present as primitive? then albeit some scribling Scribes, pen an increase pamphlet against a different Pastor executing this office, or some selfly-concited Pharisee tell the people, this man blashpeth: he may notwithstanding (upon good information of faith and repentance, as Christ in this place) say to the sike sinner in his bed, thy sines are forgiven thee, and Christ's authoritative committed unto him, I absolve thee. That abolution as well private as publick belongs principally, yea properly of our confessors to the Minister as Christ's Ambassadors in his ecclesiastical function: I referre you to the Potifles of Melanthion, Culfan, Zepperus upon this place, to Martin Bucer in a articulis concordis, Melanthion in Math. 18. ver. 18. & in loban. 20. ver. 22. & in tract. de pantaentia tit. Confessio, tom. 2. fol. 191. Olaus of substantia fadoris, part. 2. pag. 273. 279. & sequent, Luther, Musculus, Cruiger a. Melanthion in Concilis Theologicos: Doctor Field, lib. 3. of the Church, chap. 25. Master White, Way to the true Church, pag. 230. 231. For my own part, I with unfeinied that all popish abuses of Confession and Abolution utterly abolished, they might one day be more fully restored in our Protestant Churches unto their primitive sinceritie.

6. Christ in saying, thy sines are forgiven thee, doth instruct vs more fully concerning his owne perfon and office, fer which he was sent into the world: namely, to seke and save that which was lost: Vunikne the phrase, and you shall finde a Gospelp in every word. Some: if we be sines, how can our Father in heauen denie vs any good thing? Matthew 7.11. Be of goodcheere. a If God be with vs, who can be against vs? if he will have vs merry, what shall make vs sorry? Thy, in particular, sines in the plurall, many sines, all sines, are forgiven, freely, yet fully, through my grace, not upon vs merit. For he faith not (as b Interpreters obtentre) thou shalt satisfie for thy sines: but eccememistumur tibi, behold they be forgiven thee. Againe, it is very remarkeable that Christ saw their faith: but said thy sines. I grant with Euthymius and other ancient Fathers, that undoubtedly this sike man had faith in faith, otherwise he would never have sought after Christ to goeyieldly, neither would Christ have receuied him into favour so graciously: yet Saint Matthew, Mark, Chap. 2. ver. 5. Luke Chap. 5. ver. 10. attribute moft unto the faith of the Porters, all of them relating the story thus: And when Jesus saw, not his, but their faith. And to many doctors understand this Text, as a Ambrose, Cyrilius, Hieronymius, Hierome and other. If Christ then be so willing to grant our requests upon the prayer and innocation of others, b how ready will he be to heare our faults out of our owne faith are fitterd for our sines? Vndoubtedly this saying, thy sines are forgiven, is as a standing sentence, spoken not only to the paile man here: but as a general proclamation unto every one that beleueth. And
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And behold certaine of the Scribes said within themselves, this man blasphemeth.

A man may blaspheome three wayes especially: first, ascribing to God that which is unbecoming his excellent majestie: secondly, by denying to God his proper attributes: thirdly, by giving that vnto himselfe which is only due to God. And in this third kinde the Scribes imagined Christ to blaspheome, because none can forgive sinnes except God, Esaie 43.25. I am be that putth away thine iniquitie for mine owne sake. Christ therefore proues himselfe to be God, first by knowing their thoughts, and secondly by doing this miracle. Iesus saw their thoughts; ergo, God. For God only knowes the hearts of all the children of men, according to that of 1 Philemon an old Poet:

Qualis Deus mihi dicite, confendi est,

Qui cumina cornis, ipses fed non cornu.

Whether is it easier to say thy sinnes be forgiven the ? or to say arise and walke ?] With God it is all one to say and to d(i)ob, but with men it is more caiie to say this, then to shew this. And therefore that ye may know that the sones of man hath power to forgive sinnes on earth: "I will by curing the palifie mans bodie, prove that I can also fane his soule. Carnall men beleue their feme more then their Sanior, sit ergo canale Iesum ut probetur spirituale, facit minus, quod est manifestum, ut demonstret manus & non manifestum. And it is worth obseruing that Christ never openly forauge the sinnes of any, till by working of miracles he shewed evidently that he had power to grant pardons. Ambassadors are not beleued in another Nation, vntill they deliter their letters of credence. Christ therefore shewed his commiision, and letters testimoniall, or rather a plaine Patent: That ye may know that the Sonne of man hath authoritie to forgive sinnes on earth, I say to the sicke of the palifie, arise, take vp thy bed, etc.

Arise, take vp thy bed, and go to thy house. So many words are set downe for the greater manifestation of the miracle, as if he should say, Thou that couldst not sit, now stand: thou that couldst not goe, now walke: thou that werelong in thy bed, now carry thy bed: and to demonstrate that thy former agilitie, strength, and health, is truly restored againe. Go to thine house, that thy friends and acquaintance who knew thee to be sicke, may confesse my power in making thee whole. If Christ would have had this palifie man to follow him, he would not have said, take vp thy bed: but take vp thy croffe. For to be Christians follower is not opus pulvinaris, sed pulvinis, a fether bed is vuit for our swift race in the narrow way, where two coats are troublesome.

Mystically, this palifie man is every man vunregenerate lying sicke in the bed of his sinne, not able to stirre hand or foot of himselfe for the good of himselfe. He must therefore be releued in the spirit of his minde after God in righteousness and true holiness. Now the power to forgive sinnes and to worke this cure is giuen to Christ only. So 6 Dauid, Wash me throughly from my wickednesse, and I shall be whiter then the snow. So 5 Jeremey, Converti me Lord, and I shall be converted. And it is as our Church speakes, a great maruell, nay, faith 4 Augustine, it is a more strange miracle to convert a sinner and to make him a new man, then it was in the beginning to make the new world. For there was nothing to hinder God in creating the great world; but in remuing this our little world, besides our owne naturall corruption, all euils on earth, all deuils in hell are ready to withstand him. In more particular, he that will not worke for his liuing hath the palifie in his 4 hands, he must therefore so learne Christ, as that be fede no more, but rather labour with his hands the things which is good. And so the Gospell and Epistle meet together in their argument and aime, both inquietuating that Iesus Christ is the Sauior of soule and body. Wherefore let vs as the beholders of this miracle, glorifie God, and pray with our Church:

O God, for as much as without thee we are not able to please thee: grant that the working of thy mercie may in all things direct and rule our hearts through Iesus Christ our Lord. Amen.
The Epistle. Ephes. 5:15.

Take heed therefore how ye walk circumspectly, not as unwise, but as wise men, &c.

It is an axiom that will abide the touch-flone, whosoever is a good man is a wise man; and on the contrary whosoever is an irreprehensible sinner is a fool. Solomon affirms it in his Proverbs, and Christ a greater then Solomon confirms it in his Gospel, expressing the dangerous estate of impenitent sinners by the parable of the foolish Virgin, and terming the prodigal child repentance, coming unto himself, as if he had been out of his wits until his amendment, as the Greek word ἀπατεῖα doth import, and the Latine resipiscientia quas receptio mentus ad se. So Paul adjoins vs in my text, to walk circumspectly, not as unwise, but as wise men. And to be wise men according to the doctrine of Paul, is to be new men, to cast off our old conversation, and to be renewed in the spirit of our minds. To speak more particularly, the learned Atheist is a fool, Psalm. 14:1. The fool hath said in his heart, there is no God. The witte harlot is a fool, Prov. 9:13. A foolish woman is troublesome, &c. The contentious (albeit the world repute him only wife), Diies quas Diinus, as being a pettie god on earth jis not withstanding in the Scriptures elsewhere but a fool, Luk. 12:20. O fool this night will they fetch away thy soul from thee. But because the drunkard is a most apprant grosses fot, our Apostle willeth vs here principally to take heed of drunkenness, be not drunken with wine, &c.

That we may walke circumspetly, there are three points to be considered especially, &c.

The wise man eyes are in his head, he therefore seeketh Christ, seeking the things above, where Christ our head is setteth at the right hand of God; and he walketh into the Citie which is to come in the right way with a right eye. The way to heaven is to know God and his Christ, 1 Thes. 1:1. A lively faith working by love, Gal. 5:6. and to walke in this right way wisely, is to shun the mountains of presumption, and the pits of delpaire, turne neither to the right hand nor to the left, to renne our race neither halily nor lowly, but as Paul hath, circumspectly. Now the drunkard (as it is in the Prouerbe) is out of the way, to speake the best of him in charitie, reeling in the way, for tripling heads hauing toping heelles. It is a popish axiomae, cause non causæ; but the truth is, no man walke charily, but he who walks charily. Our Apostle says, cause, as much as cause, take heed of every thing which is an hinderance to your walking in the wayes of the Lord, but especially take heed that ye be not drunken with wine wherein is excess.

Concerning this one sinne, Schoole-Authors have mused many questions: as first, whether a man being sicke may be drunken medicinally for his health? 2. Whether a man taking an inebruating potion, not knowing the force thereof, hereby committeth any sinne? 3. Whether a man overcharging his stomacke at a publick feast, not in any carnall delection intemperately carowing, but upon complemente only pledging ordinarie cups of kindnesse, may justly be condemned of excess? 4. Whether the courteous inuiter vrging his guest in low, may be said to make the riot, and if either be thought author of misfalle, whether occasionalliter, or casualliter? 5. Whether any subject in answering his Soueraignes health, may wittingly and willingly transgress in this kinde? 6. Whether any for feare of flabbing, or any such like imminent perill, should endanger his soule to face his bodie; and if any of these kinde are to be excused, whether a toto or a tantum? For
For the resolution whereof, I referre you to Thomas, Alcius, Cai- 

tan; holding it sufficient at this time to treat of voluntarie, wicked, 

inordinate drunkenesse implied in our text. First, voluntarie, be not: 

insinuating that it is in our owne power. Secondly, wicked, drunken with wine. For as Diuines are 

bold to speake, there is an holy drunkenesse, as that of the blessed Apostles on 

Whitunday; and that of Martyrs and Saints in euery age, who taking the cup of 

salution into their hands are so filled with the spirit, that they are euene sickle 

with love, Cant.2. 5, and inebriated as it were with the plenteousfesse of Gods 

house. Thirdly, inordinate, where is excepte, making men absolute & disolute, 

ready to commit all uncleannesse euin with greediness. All these being put to- 

tgether, make drunkenesse a grandame in Babylon, and a very monopole of 

mifchiefe, tranfgressing euery precept of the whole Law. 

The first Commandement is, Thou shalt have none other Gods but me. The mea-

ning whereof as Christ expounds it, Matth.22. 37. I say, Thou shalt love the Lord thy 

God with all thine heart, with all thy soule, with all thy minde. He faith not (as Chry-

sostome notes upon the place) feare the Lord: for the most impudent Atheists 

have trembled often, in whom there is no perfect love, a which expelleth feare. 

Neither faith he, know the Lord: for heathen men have some knowledge of God 

by nature: Pflal. 19. 1. The heavens declare the glory of God, and the firmament 

sheweth his handie worke. Neither faith he, believe the Lord thy God: for the 

deniels also beleue: but he faith expressly that which is the fulfilling of the 

Law: love the Lord thy God. As then our Apostles said, he is our master, to whom 

we submit our selves as servants to obey: so that is our God assuredly, which we 

like best and loue most. And therefore for as much as the glutton and drunkard 

is tunes venter, (as Erofimus said of Frier, all belly, and all for the belly: without 

all doubt his belly is his God, and his glory his shame. 

The second Commandement is, Thou shalt not make to thy selfe any graven 

image, Oe, thou shalt not bow downe to them, and worship them. Albeit drunkards 

cannot endure to kneele one halfe quarter of an hour in the Temple; yet they 
can be content to kneele and on both knees, and those bare, prefusing and 

answering healthes in the Tauerne, either to their good Captain, who 

many times is but a swaggerer; or else to their faire Mistrefle, who fometimes is little 

better than a trumpeter; or else forsooth unto their Soveraigne, ving the deuils 

logicide, he that will not be drunken for Cesar, is no friend to Cesar. 1 Accus-

ationis saccho est, adiuturamper Cesarum frequenlun non bibisse. This vngodly 

deuotion and idolatrous adoration of Be-fants, and She-fants, as they protest un-

fainedly from the bottome of their heart, to the bottome of the cup, is so full of 

scandal and scorne, that there can be hauie difference betwene a drunkard, in 

upholding his wine-worship, and a Papist in obferuing his will-worship. 

As for the third Commandement; a drunkard alway blaphemeth God in 

his workes, often in his words. It is an old proverbe, Shew me a liar, and I will 

shew thee a theefe: shew me a swaggerer, and I will instantly shew thee a 

weare. For when once he begins to feeme to himselfe, valde dixertus, a very fine 

man, faciund calices cum tam serere dixertus: he will talk of God moft, although 

hethinke of him leaft. It is recorded in the Gospels historie, that the dispoffed 

deniels intreated Christ that he would suffer them to goe into wine; because 

the chiefe place of the deuils residence, is the soule of the twilling drunkard. 1 In 

dry places he feeds more, 2 that is, in a sober minde he gets no footing; he dwells 

in low countries and in wet ground, in such as are filled with wine. Now when 

the Spirit of God is gone, which should direct their speeche and guide their 

thoughts; and Satanis entred in and taken possession of their house; then un-

doubtedly the doore of their lips is shut vp from Gods praise, but open as bell 

mouth alway to sweare vainly, to fore sweare villanously. 

Touching the sanctifying of the Sabbath imployed in the fourth Commande-

ment; an Alehouse in a Parish is ordinarily the deuils chappell; while Gods 

congregation is chanting in the Tauerne,
The twentieth Sunday after Trinity.

Taste, having their Lepticke, Gospels and Epistles, in derision of our common Prayers, and the Welsh Sermon in derision of our preaching: so that they more dishonour God, and serve better the devil on Sunday, than all the days of the week before.

Parents.

Oeconomical.

Husbands.

Maters.

The fifth commandment requires honour to fathers

Political.

Betters in office.

Elders in yeares.

Ecclesiastical.

Tutors.

Pastors.

Prelates.

Now the drunkard in this habit of sinne dishonoureth all at once, disobeying the counsell of his Parent, commandment of his Mather, statutes of his Prince, direction of his Elder, leccion of this Tutor, exhortation of his Preacher, discipline of his Prelate, Scandalizing also by these lewd courses his mother the Colledge, his mother the University, his mother the Church.

Against the sixth Commandement a drunkard offendes more principally two ways: First, in murdering the slate of his owne bodye by disorder and intemperance.

n Una falsis sanis nullam potare salutem,
Non est in pota vera salus falsus.

Secondly, being apt in this humour to stab other, according to that of Virgil: Bacchus ad arma vocat. And as another ancient Poet: In praefis trudit viromin. 8 Alexander the Great being drunken, killed his deare friend Clitus for whole life when he was sober, he would have gien halfe his Empire. The records of our Courts afford innumerable presidents in this kinde, in so much as the common epithet to quarrelling is drunken, as a drunken fight, or a drunken fray, neque enim saerectus nec obvius unusquam, for no man in his right wits admitteth of any such desperate courses.

The drunkard is ocasioned to breake the seventh Commandement by his large commons, and lewd companie. For the first, after drunkennesse生态环境 chambering, after chambering wantonnesse, pro memoribus ordo ordine viatorium est: and as Luther excellently, gula foro est, immo irritamentum & porcus, ex miniftris lasciviae. For temetum, one conceit, is so called, et quod tenet, and visum ab implendo vensas: examples hereof in Scriptures are the Sodomites, Herod, Lat. David, and in our *Chronicle Dictorium.*

Secondly, the drunkard is incitated to the sinne of incontinence by lewd companie: for although an Inne was called in old time* propina,* and of late corruptly *pogina,* as the Greek * χανα,* signifying hunger, because Tauerne-houses were first erected only for the necessarie reception of travellers and strangers, and not for idle meetinges of neighbours: yet afterward they became places of notorious riot and excess; in so much, that the + Wifeman said expressly, *Two things are hard and porior, a Marchant cannot lightely kepe him from wrong, and a Vifhuilter is not without saine.* And it is well observed out of the second Chapter of *Lot's* ver. 1. that the word in Hebrew vied for an Hostelry, signifying an Harlot alfo, the messengers of *Lot's* went into an harlots house, that is, faith our English gloffe, into a Tauerne-house, and in Latine *stabulum* is an Inne, and *prostitutum* a whore. Now the filthy communication and vnucomely gestures vniuant in such places, and among such persons, are so great motions vnto sinne, that as Martin Luther was wont to say, 'It is as strange a miracle for a man to concerne with sin, and not to burne with hulfe, as it was for the three children to be in the fiuer furnace and not to be scorched.'

a For can a man take fire in his bofore, and his clothes not be burnt? or can a man goe upon coles, and his feet not burne? + Pateritur libido comumnis, nutrienti deliciis, vino accenditur, erubescit flammarum. In these two respects I may pronounce with Hierome, Nuncquam ego obivium putabo casu.

Adulterers

1 Church hom. concerning the time and place of prayer.

\[\text{\textit{Vide Ambros. lib. de Elicit. 16.}}\]

\[\text{\textit{Owen Epigram.}}\]

\[\text{\textit{Ps. Venius encre-}}\]

\[\text{\textit{ue sic cop.}}\]

\[\text{\textit{Pacschi Virg.}}\]

\[\text{\textit{Hier.}}\]

\[\text{\textit{Church hom. against drunk-}}\]

\[\text{\textit{enele.}}\]

\[\text{\textit{Rom.13.13.}}\]

\[\text{\textit{Hieron. epist.}}\]

\[\text{\textit{Amandus.}}\]

\[\text{\textit{Luc. comm. lib. usc.}}\]

\[\text{\textit{Hieronim.}}\]

\[\text{\textit{Perutus in}}\]

\[\text{\textit{Corincep.}}\]

\[\text{\textit{Isidor. cypm.}}\]

\[\text{\textit{lib. 20. cap. 32.}}\]

\[\text{\textit{Polydor. An-}}\]

\[\text{\textit{gicer. lib. 3 pag. 56.}}\]

\[\text{\textit{Isidor. cypm.}}\]

\[\text{\textit{lib. 15 cap. 1.}}\]

\[\text{\textit{Eccle. 20 30.}}\]

\[\text{\textit{Prov. 6.27.38.}}\]

\[\text{\textit{Ambros. de pa-}}\]

\[\text{\textit{nit lib. 1. cap. 14.}}\]

\[\text{\textit{Com. in Tit. 1.}}\]
Adulterers and drunkards are of such affinitie, that in ebrietatem amans, & in amorem ebria proculis almodum, a wotan will easily turne drunkard, and a drunkard as soon become wanton.

As for the eighth Commandment: he that is drunken with wine, first is a thief to himselfe in his excesseful riot, and then being in need is occasioned to steal from others also. Drunkennesse is vicious corruptus, a costly name, for he that dothweth his patrimonie through his throat, eating and drinking more in an houre then he is able to earne in a whole weke, mutt in fine come to beggerie: Prover. 23.21. The drunkard and the unfruitfull be poore, and the sleepers shall be cloathed with rages. He doth caft his house long out of the window, that as Diogenes said, at the last his house doth caft him out of the doore, having little nothing but a rich note. The prodigall childie wastfull in the beginning of his journey, was in the end so needie, that he was defirous to be fellow commoner with a swine. Diogenes derided a young rictous gallant, who spent so much at dinner that he had nothing but a Raddish root for his supper. In a word, the most ordinary progress of a meane man gien out to tipling is nothing else but this, from luxury to beggery, from beggery to thecuary, from Helbourne to Tyburne from the alhouse to the gallows.

As for the ninth Commandment: Augustine makes eight kindes of lies, which other have reduced unto three, mendacium officium, usquecum, malitia.

And these may be contracted into two, to wit, 

All which a drunkard hath at his fingers ends: for the marry lie, coggging and leafing are the chiefie props of his tottering estate. And as for malicious lies, if he be on his Ale-bench, and sit downe in the seat of the cornfull, he will, as Augustine Caesar once, taxe the whole world, prating of Priest and Clerke, yea Prince and people, cenfure all he knoweth, often more then he knoweth. He will not spare his other selfe, his belt selfe, his owne selfe. Bacchus is painted by the Poets, visibly naked: hereby signifying that a drunkard recales all the secrets of his heart, iniquus in corde suo, eff in lingua ebray. The which is a most odious fault in ciuilitie: for who will familiarly converse with such a dole as can neither keepe his owne nor his friends counsell? In vino veritas helps him not a whit; for seeing all truths are not to be told at all times, he may beare falsse witnesse when he makes a true report, because the meaning of the commandement is, that we should not make any tales either falsse or true, whereby the credit of our neighbour is lost or lestened: but that on the contrarie we should endeavour by all meanes possible to maintaine his honest reputation among vs. And therefore the gabling drunkard in mony falsse pratles, and making many foule quarrles, offereth against the ninth Commandement especially.

The naming of the last Commandement is enough, he that is gullie of the fact, of necesse liuie must be accessorie to the motion. And therefore to conclude this euidence, even asa Generall that besiegeth a Citie, laboureth especially to gaine the Tower or the Castle, knowing that if he possesse it, he shall instantly command the whole Towne: so likewise the deull, who daily doth affannatt our little Citie, plots how he may be possesed of our Capitell and Scence, being assured that if our head be tipling, our eyes will be wonton, our tongue blasphemeous, our throat an open epulcher, our hands ready to stab, our feet twist to fledt blond: in briefe, all our members at his seruice to become weapons of vnrigheteoussesse, to commit all manner of sinne euin with gredineesse. And so the drunkard is like maior mortuum; as no fin is any more in the one, so no virtue in the other, ab omnibus, to commit all manner of sinne euin with gredineesse. And so the drunkard is like maior mortuum; as no fin is any more in the one, so no virtue in the other, ab omnibus.

But the soulennesse of this unhappie finne, Civill men, will appear yet to be greater, if we consider Christian men, according to our seuerall citates, as we are College men.

Clergie men.
If we consider our felices as men, we shall easily see that drunkennesse maketh
vs no men. *Demens ebris, it is a voluntary maethe, whereby men deprived
of thcir use of reason are like horse and mule without understanding. Hanc quis
habet, eipsam non habet, he that hath this sinne hath lost himselfe, and is become
rather a beast than a man, nay worse then a beast, for we cannot enforce a
beast to drinke more then he need: e. ft voluntarius demon, a drunkard as it is
in our English proverbe will play the deuell.

Quis quis quis habet ebris suis? atque
Nunus eft homo Manole ebrisus.

Secondly, if we consider our felices as ciuil men, this one sinne overthrowth
all the foure cardinal and chiefe vertues. As *ludice, for howe shall any man doe
right vnto other, who cannot doe reason vnto himselfe? *Prudence, which is
often drowned in this sinke, and especially maintained by moderate diet, as the
¢ Philosopher intimates in the word *qui, to be quafi *auctoritatis signum. Temperance,
for foulenesse of body followeth ordinarily * fulness of bread. Forti-
itude, for as *Aume, notably, Quas mave insigne armis *stetuerunt, velix
nives, eadem vehemcra eornas etiam a *punctis ruderis, sine fero vulneratus, sine pausa
interfesso, sine hoste turbato, sine fencula tremulis. * Holofernes having lost his
wit in wine, lost his head also by the hand of a fille woman. And that of a mo-
derne Poet is memorable, de duce Dijonitio.

Part superant aequas, superarunt porcual pontem,
Fero tremens perjes, quistremor orbis erat.

Thirdly, if we consider our felices as Christian men, he that lieth his pleasure
is dead while he lyeth: * ergo, faith ¥ Hierome, a drunkard is not only dead,
but buried in his sinne also. There be many e woes denounced against him in this,
and more voices executed on him in the next life. For I tell you (faith the Apo-
lle) that they who doe such things shall never inherit the kingdom of God.
Gal. 5. 21. * atque, * quod non pressit eorum cernari.

Fourthly, if we consider our felices as schollers, our honourable founders in
great wildome foreseeing the manifold inconveniences of tippling in Students,
ordained that we should have but a sparing diet in the Colledge; and forbade all
eccellate riot and inordinate comemmation in the towne. A Gentleman heari-
ing that his sonne at University was given to dicing, anfwered, that want of
money would occasion him hardly to leave that fault. Afterward understanding
that he was given to whoring, said, that either marriage or old age would one
day cure that folly. But when he was informed of his wine binging, but vp-
on the villain (said the father) I will surelie disinherit him, for that fault will
increase with his yeres. A gamester will continue so long as his purse lasts,
an adulterer so long as his loynes last, but a drunkard to long as his lungs and life
last.

Fiftly, if we consider our felices as Clergie-men, he that is givcn to h wine
should not be made Bishop, and if any Prelate or Prietafter consecration be-
come a wine biber, *ebrietatis vacans, ant cecet ant deponentur, as it is in the
4. Canon of the Apostles, according to the computation of Thoedorm Bals-
mon. And by the fentieth injunction of *Augene Elizabeth, Ecclesiastical percons
are forbidden haunting of Alehouses and Taurernes. l know Paul may meet
his acquaintance at the market of Apius, and at the three Taurernes, Acts 28. 15.
but this ought to bee for his honest necessities, as the former Injunction in-
mates, and not to keepe rance riot at vnlawfull hours. He that is irregular in
this kinde, after admonition and monition, is worthy to be suspended ab officio & beneficio.
A great gallant hanging proued a great seal for his neighbours, deired the parish Priet to wash first and to fit downe last: hereby signif-
ifying (faith mine k Author) that Clergie-men ought to be primo mundi, sed po-
stim ebris. Thus as you see, by surfeiting and excesse h vina are made venena, that
is, in the word of holy * Scripture, the wine of drunkenness is so bitter as the por-
sion ofDragons, and the cruel gall of Aplis. In some respect worle, faith m Ambrose,
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| k Amen philo-
| sophicus fab. de |
| militie. |
| 1 Ambrose de |
| m Duct 52. 33. |
| n Fosupra. |
then any venomous; for the most deadly poison hath holpen many, whereas the drunkards potion healeth none, but hurte all, a root of much euill, a root of every vertue.

Preached at S. Maries in Cambridge on Whitsunday, Anno 1602. The remnant of this Text concerning Psalmes, and Hymnes, and spirittual Songs, is expounded Epit.Sund. 5. after Epiphany.

The Gospell. MATTH. 22. 1.

*Jesus said unto his Disciples, the kingdome of heauen is like unto a man that was a King, which made a great marriage for his soone, &c.*

This Gospell in effect is all one with that appointed to be read on the second Sunday after Trinitie: for both teach one point, and tend to one purpose. Wherefore, lest I feeme double diligent, I refer you to my large notes upon that other Text; and intreat you to be content with a short paraphrase for the present.

*The kingdome of heauen.* The Church militant on earth, is this kingdome of heauen, I say militant, and that for two reasons especially: first, because this marriage feast is called a dinner, ver. 4. and after dinner there followeth another banquet, namely, the supper of the lamb, Apoc. 19. 9. This dinner then is a feast of grace, that supper a feast of glory. Secondly, because none can be thrust out of the Church in heauen triumphant: many croude unto Gods dinner in the militant without any wedding garment or bridelace: but at the last day when he shall come to visit his guests, he will call them out of the wedding chamber, into vter darkness, as it is in the 13. verse. The Church vnder the Croffe then is this kingdome, gathered together by preaching of the Gospell, an chosen generation, an royal priesthood, an holy nation, a peculiar people. Not kingdomes in the plurall, but in the singular a kingdome, as being governed by one and the fame Lord, vnder one and the fame law. And it is a kingdome of heauen, as being the way to the kingdome of heauen, because, faith 1 Anguisse, per portam ecclesie intramus in portam paradisii. And a kingdome of heauen, for that her conversation is in heauen, and her affections set on things above. The synagogues of Satan are a kingdome of darkness, the Church a kingdome of light. 2 For as in heauen some bodies giue light and receive none, as the Sunne: other receive light and giue none, as the firmament: other both receive and giue, as the Stars and Moone: so Christ in the Church, is the father of lights, and the Sunne of righteousnesse, Malac 4.2. giuing light vnto a all, and receiuing light from none. The lay people resembe the firmament, called to receive light in the publike preaching of the word, and not to giue light except it be candle-light in their own private families. Indeed there be many blazing Starres and prodigious Comets in this our heauen, but such are not properly lights, but shews; as the Philosopher, ignes faturi. The Preachers of the word are flames in the firmament, first receiuing light from Christ, and then communicying it to other, as the words of their Patent impotent, Mat. 5.14. Ye are the light of the world.

*This King is God the Father, a King of Kings, and Lord of Lords, able to doe whatsoever he will in heauen, in earth, and in hell. As one doth glowe my text, Regens in caelo per gloriam, in mundo per gratiam, in inferno per justitiam. His Sonne the Bridegrome is Christ, and his Bride the Church, and God made this marriage by Christs incarnation. For as the bell way to reconcile two disagreeing families or enemy-kingdomes, so make some marriage betweene them: even so the Word became flesh and dwelt among vs in the world, that he might hereby make our peace, reconciling God to man, and man to God. At this great marriage dinner the Bridegrome himselfe is the best dish, even the body*
body and blood of Christ preached in his word, and presented in his Sacraments. And albeit this fealt especially concerneth the Jew, yet doth it appertaineth it unto all, as beginne in the beginning of the world, and ending to the end of the same. The Patriarchs and Prophets in old time, the Preachers and Pastors in our time, call and invite men every day to this marriage. The latter course at this feast, or the sweet meats, are remission of sins, everlasting life; such joy as no tongue can express, or heart conceive. The time when the King committeth to see his friends, is either the particular hour of our death, or else the general day of judgement, when he shall separate the reprobus from his Elect, Matth. 13. 40. and 25. 31. God is everywhere, seeing all things alway; yet that hereby Judges may learn to condemne any, but upon good information: Almighty God said of Sodome, I will goe downe now, and see whether they have done altogether according to that cry which is come unto me, Gen. 18. 21. and of Babel, Come, let us goe downe, Gen. 11. 7. and here the King is said to come in among his guests, and to take the man which had not on a wedding garment, afore he commanded him to be bound hand and foot, and to be cast into outer darkness.

The wedding garment, as some think, is Christ: or as another, the new man: or as other, the obferving of the Commandments of Christ: or as other, a pure conversation: or as other, an upright heart, coming to the marriage rather out of duty, then for a dinner: or as other, a charitable: or as other, grace: or as other, faith: or as other, regeneration, consisting in faith and repentance. All which upon the point are the very same: so that (as our Diuines observer) the question is idle whether faith or godly life be this garment, because good works alway proceed from faith, and faith alway sheweth it selfe by good works. Hypocrites are they who want the wedding garment, professing that they know God, but in their works denying him.

But it is a more darke Probleme, how the King when he came to see the guests, found but one without a wedding garment, and that one may be called his friend. Answer may be, that all reprobate sinners are called one, because they will be of one kinde, namely faithlesse: or one, because the root of all sinne did proceed from one: or one, because he that faileth in one point is guiltie of all: or one, to shew the quickse of God, who can, if there be but on hypocrite among many, soon spie him: or one, because many such hypocrites are little esteemed them one righteous man: Ecclesiasticus 16. 3. One that is just, is better than a thousand ungodly children: or one, to shew that at Christ’s Table there was one Judas among the blessed Apostles, as some conclude it. And this one whosoever he be, may be called a friend, for that he did feeme by profession a friend: or a friend, omnis Dei, calling him unto the marriage, willing that all men should be faied, and come to the knowledge of the truth. He was loved by the King as his friend, but in comming without a wedding garment he was esteemed himselfe: or friend in derision: as if he should say, You are a kind friend indeed to come in hither without your wedding apparel, and bride-uite: for the Scriptures admit of Iohnes, Gen. 3. 9. Adam, where art thou! or a friend, for that he was once a friend, as Simon is termed the Leper, for that he was a Leper: and Matthew the Publican, for that he was a Publican: and Hieron the fluke of sinne, the holy City, for that it was once holy, Matth. 22. 35. In reporting these different opinions I will imitate the sage Judges of our Law, who sometime determine to hear, not to determine to determine.

The Epistle. Ephes. 6. 10.

My brethren be strong through the Lord, &c.

The life of man is a warfare on earth, and every Christian is a professed fouldier, having fightings without, and terrours within. He must therefore

Y 2

The twentyseventh Sunday after Trinitt

The Epistle. Ephes. 6. 10.

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Y 2
The 21. Sunday after Trinitie.

leame two things especially: first, how to chuse his armes: and seconly, how to use them. Our Aposle doth instruct him here concerning both. As for the choice, the defensefull weapons are the sword of worcie, breast-plate of righteousness, spoes of preparacon, shield of faith, helme of salvation. Offensive, the word of the spirit, which is the word of God. As for their use, Paul adjureth vs also to put them on, and to put them all on, and so to put on the whole armory, as that we may stand in all good, and withstand all euill. All which is implied in the vers, containing a proclamation ad arma, put on all the armory of God. An a reason, that ye may stand, &c.

1. Every Christian is charged with armory.
2. This armory must be God's armory.
3. Panoplia, compleat armory, all the whole armory of God.
4. This compleat armory must not only be shewed abroad, or hung vp at home: but vfed and imployed daily, put on.

The reason hereof is manifest and manifold: first, that we may be able to stand in battell. Secondly, that we may so stand, as that we may miscall. Thirdly, that we may so withstand, as that we may foile our enemies assaunting as well as retiring. Fourthly, that we may repel not only some few, but all assauts. Fiftly, all assauts not only of the flesh and the world, but of the devil also, which is the Prince of darkness, and general Commanders of all forces against vs in these spiritual skirmishes, Olospheres being flame, his souldiers instantly fled. * If we conquer the rulers and gouernours of the darkness of this world, we shall easily difcomfit their followers and instruments. If we call the 7 rider, his horse will instantly be taken and tamed. Every Christian ought to put on the resolution of Captain 2. Ferue, alway bearing armes against the greatest Emperour of the world, wrestling not against blood and flesh only, but against principalities, against powers, against spiritual craftinesse in heavenly things.

For the first point: armory is necessary, whether we consider our owne weaknesses, or our enemies strength. Our weakness, as being vnapt and vnable by nature to think so much as a good thought, and therefore we must be strong through the Lord, who giuent his souldiers power and might; * teaching our hands to warre, and our fingers to fight. It is reported of a Traian, that he would cut in peeces his owne garments, rather then his souldiers should want armage to binde vp their wounded: but our Captaine Christ hath giuen vnto us such a march under his banner his owne flesh, and his owne selfe, willing vs not onely to put on his armour, but also to put on himselfe, that we may be strong through the power of his might, who can doe whatsoever he will, and will doe whatsoever is best for all his followers. Again, we need armes in respect of our enemies, as being many, mightie, cunning in plotting, cruel in executing.

1. Many, for these governours and Princes have so many souldiers and subiects vnder them, * improbos spiritus, & homines peccatos, an infinite number, against a little flocke and an handful of people.

2. Mightie, for we wrestle not against flesh and blood, * that is, not simply with flesh and blood; or only, for then 1 one word shoulde be loong as another, and one man so strong as another: but we fight men against déuels, even weaklings against powers and principalities, as it were silly Lambs against roaring Lions.

3. Cunning in plotting, as being spiritual and invisible, fighting so craftily, * that we know not on which side they will assault. Satan in the beginning was a Serpent for his subtiltie, but now being induced with almost an hundred yeeres experience, is become a Dragon and an old Serpent, Apocal 20.2. Qui nonnuminum mille, mille novemden artes, quoth Hierome. Such a circumventing enemie, that being a Prince of darkness, he can transforme himselfe into an Angell of light. Anarice is a worke of darkness, peccus heaue a worke of darkness, inordinate drinking a worke of darkness. But he doth cover and cloake these with armour of light, instructing that couerousness is commendable thirst, obstinacie
noble resolucion, and drunkennesse a poine of good fellowship. Groff wickednesse is easely scene, and prevented foone: but our chiefe adversaries abound with spiritual wickedness and invisible craftsiness, and their ordinarie soldiery are in their generation wither then the children of light.

4. Cruell in executing and procuring; Satan is an accuser of his brethren, and a murtherer from the beginning, calleth in holy Scripture a Lion tor his might, and a roaring Lion for his malefic, seeking daily whom he may devour; 1 Peter 5.8. Now these descriptions are set downe not that we should faine, but rather encouragynge vs to light. For seeing our enemies are *superbia mundi, invidentia invidii, falsitate adulteri, iniustitia peccatorum alieni, to many, to mightie, to malicions, lo crastin, lo willing and able to hurt vs, it behoveth every man to be well appointed and armed, that he may be able to resist in the emin day.

The second point obtayned in the Proclamation, is, that our armour must be God's armour, not armour of the fiend, for cursed is the man that maketh flesh his armes. Not armour of the world, for our enemies are worldly governours, and the chiefe of them is, the Prince of the world. Some put their trust in Clarities, and other in horsies, but we will remember the name of the Lord our God. Not armour of the deuill, for then we shall have nothing but his leadings. His armour is Pophis exorcising, superstitious casting, holy water, and the like: where he little feareth, as being framed in his owne shop, and giveth vs at his appointment. The weapons of our warfare are not carnall, but mightie through God to cast downe burls. Against spiritual armes we must vs spiritual armes: against the works of darkness we must put on armour of light, that is, vertues against vices, as being *vestimenta put on, munimenta armour, ornamenta of light. Let vs then if the deuill at any time tempt to cruelty, pride, impatience; put on tender mercy, kindness, humblenesse of minde, meeknesse, long-suffering, &c. as it is in the present Epistle, we must arm ourselues with the breast-plate of righteousnesse against iniquitie, with the girdle of truth against heresie, with the helmet of salvation against despair, with the shield of faith against invidelitie. The deuill is my fisically that huge Leviathan, desterming a yron as straw, and braffe as rotten wood: when the sword doth touch him he will not rise vp, and be laughted at the plucking of the speare, in the earth there is none like him, he feareth not our fleshly weapons, or worldly weapons, and therefore that we may stand against his force, we must put on the armour of God, and dwell under the b defence of the most high.

The third thing considered in the proclamation, is that we put on all Gods armour, or the whole-armour of God, as it is verie 1. If we should armie our head onely, the deuill haply would strike at the foot; if the foot onely, then he might hurt our head: if both, and leaue our breast unarmed, he might wound vs at the heart. Wherefore that we may repel all assaults of the deuill, we must *tangam milites cataphracti, put on all the armour of God. I cannot examine every particular weapon in this Armorie, leaue only three points of warre in the whole.

First, that Paul here makes no mention of a backe. Curate for the Christian souldier, there is an helmet for the head, a confet for the breaste a word, a shield for all the fore-parts, only no guard, no regard of the hinder. It is a compait armour, and yet without any defence for the backe: signifying hereby that every Christian ought to keepe his station in Gods army, neuer forsaking the name of Christ, vntill death his last enemy be destroyed. It is *written of Biss falling into the hands of his enemies, and his souldiers crying, what shal we doe? that he did ansuer, Report ye to the lacing that I die fighting, and I will report to the dead that ye died expectingly. When vtilly the Conqueror had landed at Pelmy near to Haftings in Saffex, he cauned all his ships to be sunke, that all hope of flying backe might be taken away. The Numantins would rather die then flye, so the Christian warrour must continue, a faithfull unto the end, like Samson killing enemies at his death, as well as in his life.

Apec 11.10.  
John 8.44.  
Colin.  
Rallinger.  
Ref.  
Rushin. de  
Cuius, &c.  
1 Cor. 10.4.  
Preamus.  
Rom. 13.12.  
Apec. 17.5.  
Phil. 20.  
Colin. 3-12.  
Job 41.  
Phil 19.1.  
Savius.  
Laymer.  
Makew.  
Aretius.  
Zuchius.  
1 Cor. 5.26  
Gen. 2.  
Restitution of decaied intelligence 1976.  
Apec 2,10.  
Judges 16.30.  
Refut in symbola.
The second remarkable point of warre is, that we must above all other weapons of defence take the shield of faith. And the reason hereof is plain, because the helmet covereth only the head, the vesture the body, and the sword the feet: but a shield covereth all the body. Let vs then above all, or as the other read in all, set faith. In all the weapons of the heart, for to have a lively faith and assured confidence, without which all the rest have no force. The sword of the Spirit without faith, is no Scripture to thee, or a girdle of vicitie without faith, is not truth vnto thee, all thy righteousness without faith, is vrighteousness. Seeing then it is impossible without faith either to please God, or refit the devill, in all, and above all the shield of faith, whereunto ye may not only reciev or avoid, but also quench all the tentations of the wicked, albeit they be darts in respect of their sharpness, and fiery for their destroying, one flame kindling another, as drunkenesse kindleth adulterie, and adulterie murderre. All the world, faith Saint b John, lieth in wickednesse, poetit in maligne, that is, in malis operibus, on fire by the devill, here called the wicked, as being author of all evil, and master of all the vices workes in the world, Matth.6.13, and 13.38. But be of good cheere, faith overcometh the world, 1 John 5.4. One shield of faith is able to bear, yea to beat off all the fiery darts of the wicked world, flesh, and devill.

The third point of warre is, that the Christian sollie is armed with a sword so well as with a buckler: and this sword is the word of God, being a powerfull operation and sharper then any two edged sword. I Sharpe in a literal, and sharp in a mysticall exposition: or sharpe in discolouring of things temporall, and sharpe in teaching things eternall: or acute in mouing vs to vertue, and acute in remouing vs from vice. Doth the flesh intice thee to wantonnesse? strike with the sword of the Spirit, Thou shalt not commit adulterie. Doth the world tempt thee to vanitie? strike with the sword of the Spirit, I love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. Doth Satan assaile thy faith, and tempt thee to superstition and idolatrie? strike with the sword of the Spirit, Thou shalt worship the Lord thy God, and him only shalt thou serve. Doth Death in the laste hour of thy spiritual combat affright thee? strike with the sword of the Spirit, Death is swallowed up in victorie, the figing of death is done, and the strength of thee is the Law: but thanks be unto God which hath given vs victorie through our Lord Jesus Christ. By the buckler of faith a Christian sollie is able to defend himselfe, by the sword of the Spirit able to confound his enemy. So that our aduerarie going about daily seeking whom he may demoure, retroyethe exceedingly when either Papists hinder the reading, or Atheists hurt the preaching of the word. As the 9 Philosophers would not suffer a Smith in Israel, let the Hebrews should make them swords or speares: so the devill cannot endure that wee should heare Sermons, and read holy Scripture, left out of this shop we get armoure to repel his assaults in the euill day.

The laste obserueable thing in the proclamation is, that a Christian ought not only to know Gods armoure, but also to put it on. For as it is not enough for the seruice of our Common-weale, that we kepe good weapons at home, or that we (new them at masters abroad, except we have skill and will (as occasions of the State require) personally to serue with them: then to have the sword of the Spirit rufet at home, or sometime to flourishe a little with it abroad, is not sufficient for the sollie of Christ, except he can and will vse Gods armoure, and stand in battell against all assaults of the devill. As in Phyliscus the best precept can doe no good except it be taken: so the most compleate armoure is no defence when as it is not worn. We must in adveretie put on patience, in prosperitie put on humblenesse of minde, at all times above all these put on love, giving every man his owne. If we will overcome the princes of darknesse, we must put on the armoure of light. But obserue here that we must vse the weapons of God in the warres of God, against
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against enemicles of God only, that we may stand against all assaults, and quench all the fierce darts of the deuill. Many men hit the foildiers of Christ, and hurt the friends of God with armour of God. As Heretikes fraudently cite Scriptures against Scriptures, and Fathers against Fathers, and so make God as it were fight against himselfe. * Silla laid, ante frangenda hostis quin vel defensam cims, our force must not be spent in private grudges against our brethren, but in the publice quarril of the Gospell against the common enemie. The Scorpions in * Caris when they sting, kill home-bred people, hurt not any stranger. On the contrary, there be certaine little Snakes in Babylon which onely bite forreinners, and not inhabitants. It is a fooles fray to strike him that is incredul; * vsdifferer Schiffmaticks vnging lies and libels, the weapons of the deuill in good cauues, offend the Church as much as open Heretikes, implying Gods armoure in bad cauues.

In this our spirituall warfare we have many great encouragements to fight valiantly: first, our weapons are good, a compleat armoure: secondly, our Captaine is good, euen * Caesar in noeter superos sperare secundos. * Frangit & attestit vives in militae causa.

Againe, the continuance of fight is little, but our reward great. In Rome the militarie age was from feuenteeuee to forte and fix, or in dangerous times vntill fiftie. * The dayes of our age are three score yeeres and ten, and in all this time there is no time for peace; we are legions famy, borne in the field, and sworne foildiers in our swadding clouts, alway bearing armes against the common enemie from our holy baptisme to buriell. All which is called in the * ver. the euill day: in regard of the sharpneffe * euill, in regard of the shertneffe * a day. Now the foildiers resolution is, aut for, aut moris, either victorie, the beginning of joy, or else death, the end of sinerie. So the Christian in this holy warre may comfort himselfe:

Either God will end our danger, or our dayes: and then we shall be no longer foildiers in armour, but owne-men in long white robes, hauing palmes in our hands, and * Crownes on our heads as conquerors, according to that of * Paul; * have fought a good fight, and have finished my course, from henceforth is laid up for me the crown of righteousnesse, which the Lord the righteous Judge shall give me at that day, and not to me onely, but unto all them also that love his appearing.

The Gospell. Ioh. 4. 46.

There was a certaine Ruler, whose sonne was sicke at Capernaum, &c.

His Gospell * teacheth vs, whethier we should see for succour in all the troubles of this life: namely, to the fountain of all welfare Iesus Chrift. According to that of * Esay; * bee shall draw water out of the wells of the Saviour. To this Well a Christian ought to come, not with feet, but with faith, and then * every one that calleth upon the name of the Lord shall be saved.

In the whole storie you may

1. A loyuing father.

2. A sicke sonne.


4. Dutifull seruants.

Great fortune, being * Regulus, a little King, a Ruler.

In the father observe

Great faith, hauing three degrees,

Beginning, in desiring Christ to come downe and heale his sonne.

Full growth, in that himselfe simly beleeled and all his house hold,
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As for the great uncle of his honour: Origen thinks he was of Cesar familie. [1] Herome, that he was a Palatine, haply controller of Herods house. [2] Luphous and Lyra, that he was Deputy Lieutenant of Galile, for Galile belonged unto the jurisdiction of Herod, Luke 23:7. Other, that he was a ruler in Capernaum, where his hone was sicker. What he was it is uncertaine now, for one generation pasteth, and another generation遂ceedeth, Ecclesiastes 1:4. and the fashion of this world goeth away, 1 Corinthians 7:31. But it is certaine that he whilome was an either noble by descent, or degree; favourd in the Court, honoured in the Country, a man of worth and qualtie. Which our Evangelist intimates in his life, calling him a ruler, as also [3] for that he was attended well, his seruants met him, verse 51. Where note by the way, that it is not impossible for a great man to be a good man, or for Cesar's favourite to be Chirls follower. Almighty God hath elected children among all sorts of people, Magdalens among harlots, Zacharia among oppressors, Matthew among Publicans, and here this ruler in Herods Court. Indeed, Bernard was wont to complaine that the Court is wont to receive such as are good, but to make them bad. Bones facultus recipere hominem facere, non placuit in aula defecit, bonos quasi professane malos probabilissmus. And Budus, faith all Courtiers must be like Camelions, accommodating themselves unto all companies, ut attentionem & attentionem esse afferrentur, resembling an herb called Tripolium, which (as Antigonus reports) every day change colour thrice, being sometime white, sometime violet, sometime carnation. Apparent parasites, vno ore calidum & frigidum profisit commodies effrut perit: creeping vp to honoue through a thousand dishonours.

[4] In aula Regius non est multum legem, Si quin sint bona coguntur efe onis, Si quin sunt mals sunt in gratia regali.

And another to the same purpose: Quo quis corrupit maribus, & coram populo muneribus, &c, beater. The Court is all for money, making us oxen to to labour, and after teseed A mint of fashions, an exchange of complements, a shame to shamefull, e omnes seculumut mortus sunt, nisi et. Yet notwithstanding Joseph was a good man in the Court of Pharoe, Daniel a good man in the Court of Darius, Mordecai a good man in the Court of Abasaerus, and this Ruler a good man in the Court of Herod.

The faith of this Ruler in the beginning was very weake: first, in that he did not fecke vnto Chirl until he was a miller at his owne doore, as the context evidently, Jesus came againe into Cana at a time of Galile, where he had made of water wine, and there was a certaine Ruler, &c. Secondly, for that he did not entreat Chirl to cure the sinner so well as the sinner of his sinner. Thirdly, for that he came not to Chirl in the beginning of his sinner inmitie, but as we may gather, at such a time when all other Physitians had forsaken him, even at the point of death. Fourthly, all Interpreters obserue, that he was a rudifius sancti & innocent, in befeeching Chirl to come downe and heal his sinner, as if Chirl being God could not as well have holpen him abitnt as present. Againe, when he beleued Chirls sayings, Go thy way, thy sonne liveth: his faith as yet was in time and full of wauering. Otherwise he could never have made such a doubte, and asked such a question of his assistants, at what hour be begyn he te amend? But when he knew certainly that his sinner was healed miraculously by Chrift, and not by casual or any natural means, himselfe & his whole family beleued absolutely. When he first heared of Chirl, his faith was a very spauce; when he beleued Chirl, it did kindle; but when he beleued in Chirl, it was a great flame, giuing light to his heauend. So that our blessed Sainiour in vtttering one word, healed two, namely the fathers soul and the sinner body. Thus I have shewed vnto you the faith of this old father, and the fruits thereof: first, in being so carefull for his childe. Secondley, for that in his affliction he went not for helpe to witches, as Saul, 1 Samuel 28:8. but to deuils, as Abaxia, 2 Kings 1.12. or only to Physitians, as King Afa, 2 Chron. 16.12. but to Chrift, and that in his owne perfon, although
although a Ruler, and a man of eminent quality. Thirdly, in that he was such an earnestAuthority again and again, desiring Christ to visit his sick sonne. Fourthly, in that he cast off his doubting and indifferency. Lastly, yet chiefly, for that all his house was instructed in the faith of Christ, and fear of God. So as a Ruler, so Lydia, so Crispus the chief Ruler of the Synagogue, Acts 16.15, and so mult of every matter of a famill bring up his household in instruction and information of the Lord. Every man is a King and a Prophet in his owne private house, so that he can want no meanes, except he want a minde, to performe this holy businesse.

In the sick sonne. 1. The causes of his sicknesse, unsetting and riot, implied you may note (as may be suspected) that he was the sonne of a Ruler, and in Capernaum, a dissolute Citie.

1. Fauour is deceitfull, and youth is vanitie, riches aneile not in the day of wrath, Prov. 11.4. may the scepter cannot keepe vs from the sepulchre. Young men as well as old men, and Gentlemen as well as poore men, are fcke, and weake, and die. The children of Rulers ordinarily are most vnrely, given over to chambering and wantonnesse, and so by consequent they be more subject to sicknesse then other, in being more subject to sinne then other. A crownd fike of spiritt is their quartan, incontinence their tretace, pride and gluttony their quotidian ague. How fome refembelth a feater in condition, kinde, and cure; see Ludolphus viiufup. in mariae. Iacob. de Visione. sermon. 2. Ferus fem. 4. in loc. Bonaventura diat. salut. cap. 1. Pontan. Bibliothec. Con. Tom. 4. fol. 313.

In Christ the third, yet the most ob. 1. His rebuking femeable phæon in all this historie, two things are to be considered especiallly: 2. His rectifying the Ruler.

5. The Ruler was at the first, inside tepidus, aut frigidus, as Augustine notes, and therefore Christ chides him, except yee see signes and wonders, yee will not beleue. Verba arrogans audimus, cor dissidenti non videmus: sed ille pronunciamit, qii & verba audiant, & cor inspexit. This reprehension is not Judge-like, but father like, concerning the whole Nation of the lewes in generall, as much as this Ruler in particular. In token whereof (as Interpreters obferue) Christ feth not the fingular, except thou; but the plural number, except yee. As if he should haue said, I must in regard of your incredulitie shew signes and wonders, other wife yee will not beleue. I will heale thy sonne therefore, not so much upon thy petition, as for the confirmation of others faith. I will not goe downe to thine house, yet I will worke such a wonder in thine house, that not only thy selfe, but all thine fahll beleue. Go ye and say, thy sonnes livest.

The petition of the Ruler consisteth of two branches: one, that Jesus would come downe; another, that he would heale his sonne. Now Christ rejected the first as being vaine, but he granted the second wherein he prayed well, helping his childe not by going downe, but by speaking one word, Thy sonnes livest.

In the servants where mentioned two vertues are commendable: first, yee to their matter in obeying his commands, and rejoicing at his good. Secondly, faith in Christ: The Ruler did beleue the word of Jesus, and they the report of the Ruler and so both hereby became happy. Let every matter inlike fort reach his householde, and every servant heare the good instruction of his master, that there may be so many Churches as there be Families, and so many Chappells as there be chambers in every house; that being armed with the compleat harness of God, we may quench all the fircie darts of the wicked, and withstand all his assaults in the wiiil day.

Grant we beceech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleansed from all their sinnes, and istreaue thee with a quiet minde, through Jesus Christ our Lord. Amen.

I thank my God with all remembrance of you always in all my prayers, &c.

Subscription, Paul and Timotheus. Paul, &c as author inditing, Timotheus an approver, or haply penner, writing this Epistle: both the servants of Jesus Christ, and dearly beloved of the Philippians.

Inscription, to all the Saints in Christ Jesus which are at Philippi: that is, all such as are baptized, and have given up their names unto Christ in professing the Gospel, all in Philippi, but vnbekoning Pagans.

Past, a good beginning: Because ye are come into the fellowship of the Gospel.

Present, an happy proceeding: From the first day until now.

Future, a blessed end: Surely certified that he which hath begun a good work in you, will perform it, &c.

His Epistle to the Philippians hath three parts: a

Description of their perseverance, together with an exhortation unto the same, in which is the main scope of all this excellent letter. Part whereof is of our present Text, containing

Prayer to God and in it observe

Manner, in respect of

Intention, having you in my remembrance, and praying for you with gladness, as loving you from the very heart, root in Jesus Christ.

Prayer, that their love may increase more and more in knowledge and judgment, being so filled with the fruit of righteousness, unto the glory of God, as that they may be pure before God in their conscience, and without offence before men in their credit.

The summe of all is in briefe, that the Pastor ought to bless God alway for the present graces of the Church, as also most heartily to pray for the further and future good of the same. And the people likewise must on their part bring forth in their life such excellent fruit of righteousness, as that they may be both a reverencing and a crowned to their Pastor. As the legall High Priest had the names of the children of Israel graven in his breast-plate: so the Preacher of the Gospel ought to have his Cure stamped in his breast, always in all his prayers having them in perfect memorie. Q. Mary said, Calice was imprinted in her heart: so Paul here to the Philipp. I have you in my heart. And to the Corinthians, &c. elsewhere, Ye are our Epistle written in our hearts. See Epist. Dom. 12. & 18. post Trin.
The 22. Sunday after Trinity.

Because ye are come into the fellowship of the Gospel. The chief subject of his thanks and gladness is not the goodness of their soil, nor yet the greatness of their City (though it were the chief in the parts of Macedonia) but their fellowship of the Gospel in word and deed, beleeuing the word preached, and receiuing their Pastor persecuted: being companions of Paul in bonds, as they were parters of Paul in grace: Commoners in respect of the common faith, and commoners of communicating to his affliction. Hence we may learne, that although every subject ought in duty to thank God for crowning our Nation with a world of outward blessings, as honour, plenty, peace; yet above all, in all our devotions alway to praisie God for the fellowship of the Gospel. And therefore the 17. of November, in which it was happily restored, and the 5. of November, in which it was miraculously preferred, ought to be had in perpetuall remembrance.

From the first day untill now] The first day of their conversion is mentioned Acts 16. and this now was his first imprisonment at Rome, recorded Acts 28. or as other, his second apprehension at Rome, by computation about ten yeares after the first. All which time the Philosophers continued constant in the sincere profession of Chrifitianitie, neither reduced to their old Gentilisme, nor seduced by falfe teachers vnto new heresie. Vngratefull Schismatike 1 admire, that the Church of England is like the Church of Laodicea, neither hot nor cold; proud, but yet poore, blinde, naked, miserable: but it is our dutie to thank God alwaies in all our prayers, for that our Church hath against a world of popifh and peecifh oppositions, in the midst of a crooked generation, even from the first of Queene Elizabeth, vnto the eleuenthe of King James, vnceantly continued in the fellowship of the Gospel. And it becommeth vs to judge that he which hath begun a good worke in this Kingdome, will performe it vntill the day of Iefus Christ.

He that hath begun a good worke in us will performe it] 3 Three things are requisite in an absolute agent, power, skill, and will. Power is attributed especially to God the Father, widowe to God the Sonne, willingnesse and loue to God the Holy Ghoft. He therefore that begins a good worke, can and will accomplishe it vnto his glory. This sentence confutes abundantly the Pelagians, holding that the beginning of every good worke is only from Gods grace, but the consummation of the fame from our owne vertue. Whereas the Apostle giueth all to God, the first, and second, and third grace. The first is, operaus gratia, whereby God beginneth a good worke in vs, without vs, in giving a 1 will to do well. The second is, cooperans gratia, whereby God performeth it, giving to vs will, and abilitie, working in vs and vs, according to that of Paul, Ilaboured more abundantly then they all, yet not I, but the grace of God which is in me. So the most accurate Doctor excellently, Qui fecit te sine te, non insificabit te sine te? The third is, salutis gratia, whereby God crowneth our will and worke in the day of Iefus Christ, 2 not by the merites of rightoufnesse which we have done, but according to his mercy fauing vs. In the words of Gregorie, Prima Deus agit in nobis sine nobis, ut postea nobis iunxerat: opera et voluntas eius in nobis, et in operibus nostris, cum operatione Dei, et in operibus Dei. And so this faying of our Apostle maketh against the Pelagits also, that they confesl tie the Pelagins in the quellion of free-will and humane merit. For seeing God is, al in al, and worketh al in al, end, middle, beginning; it must assuredly proceed from grace, that any man works with grace. God in euery good worke makes a beginning, 2 Cor. 3.5. helpeth in the middle, 1 Cor. 15.10 confirmeth vnto the end, 1 Cor. 15.18. And this Radvallus Ardens, a learned man in his age, flourishing from the yeare 1040. to 1140. faith, (in an Homilie preached vpon the Epiftle, Sunday 18. after Trinitie) seeing by one grace we come to another grace, they be called merites improperly, for all our owne works are losse, that Christ might be the true gaine and advantage, Philip 2.3,8.

And this I pray that your loue may increafe yet more and more] Christ hath foretold, that the loue of many should be cold in the latter ages of the world, Paul therefore
The 22. Sunday after Trinity.

therefore beg of God earnestly that the Church of Philippi might abound with the gift of charitie: not only that they might have lone, but that it might increase, yea that it might increase yet, and that more and more. The word import that our love must not be contained within the limits of our private persons, or particular acquaintance: but that it should overslave like a fountain, to the benefit of the whole Church: and that not for a time, but until the day of Christ: that is, until either he call vs to him in our particular deaths, or be come to us in his general judgement. This our love must have two companions especially, Knowledge and understanding. Seeing love begets with all things, it is exceeding necessary, that our love should abound in knowledge, whereby we may different between good and bad, between Heretike and Catholike, and in understanding, which is a spiritual knowledge gained by much exercise, crying all things, and then accepting the most excellent, (viz. wisdome) is theoretical, and consists in general notions of the Bible, whereas (alas) is practically in Christian experiments and particular actions. A true judgement whereby men are able not only to marque, and make difference between good and bad, but also between good and better, and so in fine chose the best. Our adversaries as well the popish, as the peecuhi, abound (as they pretend) with a very great love to God and his people. But because their zeal is not joined with all understanding and knowledge, the fruit thereof is not the fruit of righteousness, a pure life before God, and without offence, before men: but the bitter root of all schisme in our Church, and sedition in our Common-wealth. So that whereas a Daniel said, The zeal of thine house hath eaten me: we may contrariwise say, Their zeal hath eaten up thine house. The f Puritan zeal calleth it in word, the Romish zeal endeavours to make it indeed, a denie of theeuses, a seat of Antichrist, a Shameless Babylon, a mother of abomination and desolation.

Tantum religio potius suadere malorum.

Filled with the fruit of righteousnesse.] If we construe this of justification, it is apparent that good works are not the cause, but the consequent of our righteousness, as the fruit makes not the tree to be good, but only shews it to be good. If we take righteousness here for sanctification, observe with Zanchius the foure causes of good works:

1. Efficient,
   Primarie, Christ: Which commeth by Jesus Christ, working in vs the will and the deed, Philip 2.13.

2. 5 Secundarie, our selves: As being a trees of righteousness planted by the Lord, and so by Christs especial grace, the lust man brings forth his fruite in due season, and continuing in well doing, is filled with the fruit of righteousness.

3. Materiali, fruite. Internall in thought, external in word and deed. For a good tree bears fruite on every bough, and on every branch.

4. Formall, righteousness. A conformity to the divine Law, Christs imputation righteousnesse is perfect, our inherent righteousnesse is imperfect.

Benefit of our brethren, for trees bear fruit for the good of other.

And here we may learn the difference between the good works of Christians and other. A Gentile doth a good work, but not in Christ: an hypocircle doth a good worke, not unto God's glory, but for a mens praise. Whereas the true Christian is filled with the fruit of righteousnesse, especially for this end, that angels in heaven may glorifie God, and men on earth alfo praise God in his Saints. And as the lust man is a glory and praise to God: so God one day will praise the lust, in saying, Come ye blessed, &c. and glorifie him also both in body and soule by Jesus Christ in the kingdome of glory.
The Gospel. **MATTH. 18.21.**

**Peter said unto Jesus, Lord, how oft shall I forgive my brother if he sinne against me, &c.**

**Peters question; How oft shall I forgive my brother if he sinne against me, till seventy times?**

First, simply by way of proportion: I say not unto thee until seventy times: but seventy times seven times.

Then amply by way of exposition in the parable following, therefore is the kingdom of heaven likened, &c.

**Christ's answer: delivered**

**Peter said unto Jesus**] In this question of Peter observe first his reverence, then his diligence. Reverence toward Christ his Teacher, in calling him Lord, or Master, or Sir. An elder that rules well and laboreth in the word is worthy of double honour: despise not prophecy, but obey such as have the oversight of you. Give thy learned and discreet Pastor the Sir, and not the sirra. Secondly, we may note **Peters diligence**, questioning and arguing with his Master about that he taught a little before, ver. 15. And it is a commendable præfè, for as reading maketh a full man, so conference a ready man. A duty much omitted in our time, because some men have too bad a conceit of themselves and dare not, other too good an opinion of themselves and will not ask their Teachers any question. See Gosp. on Sexage. Sunday.

**Jesus said unto him**] In this answer two points are remarkable: what he said, and to whom. I say not until seventy times, but seventy times seven times: that is, 399 times, and then (as Origens interpreter is of opinion) a man is not bound to forgive his brother any more. But most expositors affirm that Christ here names a certaine number for an vncertaine, a definite for an infinite. An vniuall trope euin in our common speech, I have heard at a thousand times. I would not do this, or suffer that for an hundred pounds. Almighty God the father of mercy forgiveth more then seventy times seven times, for the inf man felleth seven times a day; so that if we live but seventy dais, our sinne will stand in need of pardon seventy times seven times. But if we continue long, and become the somnes of many yeares, assuredly we shall be the fathers of many times, and need forgiveness seven thousand times seven times. O Lord who can tell how oft he offendeth? O cleanse thou me from my secret faults. Now we must be mercifull as our Father in heaven is mercifull, extending our compassion toward our brother offending us not only seven times, as Peter said, or seventy seven times seven times, as Christ in the bare letter of the text: but according to the true meaning of the same, vicibus innumeraliter innumeralibus, even so many seven times as he repriñceth against us.

The next point to be considered, is the party to whom our blessed Saviour spake this, and that is Peter. **Jesus said unto him, I say unto thee, &c.** To Peter as to a publicke Preacher, & to Peter as to a private person. In the words a little before, Christ spake of Ecclesiasticall censures, If thy brother heare thee not, tell it to the Church: verfe 17. and in the 18. I say unto you, whatsoever ye bind or loose on earth shall be bound in heaven: and so this text (as the coherence sueweth) ought to be confirmed of the Ministers abolution, as well as of other men forgiving. Here then all Pastors are taught, not to discomfort and despise the poore penitent soul: but rather to pronounce Gods pardon and abolution, as often as he truly repenteth, and unaffectedly beleues his holy Gospel. It was an heresie defended by uMontanus, P. Notatus, and M. Meletius; that such as after baptism and solemn repentance, fell into relapse, and committed any grievous crime, as adultery,
The 22. Sunday after Trinity.

As this may be construed of the Churches absolution, so most expound it of mutual forgiveness in private between brother and brother. A lection oft urged by Christ as exceeding necessarie, whether we consider God, our neighbours, or our selves. In not forgiving we wrong God, to whom vengeance belongeth: our neighbours, in that our private quarrels often hinder the public peace of the Church: our selves, hereby neglecting other businesse of importance, yea the greatest of all, our owne foules eternal estate, for except we forgive others, God will not forgive vs, as Christ sheweth in the conclusion of his ensuing parable.

Yet, but is it unlawfull to defend our selves, against the violent hands and violent tongues of such as injure vs in our goods and good name? No. When a brother offended in this kind, Corripimus verbis & sopus est verbisus, quoth Augustine. As every Christian must be tender of his conscience in regard of himselfe, so in jealous of his credit in regard of other. We must therefore use the hinderer even for the Gospels glory, lest good men be scandalized, and God himselfe blasphemed upon any false report spread abroad of vs. Indeed the foolish Ambassadors and Insan that scoffing Apolostas say, that this and all other like places of Scripture disannull the Magistrates authoritie. For if we must all, alway forgive, none may punish the faults of his brother. Here we must aptly distinguish between private revenge, and publice justice. A private person ought only to admonish his brother, a publice Magistrate, being Gods Lieutenant, to whom vengeance belongeth, may punish him also. For Governors are sent of God for the punishment of evil doers, and for the praise of them that doe well. If then a Minister of Eflate forgive the bad, he doth injure the good. It is a true saying of Augustine: Sic vigilet tolerantia vs non dormiat disciplina. Christ in this present Chapter intimates three sorts of correction. The first is of love, If thy brother trespasse against thee, goe and tell him his fault betweene thee and him alone: if he be heare thee not, take yet with thee one or two, &c. The second is of fear, If he will not wouchsafe to heare them and thee, tell it to the Church. The third is of shame, If he refuse to heare the Church also, let him be unto thee as a heathen man and publick. So likewise the temporal Magistrate bearth a sword not in vaine, for he is the minister of God, to take vengeance on him that doth evil. And if he strike with the sword of justice, it is not ferrein inimici vulnerantis sed medicis sanantis. According to the tenor of this doctrine, Abraham delivered his nephew Lot from the hand of his enemies. And so Abner the Prophet defended himself against the wrongs of Zidkiah. And so Paul appealed unto Caesar: and Christ accurately confuted all the forg'd imputation of his adversaries, John 8.49. See Epift. 3. Sund. after Epiphan. Augl. de verbis Dom. sect.15, psill. Melan. & Zepper, in loc.

| 1. Who is the Creditor. |
| 2. Who is the debtor. |
| 3. What is the debt. |
| 4. The time when our Creditor calls for a reckoning. |
| 5. What is to be done when our account is called upon. |

Matter or narration, The kingdom of heaven is likened unto a certain man, &c. and in it these five circumstances:

Morall application, so likewise shall my heavenly Father, &c.
The 22. Sunday after Trinitie.

The Creditor is God, as Christ expoundeth himselfe, verfe 35. who leaseth vs every good and perfect gift, k as well natural as supernatural. He created vs according to his owne image, redeemed vs with his owne blood, and sanctifeth vs with his owne spirit : making vs 1 Lords of the world, m sons of the Church, n heires of heaven. The riches of his mercy toward vs are so precious for their nature, so great for their number,that, as they farre exceed ten thousand talents. See Epift: 4 Sunday after Easter.

As for the second circumstance, o some thinke the devil is this debtor. 1 Oregen and Thomas understand this of Clergie-men. 1 Other expound it of the lewes onely. But Aquinom, Arden, and other ordinarily conclude this of all men, as being servants and debtors unto the heavenly King. 2 Servants, not as other creatures in respect of their creation onely, but in respect of our redemption also. Debtors, 3 for in many things we finneall. And finnes are debts, as Christ teacheth in his praiere, forgive vs our debts. And our manifold finnes arefithe to the summe of ten thousand talents, eu'n three tunne of gold, an infinite maie:of: money.

Our debt is great in magnitude and multitude. We finne against God in x whole hand our breath is, y in whom we live, and mone, and haue our being; against such a God as x ordereth all things in measure, number and weight, before whom all the world is as a drop of the morning dew, that falleth downe upon the earth; against such a God at whose looke the e earth trembles, and the pillars of b heaven quake; against such a God as hath the c keys of death and hell, d able to kill the body and to destroy the soule. And as our finnes are infinite in respect of their infinite object: even so infinite in respect of their infinite number, as being e moe then the haives of our head. Almighty God created Adam according to his owne likeness, and bestowed many notable gifts upon him belonging to his posterity, the which being lost in his fall, God f exaeth them of vs in our account. This debt is old, which of our foules we can no way discharge, and besides this original debt, we runne in arrearages every day. The particulars of thy debt will amount quickly to the summe of ten thousand talents, if thou shalt examinethe seuerall tranfgressions of the seuerall Commandements in the Decalogue. Tell me, beloved, or for that it is impossible to tell, I pray thinke, how often hast thou blafphemd the name of God, how often prophaned his Sabbath, how often dishonoured thy father and mother, how often committed adulterie, how often abused thy neighbour in sime and witnefe, how often counted his house, wife, servant, &e. and thou shalt in conclusion finde that thou dost owe to God for the breach of every one of the Commandements, above ten thousand talents. Or if thou wilt a little consider onely but how much time thou spendest unprofitably, e vel nihil agendo, vel alius agendo, vel male agendo: thou wilt easely seeke thy debt to be so great, as that thou canst not make satisfaction for it, although thou fell eu'n thy selfe, thy wife, thy children, and all that thou bast. h He that is vniust, let him be vniust full: and he that is filthy, let him be filthy still. O 1 young man, reioyce in thy youth and walke in the waies of thine heart, and in the light of thine eyes: but know, that God for all these things will bring thee to judgement. As it is in the Text here, the King takest account of by servants.

He taketh account of k four things especially: De boni commissis, as he kneweth in the parable of the Steward, Luke 16. De boni omisissis, as in the parable of the Talents, Matthew 25. De malis commissis, as in the parable of the two debtors, Luke 7. De malis faci peccatis disimissis, as in this present. This one mentioned in the text is every one, for Gods all-seeing eye beholds all our thoughts, and words, and deeds, as if all men in the world were but one. He lends forth his summons in this life by the preaching of the 1 law, by the clamour of the 2 conscience, by 3 crofles and lofes, or other signes of Gods wrath in heauen and in earth, as it were citing vs to his vniustfall audit. o But in the particular death of every man, and in the general judgement of all men he finiseth his account.
P. For it is appointed unto men that they shall once die, and after that commeth the judgment: in which every man shall have his doom, according to that he hath done, whether it be good or evil. In that day there shall be judgment mercifully to him that sitheth with mercy, the cruel and unmerciful servant who took no compassion on his master, shall be delivered to the tormentors, and kept in prison, until he pay the utmost farthing. For, as Ardens acutely, Quorum utiamortua est in culpa, eorum mortuis in panna: Their death is ever dreading in sorrow, whose life was ever dead in sinne.

What then is to be done that our debt may be forgiven? According to the tenor of this Scripture, we must humbly fall downe before God our Creditor, ingenuously confessing our inabilitie to make payment, and heartily craving releaflment for the merits and satisfaction of his Sonne Christ Jesus, who died for our sineses, and is riven againe for our justification, and now lieth at the right hand of God as our Mediator and Advocate, promissing in his holy word to refresh all such as groan under the burthen of their debt. And because faith is working by love, we must in our conversation bring forth the fruit of righteousness, forgiving one another even as God for Christes sake forgiveth vs. Here the Gospell and Epistle meet: Paul faith, I pray that your love may increase yet more and more, &c. And Christ faith in his application, (which is the very key that openeth all the secrets of the whole Parable) So likewise shall my heavenly Father doe also unto you, if ye from your heart forgive not every one his brother their trespasses. This one point is pressed here by sundry reasons: as first from Christes owne Commandement, I say forgive thy brother offending thee seven times seuen times: Secondly, from Gods example: Thirdly, from the proportion of our debt; our heavenly King forgiveth vs ten thousand talents, and therefore let us not strive with our fellow for an hundred pence: Fourthly, from the dangerous cuent, because the pitifull man is cast into prison of hell. As then we desire to doe the will of Christ, and to be followers of God as dear children, and to flie from the vengeance to come: let vs be courteous one to another, and tender hearted, forgiving our brethren seuen times seuen times: and that is not only from the teeth outward, but as Christ in the text expressly, from our hearts, in truth and in deed. Si dixis dimittte, dimittet: melius est cum clamatus ore, & dimittit: in corde, quam blandus ore, crudelis in corde. W hoever taketh this course with his creditor shall be loosed of his bonds, and releafted of his debt: the which one word releaseth doth overthrow the Monkish doctrine of satisfaction, and quench alfo the fire of Purgatory: for releaflment and payment, forgiueneffe and punishment are quite contrary. The debt is forgiuenv, ergo, not satisfied: the debtor is forgiuen: erge, not imprifoned in Purgatorie. Shall not the gates of hell pretuayl against vs? and shall the muddy walls of Purgatory hedge vs in? Hath our Sainious soule gone downe to the nethermost hell, and yet made no passage thorow the fuburbs of hell, as they reckon it? Hath he bound the strong man that he should not hurt vs? and will he now torment vs himselfe, or set other we know not whom to doe it? Beware lett any spoile you by vaine reason and Philosophie, whereas the Bible doth admit of no Purgatory, but Christ and the Crosfe, the word of faith, Acts 15.9. John 15.2. and the rod of affliction, Hebr. 12.6. See Gospell 5. Sunday after Epiphany.
The Epistle. PHILIP. 3. 17.

Brehren, be followers together of me, and looke on them which walke, euerso as ye haue us for an esimple, &c.

Follow him and other Apostles of the like cariage, because their conversation is in heaven.

Saint Paul in this Text exhorts the Church of Philipp to Flee false teachers, and such as walke wickedly, because their Courses are danrable, being Erroneous in doctrine, enemies of the Cross of Christ. Corrupt in manners, whose bellic is their god. End is damnation, and glory their fame.

Be followers of me.] This argueth his confidence, not arrogance. For having inflamed the Philippians every way that is commendable, a by word, by writing, by working: and knowing nothing by himselfe wherein he was wanting in his Apostleship: he speaks thus as their watchman, and not as his owne trumpeter, out of unblameable sincerity to keep them from errour, not out of selfe-love vainly to found his owne praife. p Hence Paults are taught to be patrons unto their flocke in word, in conversation in love, in spirit, in faith, in pureness; that it may be said of every Prelate truly, which a Poet of a Pope flatteringly.

Hic vinens lux orbis erat, desuntibus eclipsis, Virs stetit Urbano flamma, ruentis rust. And looke on them.] He loyseth other with himselfe to decline envy. There be many false Teachers among you, but I would not have you to follow them. Other there be enough a few, that walke as I doe. - - - - - - - - Marke them accurately, for we may not imitate every one, but onely such as Paul; and Paul not in euery thing, but (as himselfe a else-where doth exdound himselfe) Be ye followers of me even as I am of Christ. x If these words, as I am of Christ, be brought hither unto the clause, be followers of me, then all is well: other wise Chriftians (as B. Latymere here notes) are not bound in confidence to be Saints apes. Imitate Damid in that wherein he was a man according to y Gods owne heart, but abhorre his murder and adulterie. Follow Inda Macabchus in his hearty devotion and hardy valour in the Lords warre, but imitate him not in beholding money to make a sacrifiwe for the dead. Imitate Peter in his a confessing, but not in his b denying Christ. So Paul and his followers are to be followed, but with a c quatenus, in d that they were perfect, proceeding by one ruler, and minding one thing, as the words afores: and for that their conversation was in heaven, as the words after intimate.

[Many walke] Not after the spirit, as I, but after the flesh, all for the belly. Which Aretius obserueth out of the two Grecke words (εκοιμηθη) in this, and (σουρωθη) in the verse going afore. Good Patlours and good people walke in their vocation orderly, but the wicked are disloate in their courses, and march out of ranke. § If many such walke in Pauls rage, there muft of necessity be more now. For Sathan bound in the Primitave times, is in this latter end of the world b loose againe out of his prison, and his 1 wrath is great, knowing that he hath but a short time. There is now such horrible rebellion, inhumane crueltie, monstrus heresie, barbarous drunkennesse, even among such as profess the Gospell, that a man would thinke the whole world were turned deuill: and therefore seeing the wicked walkers are not a few, but, many, b the more heed ought to be taken of them. As Paul in this preuent chapter at the second verse, Beware of dogs, beware of eniil workers, beware of the conscience. Of whom I haue told you often, and now tell you weeping.] That he warned them...
often, argueth his diligence; that he did it now weeping, his scale and pitty. Weeping for that the simple seduced were damned, and the filthy seducing (if they did not repent) hereby damned. So Samuel mourned for Saul, 1 Sam. 15:35. and to Paul bewailed his Corinthians, and the Prophet Piscersy; Oh that mine head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slaine of the daughter of my people. There be many learned and industrious Preachers in England which often admonish you of such as walk wickedly, but I fear we want weeping Pastors and weeping Prelates, carned men in Gods cause. For if they weep over their spiritual children, as Monica did over Augustine her natural son; I may boldly tell them, as that reverend Bishop did her, Fieri non potest us situs istarm lacrymarum percas.

Enemies of the Cross of Christ.] All such as derogate from the merit of Christs passion, are enemies to Christs Cross. As the lewes vnto whom Christ encom- fied is a stumbling blocke, and the Gentiles vnto whom his Cross seemed foolishnesse, and the Papists as they be merit-mongers and make-mongers: it is a great contempt of Christs Cross to thinke that any can merit heaven for himself, but it is a greater scorn to sell his good works for a little flour, and to bring other to heaven by deeds of supererogation. Againce, the Papists are enemies to the Cross of Christ in their Malee, making it a daily facricie for the quick and the dead; whereas Christ was once, not often, offered to take away the finnes of the world. See Epift. 5. Sunday in Lent.

In a word, all such as enemies of the Cross of Christ, qui crucem Christi vel non credunt vel non portant, which either believe not, or hear not his Cross. As the false Apollines in Pauls age, who taught that a man is justified by circumcision and works of the Law, which is so derogatory to the sufferings of Christ, as that it is said expressly, Galat. 2:21. If righteousness be by the law, then Christ died in vain. And in maintaining this affrecord, they did seek carnally to please left they should suffer persecution for the Cross of Christ, as hath at large been shewed Epift. 15. Sunday after Trinity.

Whose end is damnation] y That is, eternal destruction in hell: and therefore take heed how ye follow them in the labyrinth of error, left the blinde leading the blinde, both fall into the ditch. Here Dinius obseruc Pauls antithesis, at- between the good and the bad Apollines. The good are the friends of Christ, but the bad, enemies of his Cross. The good have their conversation in heaven, but the bad, finde earthly things. The good shall have their vile body fashioned like to Christs glorious body, so that their frame shall be turned into glory: but the wicked on the contrary, shall have their glory turned into shame. They flourish hyly for a time, but their end is damnation.

Whose belly is their God.] e That is our God which we like beast and lose most. And therefore the false Doctors in Pauls age, who to ferue their own turne joy- ned together Circumcision and Christ in the businesse of our salvation: and such in our daies, as thrall themselues into the Clergie, that they may buckle the Gospel and the world together, and fer God and the dewill at one table, preaching pleasant things in the Princes ear, that they may get riches and goe gay: what I pray doe they but make their belly their God? And, as Tertullian aduces, their lungs his temple, their pouch his altar; the Cooke the Priest, the fertile fume of their meat their holy Giaaf, their sense their spirituall gifts, their belon- ing their prophecy; their love by leslie in their kettie, their faith warmes in their kitchin, their hope liest in their meat; he that feaflith most, and of delicate fare is proferted beest, is boleset among them.

And glory their shame.] That is, they boast in circumcisionem membris pudendi. Or as another, they glory in finne, whereof they should be ashamed. Or their short glory shall be turned into long shame, their earthly pompe to confusion eternall, at the last day.

Our conversation is in heaven.] First, in respect of their union with Christ, in whom heaven and earth are met: in so much as Gods elect are called often in holy...
The 23. Sunday after Trinitie.

holy Scripture, the kingdome of heaven. For albeit they be pilgrims on earth, and dwell in houses of clay: yet they live nor according to the fashions of the world, but after the Lawes of that Citie which is above, praying alway that the kingdome of God may come, and that his will may be done. See Epift. Easter day.

Secondly, the conversation of godly men is in heauen, in respect of their affections, as minding heavenly things, and not earthly things. In the world, if a man make purchase of a Lordship, his heart is alway there, there he puzle downe, and builds againe, there he makes himselfe Orchards and Gardens; there he means to live, there he means to die. Christ Jesus hath bought the kingdome of heaven for vs (the most blessed purchase that euer was) and hath paid for it the dearest price that euer was paid, even his owne precious blood: and in this Citie he hath prepared a mansion for vs, and made vs free Denizens of it: all our joy therefore should be there, Corpora ambulantes in terra, sed corde habitantes in celo. From whence we looke for the Lord Jesus Christ, unto the wicked a Judge, but unto such as love his comming, a Saviour, who shall change our vile body, &c. Where foure points are considerabe.

1. Who? Jesus Christ, as being the resurrection and the life: John 11. 2. and 5. 25.
2. What? our vile body, for as he reneweth our minde by grace, making it conformable to his minde: so likewise will he change our vile body, that it may be like his glorious body.
3. By what meanes? according to the working, whereby he is able to subdue all things unto himselfe.
4. After what manner? he shall change, not the substance nor the lineaments of our body: but the quality, making this corruptible to put on incorruption, and this mortall, immortallitie, changing our vile body that it may be fashioned like unto his glorious body.

a Nofo mecum in Chrifto corpus confurgerete, quid me Deferarum inbus? veniam guibus illi resumis
Calcata de morte vjsis, quod credimus hoc ess.
Et totus veniam, nec enim minor, aut aliun quam
Nunc sum, rectiunum: vultus, vigere & color isdem
Qui modo vini, erit: nec me deente vel unque
Fraudatum revomt patefalt folsa sepulchri.

The Gospell. MATTH. 22. 15.

Then the Pharisees went out, and tooke counsell how they might entangle him in his words.

Christ in this Gospell answereth a captuous question of his aduersaries after such a sort, that he catcht the wise in their craftiness, and as the Psalmist, in the same not which they hid priually, themselves are taken.

In the question these six circumstances are to be discouered especially, the

Time when: So soon as Christ had delivered his Parable concerning the marriage dinner of the Kings sonne, then the Pharisees went out.
End why: to entangle him in his words.
Manner how: sooke counsell how
Questionistis, Pharisees, as chiefe authors.
Their discipulus with Herod's servants, as actors or subordinate instruments.
Proeme: Matter we know that they are true.
Proeme: Is it lawful that tribute be given to Cesar, or no?
The 23. Sunday after Trinity.

In Christ's answer two points are remarkable, viz., his Concluding when they heard these words, they maruell'd, and left him, and went their way.

Then the Pharisees. Even at that time when Christ in his doctrine fought their eternal salvation, they conspir in worke his utter destruction. At that instant when they should have beleaing in him (saving faces harder then a stone) they were cut from him. And I pray whither into the council of the unjust, for counsell is the foundation to worke upon. Wherefore to entangle him. And for that heretofore they could not intrap him in his morals, or in his miracles: here they take counsel how to catch him in his words. A fit and (as they thought) a feasible plot. It was exceeding fit, in that Christ had often intangled them in their words: and therefore, seeing they could not at any time finde an hole in his coat, they went about to discover a botech in his doctrine, that, as it was the by-word, they might cry quit. Again, they conceived it to be very feasible, for that the tongue is gib, according to that of S. James. If any man offend not in word, he is a perfect man, and able to bridle all the body.

Their discipules with Herod's servants. Executing their malice by deputies, as being so lese knowne, and so lese suspected of treachery. But these Disciples as apt fehollers were their peers in mischiefe, though vnderlings in age to their masters. And thus were joined the Herodians also, that is (as Theophilus and Euthymius) such as thought Herod to be Christ. Other affirme, that they were fouldiers of Herod, or as our translation here, servants of Herod, not of Herod the Terrach, but of Herod the King. Factors in his Court for the Romane tribute; for Herod favoured the taxes of Cæsar, and they flattered Herod.

A feat altogether opposite to the Pharisees in the question about a tribute: for whereas the Pharisees alway pretended the good of Gods Temple, the Herodians on the contrary contended for the benefit of Cæsar's Exchequer; and yet both agreed and took counsell together against the Lord and against his appointed, Psal. 2.2. See Gospel Sunday 18. after Trinitie.

Master, we know that thou art true. That a man may spake freely the truth, he must have knowledge, zeale, boldnesse. All which our Saviours aduersaries ascribe to him here. Knowledge of the truth, in that he was a master and taught the way of God. Zeale and love to the truth, in that he was true, teaching truly. Boldnesse, in that he refpefted not the person of any. Where by the way Diuines obserue the commendable parts of a good Pastor: First, he must be for his learning a master, able to teach, apt to teach, a guide to the blind, a light to them that are in darkeinne. Secondly, he must be true: which X. Ardennes applieth to pureenes of life; but Marloras is of opinion that the words, and teachest truly the way of God, expound the clause, thou art true. Thirdly, he must not vttre his owne dreame, or the d vifion of his owne heart, but teach the way to God. If any man speake, let him talke as the words of God. Fourthly, he must haue certainty of doctrine, teaching the truth wright, or truly. For to faith the Lord, He that hath my word let him speake my word faithfully, Jerem. 23.28. And Rom. 12.6. If any man have the gift of prophesie, let him have it according to the proportion of faith. Firstly, he must be flout in deliniquing Gods ambaflage,not caring for any man, &c. Eczech. 2.6. Some of man, feare them not, & cry aloud, spare not, lift up thy voice like a trumpeet, and shew my people their transgression, and to the house of Jacob their sins.

Now the Pharisees vttred all this procem out of h impedunt stratterie: Their words were sofer then butter, having warre in their hearts, and smoother then oyle, yet were they very swords, calling Christ master, and yet scorning to be his schollers: John 9.28. Be thou his disciple (lay they to the blinde) we be Moses.
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Moses disciples. Affirming here that he was true, but k else-where that he deceiv'd the people; saying upon this occasion that he taught the way of God: but at another time quite contrary, 1 this man is not of God. Highly commending his undaunted spirit, that they might hereby provoke him either to speake treatable words against Cæsar, or infupportable words against the people.

Is it lawful that tribute be given unto Cæsar, or no? 1 God ordaint in his m law, that every man of twenty yeeres old and aboue, should yearely give halfe a shekel, as an offering to the Lord, towards the reparation of his house and other pious vices. And this collection, as a Melanchthon conjecturally, did amount encry yeere to three ranne of gold. Now when the Romans had conquer'd the levies, and made them, as we reade Luke 2. tributary; this mony given vnto the Temple, was payed into Cæsar Exchequer. Hereupon there did arise first a great disputacion among the chief Priests and Pharissees, whether it was lawfull to pay this tribute vnto Cæsar, or no. Then afterward enufied open rebellion among the people, Indus of Galilee being their Captaine, as Saint Luke mentioneth, Acts 5.37. For this Indus Gallæsis conspiring with one Sadduces a Pharise, drawed away much people with him, openly maintaining against the faction of Herod, that this exaction of the Roman Emperor was intolerable, contrary to the laws of God and immunities of the levies his free people. By which it doth appeare, that the quære concerning Cæsur's tribute was exceeding captious, and a mere Dilemma. f For if Christ had answer'd, it is lawfull, the Pharissees had accus'd him vnto the chiefe Priests, as being all for the Temple: but if he should have said, it is unlawfull, the feruants of Herod would have declar'd him vnto the secular power of the Gouernour, as a seditary fellow, perverting the people, and forbidding to pay tribute to Cæsar, Luke 22.2. If he should have disput'd against the tribute, he had offended Cæsar: if for the tribute, displeas'd the people, who did bear this burden against their wils. And so the Pharissees might have had a gap opened to destroy him, if the people did abandon him. It both appeared eminent danger, if not death. Hitherto concerning the Pharissees question, hearken now to Christ's answer.

But lestis perceiving their wickedneffe.] Or as S. Mark, his hypocritcor as" S. Luke, their craftineffe. For, x There is no widsome, neither understanding, nor counsell against the Lord. Wherefore Christ y as God seeing their hypocriticks humour, and understanding their treacherous intent, accommodates his answer, "non ad coram verba blandis, sed ad coram corda prana, to the foule malice of their minde, and to the faire words of their mouth. Obstructing against them foure faults especially: Firft, folly, noted in the word why? For it I am (as you say) true, then I am God, because every man is liars, and only God true, yea truth it selfe, John 14.6. and if I be the Sonne of God, I can easilie make your widsome foolishneffe. Secondly, treachery, why tempt ye? Thirdly, ingratitude, why tempt ye me, who teach vnto you the way of God truly, d defiring often to gather their children together, even as the Hen gathereth her Chickens under her wings, and ye would not. Fourthly, Difimulation, ye hypocrites. Hauing thus in a trice confounded them, he proceeds in the next clause to confut them, even by their owne words and deeds, as the foundlers of Tymanthus were wounded with the points of their owne swords. For, faith he, shew me the tribute money; and they took him a penny, and he said vnto them, whose is this image and superscription? They said vnto him, Cæsar. Then he said vnto them, Give therefore to Cæsar, &c. e As if he should say, your felues have let in the Romans, acknowledging no King but Cæsar. And in token of your homage, you faie that the currant coin among you bears his image and superscription, and therefore seeing Cæsar by conquest hath made himself Lord over you, give to Cæsar the things which are Cæsar's, and unto God the things which are Gods.

In which one sentence we may note many profitable lefions, as firft, i that it is our duty to give every one his owne: k tribute, to whom tribute: custome, to whom custome: feare, to whom feare: honour, to whom honour. 1 Deco religionem,
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religionem, sibi munditiam, parentibus honoram, familiaribus presidium, suis cor-
rectionem, suis amorem, Dominis subiectionem, suis benigneas, omnibus
equitatem. Vnto God the things of God, vnto men the things appertaining to
men, and vnto the m deuill himselfe that which is his due, charging him with all
our finne and iniquitie. Secondly, from hence we learn, that the spiruual
kingdome of the Church, and the civil kingdome of Cesar, are d distinct
and separate, that (albeit they be both of God) e each of them being included in
his bond, may not enter vpon the borders of the other. And Prince may not minifie
the Sacrament, nor a Priest manage the越大器. Thirdly, e this Scripture shew-
eth evidently that the kingdome of Christ abrogates not the kingdome of Cesar,
but that the Gospel is a good friend vnto Common-veales, in teaching Princes
how to gouerne, and the people how to be subie 3 unto the higher powers. It
is not Christ and his word, but Antichrist and the Pope, who denie to Cesar, the
thing, which are Cefars, abolishing the suicidt from his allegiance to his Soe-
raine, 7 Cefari subitua non reddit, (quod capi efi infirnus) defindit non reddenda,
solere ca posuisse se, possit etiam 2, sem volat, quoties volit, et a, apud se detainred,ad
senum non ad Cefarem pertinere. This instruction vpon the things of Cesar, is
thought vnuifi and vncoen, even by the Sorbon and Parliament of Paris in
France, by the Common-wealth of Venice, by the Seminary Priests in England;
in a word, distasted of all Popelings in the world, except the ferpentine-brood
hatched of the Spanish egge Ignatius Loyola. Read the books of Watson, espe-
cially Quodlibet 8. art. 7. 8. Barcelai of the authoritie of the Pope: Roger. Wid-
drington Apolog. proinure Principium: Shelton generaall reasons proving the lawfu-
lihhe of the Oath of Allegiance. The ready pens of our accurately learned
Cesar and his inducious Dintunc have fo foiled in this argument the Popes Bull
begger Cardinal Bellarmine, that it may be said of him aptly, which once C Cassa-
nace of the whole Romane Empire, simil in principio fortunis, simili in fine delibus.

Give therefore to Cesar the things which are Cefars: 1 He faith not date: but
redde, because tribute is due deuitt Cesar. And if we must pay tribute to
Cefar a Paynem Emperour: a much more to Chriftian Kings and Queenes
which are nursing fathers, and nursing mothers vnto the Church. If we deny
this dutie we are no better (if father Latimer be Iudge) then theues. Alway
pradid, that we referue to God such things as are Gods, and give to Cefar only
such things as are Cefars: for z it is not said here, reddite Cefare gne petit: fed
qua similitud. Now the things of Cefar are principally 3 three: Honour, obe-
dience, tribute. We must pay them as the, b Miniflers and c Angels of God,
as the d shepheards and e shieldes of his people, vnder whose f Shadowing Bouges
our netsare built, and our young brought forth. And in this respect alfo we
must obey Cefar in such things as are Cefars: but if Cefar intrude vpon
the things of God, and coyne a new Creed, or broch another Gospel, it is better to
obey God then man, Act. 4. 19. The Lawes 6 order requiring that first we give to
God the things which are Gods, and then vno men the things of men. See
Ephiff 4 Sunday after Epiphanie.

As for the tributes of Cefar, if they be just and re fleonable, we must pay them
as his wages: if vnuiff and unreasonoble, we must b bear them as our punish-
ment. We may refell his arguments in Parliament, and repell his oppreccion
according to cources of Lay: but we may not in any cafe rebell with the sword.
And yet (as Melanchthon and other vpon this Text) Cefar himelle is bound to
kepe the Commandement, Thou shalt not fcale, remembering alway that Al-
mighty God hath made him a shepheard, and not a wolf; a nurfing father, and
not a cursing tyrant; a deliverer, and not a deuouer of his people. k Remota
sittia quid sunt regnas? magna latrocinia? quoniam & ipsa latrocinia quid sunt
pari regna? 1 Saint Ambrose notably to the fame purpoe, Quod Cesar praeipit
ferendum est, quod imperator indicet tolerandum est: fed fit intolerabile dum illud
preda excitationis accumulat. The gracious Apothegme of our noble Soueraigne
to his dearest fonne Henry the Prince is worthy to be written in letters of gold,

Inrch
The 23. Sunday after Trinitie.

Inrich not your selfe with exaltions upon your subject: but thinke the riches of your people, your best treasurie.

Upto God those things which are Gods. As if he should say: Ye Pharisses are careful for the money of the Temple, but in the mean while ye neglect the divine worship and word of God. Ye give to Caesar the penny that hath his inscription and image: why then, I pray, consecrate ye not to God your foule, wherein is imprinted Gods image and supercription? How Christians are Gods penny, having his image by creation, and inscription in holy baptism, whereby Christ writeth his name in their forehead, and so marketh them as it were for the children of God, and inheritors of the kingdom of heaven: See Ludolphus de Vita Christi part. 2, cap. 35. Ardens, Musculus, Pontan, Fons in loc.

If we now conforme our felues according to Christs image, he shall hereafter (as it is in this days Epistle) transforme our vifte body, that it may be like his glorious body, for as we have borne the image of the earthly, so shall we bear the image of the heavenly. Take heed therefore that Satan imprint not his image in you, because Christ at the last day will lay to thy foule, as he did to the Pharisees here: whose is this image and inscription? If thou be branded with the marks of Satan and Antichrift, hell is thy portion; if sealed by the holy spirit of God unto the day of redemption, heaven is thine inheritance. Give then vnto Cæsar the things which are Cæsars, leave to the world the things of the world, that thou maist the better give to God the things of God. Or give to thy body such things as are necessary tribute, and to thy foule such things as are convenient and profitable for thy foule. Or give to thy Pastor such things as are the Pastors, and vnto the Prince such things as appertain to thy Prince, that thou maist lead a quiet and a peaceable life in all godliness and honesty. Remember the proverb, He that esteas the Kings Goode, shall have the feathers tickie in his throat seven yeares after: and obserue the Commandement, Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

When they heard these words, they maruellled, and left him, and went their way.

This happy conquest of Christ is full of consolation, in that his spirit dwelleth in vs, and speakeoth in vs, helping our infirmities, and inable vs in our disputations to Kings and Counsellors to plead the Gospels cause so powerfully, that he who dwelleth in heaven shall laugh his enemies to scorn, yes the Lord shall have them in derision. When the Libertines and Cyrenians disputed with Saint Stephen, they were not able to refute the widforme and the spirit by which he spake. So the godly learned and truly Rout Martyr of Iesu Christ, Master John Philpot, at a conference holden in Bishop Boners house, told Doctor Morgan plainly, Thou art not able to answer that spirit of truth which spakest in me, for the defence of Christes true religion. I am able by the might thereof to drive thee round about this Gallerie before me. So sily women and young boyes endued and strengthened by the spirit, in the quarrell of Christ argued to peremptorily, to profoudly, that Boner as being too wicked to dissuade them, and too weake to continue them, ordinarily forakking all his Logick and Rhetorike, knockes them downe with the butcherly axe of his sentence. So we read in Ephebeus, of a subtle Philosopher, and being an extreme aduersarie to Christ and his doctrine, could by no kinde of learning be converted unto the faith: but was able to withstand all arguments that could be brought against him, even with little or no labour. At length there started vp a poore simple man of small wit, and lesse knowledge, one that was reputed among the learned as an idiot: and heon Gods name would needs take in hand to dispute with this proud Philosopher. The Bishops and other Diuines standing by, were much abashed at the matter, as fearing that they should be brought to shame by his doings, he withstanding goeth on, and beginning in the name of the Lord Iesus, brought the Philosopher to such a point in the end, that he could not chuse but acknowledge the power of God in his words, and to give place to the truth.
The 24. Sunday after Trinity.

The Epistle. Coloss. 1, 3.

We give thanks to God the Father of our Lord Jesus Christ, &c.

This proem of Paul's Epistle to the Colossians is in effect all one with that to the Corinthians, expounded Sunday 18. after Trinity : and to the Philippians, expounded Sunday 22. after Trinity. Wherefore left I feeme tedious in tautologies, I will only part it, and depart hence to the Gospel entwining.

Who: verse 1. Paul an Apostle, not of men, but of Jesus Christ. Not through his owne intrusion, or for his owne merit : but by the will of God. And Timothy his brother: in respect of their faith on earth, and common Father in heaven.

When: Always praying: or as our translation, always in our prayers. As often in our devotion, as we thinke of you, we thanke God for you, since the day we firft heard of your faith, ver. 4, 9.

To whom: unto God and the Father of our Lord, &c. that is, as we read, to God even the Father. Or, to God as the Father of our Lord Jesus Christ, in whom only God is well pleased. As if he should say, in every fair gift is from God, and beloweou upon vs for Christ: it is our burden duty to thanke God the Father of our Lord Jesus Christ, always in all our prayers; able to heare, because God, for that is a fitle of a majeste; willing to helpe, because the Father of Jesus, for that is a fitle of mercie.

For whom: For you, because you doth not envy, but reioyce for others good. For you Saints at Coloffes, ver. 2. that is, Saints by calling, all such as are confecrated to God in holy baptism, sanctified by the sanctifying Spirit. In a word, all the faithfull in Coloffes.

Faith, and that a true faith, having Christ Jesus for the proper object, and wholly relying upon his merits.

Lone, and that according to knowledge, loving especially the Saints, and those not few, but without exception of persons, in respect of s bloud, affinitie, fashion, or faction, &c.

For what: As Arctius for the principal virtues of a Christian:

Hope, and that an assured hope, expecting an inheritance, that is laid up in store; and that in a sure and secure place (where neither the moth nor canker corrupteth, and where theewes neither diggeth nor strayeth) in heaven. As S. Peter interprets Paul, an inheritance immortal and undefiled, and that fadeth not away, reserved in heaven. All which is conveyed vnto them by the preaching of the Gospell, here commended a in verses 3, 4, 5, Extents, as being come to all the world, and fruitfull in all good works, ver. 6.

Plentifull wildome and spiritual understanding, whereby to know the will of God, ver. 9.

Fruitfull obedience, whereby to doe the will of God, walking worthy of the Lord, ver. 10. that is, as becommeth his Gospeil, and his glory, pleasing him in all things, &c.

Cheerfull patience, whereby to suffer according to the will of God, and that with joyfulnesse, verse 11.
The 24. Sunday after Trinitie.

The difference between patience & long suffering may be, that the first is a circumspectly, the second, carefully. The one teacheth vs to forbear when we can reigne; the other, to bear when we cannot reigne. Or patience was leuell as it were the mind in our present affliction; which is but for a moment; long suffering exalteth in it expectation of our future ffare most excellent and eternall weight of glory, when as we shall make partakers of the inheritance of the Saints in light, verse 12. Spirituall understanding is most vifeful in our contemplative life, obedience in our actiue, patience needfull in both. And therefore let vs pray with Paul here to the father of our Lord Jesus Christ, that we may be strengthened with all might, through his glorious power, unto all patience and long suffering with joyfulnesse, &c.

The Gospell. Matth. 9. 18.

While Jesus spake unto the people, behold, there came a certain ruler, and worshipped him, saying, my daughter is euem now deceased, &c.

Two points are to be considered in this Gospell especially, the goodness of Christ, in relieving all fexes and all sorts of men, hearing a ruler who was rich and a few, healing a woman who was poor and a Gentle. Comforting a distraffed father, recovering a diseased woman, raising a deceased damoffell.

Laudnoffe of the people, ver. 24. labouring Christ to scorne.

In the firft miracle wrought vpon the woman which had an issue of blood, note circumstance of Time: ver. 22. The woman was made whole even the same time.

To whom, ver. 21, 20. in the way to Laarium house.

By whom this work was done.

In the second miracle three persons are remarkable: the Phisician, Christ, Patient, a deceased Damoffell.

Mediator between both, A certaine Ruler.

In that Christ healed the sick woman infantly, so soon as the beheld in him, and he say her he teacheth us hereby not to deferre any work of charity but to do good timely in a good time. Say not unto thine neighbour, go and come againe, &c. to morrow will I give thee, if thou have it now, for hope that is deferred, is the mourning of the heart, but when the desire commeth it is a Tree of life, Prov. 13. 12. And in that our blessed Saviour cured this woman, in the way to Laarium house: he guieth vs an example, to spend all our houres profitably, howe intermitting any fit opportunity to do good, redeeming the time because the days are euil, Ephes. 5. 16.

In the party to whom, obserue first her grief, then his grace. She was a careless and filly woman, vexed with a vnbelieu & uncomfortable diseas twelve yeares, in such fort that (as S. Marke reports in his fifth Chapter, ver. 26. she suffered many things of many Physicians: some torturing her with one medicine, some with another, and yet none did her any good, but rather much hurt. For as other Evangelists have recorded this historic more fully, she shewed all that she had, and it amazed her nothing, but she became much worse. Whereby she was made his misera (faith & Erasmus) or as a Hemingiue, many wares vnhappy. For her sicknesse brought her to weaknesse, her weaknesse to physick, physick to beggerie, beggerie to contempt. And haply remorfe of conscience made these worldly grievances more bitter: for whereas the Wife-man affirmes, He that sinneth before his Master, shall fall into the hands of the Phisitian; she might pereadventure conceiue that God had cast her away. This (as you see) was her hard cafe, vexed in minde, troubled in body, beggered in estate, defpised in her place.

From hence we may note, first, against Ambrose: That this afflicted woman was not Martha the sister of Mary, because Martha was rich, as we finde in the A a a 553

1 Areinus.
2 Thee, bidst.
3 Caius.
4 Cor. 4. 17.

* Ferus.
  Diet. in loc.
  Prop. 328.

7 Ludolphus ex Chryffl.
  B. Lawymer.
  Serm. upon this Gospell.
  L. 48. 47.
  Mark. 5. 26.
  L. 48. 43.

* Paraph. in loc.
  Poëtr. in loc.
  Eccles. 3. 15.
  Leib de Solom. cap. 5.
  I dem alq jent. in Lus. Ludolph. de vita Chryffl. cap. 1.
  Cor. 40.

6 Beauxam.
  Har. Tom. 1. fol. 160.
The 24th Sunday after Trinitie.

the 7 Gospelshistorie, whereas this Hamorrhous had waited all her wealth vp-on Phisicians.

Secondly, by this example you see, what an inestimable iuwell health is, in that this Hamorrhous willingly became a begger in her estate to be better at cafe. Vita non est vincere, sed valere; it is more comfortable to die quickly, than to live sickly. 7 Theophylact, 1 Ensebium, and 25 other report, that this woman healed of her bloudie flux, and returned home to Caearea Philippi, did errest against her owne doores a brazen image of Christ, in perpetuall remembrance of this great benefit. It is our dutie likewife to bleffe God alway for his blessings in this kinde.

Thirdly, in that our father in heaven, after long sickneffe, &ndeth at the last, happy deliuerance to his children: it may teach us in all our distressed, never to diuirt his mercy, but to fay with 6 Job, though he slaye me, yet will I trust in him. And with, 0 Jacob, I will not let thee goe, except thou bleffe me. 8 Tobie was blinde eight yeares, and then the Lord restored his fight againe. S.Luke reports in his 9 Gopell, how a crooked woman, after she was bowed together eigheteene yeares, in fuch fort that she could not lift vp her selfe in any wife, was made straight and loofed from her infirmitie. Kilius in his explication of this text, faith he was acquainted with a man who lay twenty yeares bedded, and of thole twenty fourteene upon one fide, who notwithstanding afterward married, and begat chil-"dren, and liued in perfect health a long time. 7 S.John mentioneth a certaine man made whole, which had beene defeased eight and thirty yeeres. And Atis 2, we read of a Crepe from his mothers womme, whose feet and ankle-bones received strength in so great measure, that he could stand, and walk and leape. Here this woman had a bloudy flux twelve yeeres, and yet Christ as soon as hee touched his vesture, saide, Dauiter, be of good comfort, thy faith hath made thee whole, &c.

Hitherto concerning her greeneaces: I come now to her graces, and they be principally three: Faith, Innocation, Humilitie. Which 1 Aquinas note out of three words in the Text, Credida, dixit, tegitis: quis histribus, sile, vero, & opere omnis salus acquiritur. Her faith was so great, that shee certainly perfwaded her selfe, if she might but touch only the hem of Christis garnent, she should attaine her former health. Our blessed Sainctour cried often in the streets among the people, 2 Come to me all that art laden, and I will ease you. Now surely this woman heard this gracious promise, believing it to be true in general, and applying it to her selfe, in particular. He calleth all men, & promiseth he will refresh all such as are combrb: I am one of that all, one of those which are heavy laden, I therefore verily believe that he will heare me &ealke me. Let vs in like fort lift vp our faith in all aduerfity, when any trouble without,or terror within affluitevs, vs, and it alone shall y quench all the fiery darts of the wicked. Hapy frme will object, This woman had Christ in her eye, present at her fingers end, but I poore soule, may complain with 8 Mary Magdalene, They have taken away the Lord, and he is now gone farre from vs. Against this teutation of the felle, oppose the word of Christ vnto a Thomas his Apostle, Blessed are they which have not seen and have beleene, and his promise to all his followers, b I am with you alwayes untill the end of the world, with vs in his Sacraments, in his word, by his power, and Spirit, and grace: being a very prefent helpe in all affliction vnto such as call vpon him, I say, fuch as call vpon him faithfully. Wherefore d draw neere to him, and he will draw neere to thee, to him, and call vpon him (as this woman here) with a stedfast hope, no way doubting of his might and mericies, and his Spirit shall e affure thy spirit, that thou art his childe, and that thy faith hath made thee safe.

The second vertue noted in this woman, is her innocencie or manner of praying. The Ruler in my Text worshipped Christ, and said, my daughter is now even deceas'd, c&. The 7 Canaanite called after him, Haste mercy vpon me, O Lord, the fomme of David. And blinde 8 Bartimaus also cryed vnto him, O sonne of David, and being rebuked, he cried much more, Some of David have mercy on me. But this is a shamefull woman, as blushing to publish her uncleaneesse afore the whole multitude, and fearing haply that she should have beene thrust out of the company.
company for impurity, speaks not a word to Christ openly, but prayeth only to her felloe in secret: \textit{if I may but touch such his garment I shall be whole.} Wishes are her words, and fobs her sacrifices, and yet Christ heares her groanes, and grants her hearts desire, saying, \textit{Daughter be of good comfort, \\&c.} Influating hereby, that the praver which pierceth the clouds, is not a wagging of the lips, nor a babbling of the tongue: but rather an humble lifting vp of thy foule to God. Offer then vnto Christ, a \textit{a rent and a broken heart, in seeking thy Saviour heartily, praying heartily, repenting heartily;} that he may turne to thee, and turne his judgements away from thee, saying to thy foule, \textit{I am thy salvation.}

The third vertue commended in this woman, is her disceet \textit{p} humility, who knowing her owne unworthinesse, and considering her loathsome ficknesse, did not presume to come before, but \textit{standing before Christ,} as it were a \textit{healing} of her health. And this her relique is worth our observing also: for as pride is the first stop, so lowliness the first step vnto bleslednesse. It is an eminenc grace for a man speaking with the tongues of Angels, to transport his audience with the winde of words, and fohds of eloquence whither he lift: and yet if learning be not fassoned with humility, it rather bloweth vp then buildeth vp, and as the \textit{Philosopher} said, is no better then a word in a mad mans hand. Prophecying is an excellent gift, but if any preach themselves, and goe before Christ \textit{awouching the vision of their owne hearts,} and not following after Christ in delivering out of his mouth his errand faithfully: \textit{what are they but as a running braille or as a tinkling cymball? In running after delight, riches, honour: come behind Christ, evermore treaing his waies, and touching the houme of his vefkere.}

The person before whom are the Ruler, verf. 18. the Disciples, verf. 19. and a great multitude, Marke 5. 24. Christ actted this miracle before \textit{lairus,} for the strengthening of his weak faith; encouraging him herely to beleue, that he could recover his daughter, as well as cure this woman. A fore the Disciples and the multitude, for the confirmation of his doctrine, hewing herely that he knew the secrets of all hearts, as also \textit{that the lively faith of this Hemorrhous might not be concealed, but openly commended as an example for all men. And therefore Jesus enquired immediately, \textit{who hath touched my clothes?} and he looked about, to see her, and when the woman saw that she was not hid, she came trembling and fell downe before him, and told him afore all the people, for what cause she had touched him, and how she was healed instantly. The briefe whereof is recorded hereby Saint Matthew, \textit{when he saw her, he said,} \textit{Daughter be of good comfort, thy faith hath made thee whole.} Propounding her as \textit{a Schoole-mistrefe to all the world, to learne by her how to fruit in God, and to come to Christ in all manner of affictions.}

The person by whom, is Christ, and in him obferue what he said, and what he did. His \textit{words} containe confoltation, \textit{Daughter be of good comfort;} and commendation, \textit{thy faith hath made thee safe.} The \textit{word Daughter,} is \textit{a magne familiaritis: be of good comfort, magne securitas: Thy faith hath made thee safe, magne insecunditas.} Here then are cut downe three notable effects of a lively faith: it maketh vs the children of God, \textit{Daughter: it brings comfort, be of good cheere: it procures saluation of body and soule, thy faith hath made thee whole.}

Christ faid in the \textit{Gospel,} \textit{I fende to my father, and vnto your father. Vnto my father by nature, but vnto your father by grace: \textit{S non ait, ascendo ad patrem nostrum, alter ego eum, alter vesperum: nuna a me mentatia vesperum.}} And this adoption of the Father eleching, of the Sonne redeeming, of the Holy Ghost affuring vs that we are the children of the moft high, is on our part, by faith only. For \textit{vnto such as received him, he gave power to be the fones of God, euen to fuch as beleue in his name. Ideo filia, quia fideis in me saluatem fictis, si S. Hieronymus, in loc. This woman is Christs daughter in that her faith made her whole. Here then obferue that a Christian is moft honourable, being a fonne to a King, \textit{a} brother to a King, \textit{k} heire to a King, yea to the King of \textit{i} glory, to the King of all Kings \textit{m} higher then the hiehge. He were a foolifh poore man that were ashamed of the kindred which the King did challenge of him: \textit{a he is more foolifh.}
**The 24. Sunday after Trinitie.**

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| 556  | foolish though he were a King himselfe, that is ashamed of the Sonne of God, when he doth offer himselfe vnto him. For Christ is the 1st consolation of Israel, as it followeth in the next claue to be confedered, he brings comfort to his children, Daughter be of good cheere. The reprobate account the children of God vnhappy wretches, even mad men, having them in derision as the 9th filth of the world. But as *Saluissimus truly; meips mihi alicju momento; Men are notmisfeorable for that other thinke so, vnlesse themselues feele it so. The children of God then having the promises of this life and that which is to come, cheer'd in confidence while they line, filled with eternall joy when they be dead, have both hereafter and here such comfort as *passid all vnderstanding. The last effect of a liuely faith is salvation of bodie and soule, *Thy faith hath made thee safe. For whereas it is said here, *The woman was made whole when the same time: we must expound it (as *Aufeine and *or other intimate) not that she was healed at that houre when leius turned about to her, and spake, but in the same moment of time, wherein shee touched his vesture. *Non enim dixit fides, sicut saluam sallatur effe, sed saluam te fecit: in eo enim quod credidistis, salva faga es. It was vnder then her not her touch, her faith and not her finger, which valed vnto her this health and helpe. For the multitude thrust Christ, and trode on him (as *S.Luke reports) and yet only this woman is said to touch him. And *so when we come to Divine Service, Sermon, or Sacrament without liuely faith, hearty deuotion, holy reverence; we touch, his outward element, but take not his inward grace to the comfort of our soule. We do *tangere panem Dominii, touch his hemme, but not *contingere panem Dominum, touch him. And the reason hereof is plaine, for that our faith and our fingers goe not together. And therefore, when they tread the Courts of the Lord, hearing his word, and receiuing his Sacraments: Ifay, when any come to the Chrch, and yet seele no vertue to come from Christ; it is assuridely, for that *their lips are mere upon him, as it were, preffing among the multitude; but their hearts farre from him, not attending, much lesse attainting his sauing gracie. From hence we may learne (against *Arborce, *Maldonate, *Beauvian, and other Popish Authors in their Commentaries vpon this place), not to put any trust in the reliques of Saints, or impute any sauing vertue to the vestiments of our Sauiour. For the vertue which healed her went not out of any cote, but out of Christ immediatly: he said not, there is vertue proceeded from my vesture, but *I perceive that vertue is gone out of me, Luk.8.46. There was no great or extraordinary vertue in his garments after his death, when the fouldiers had parted them among them; nor in his life when he wore them, for the people that thronged him, receiued no benefite by them, but onely fhee and they that touched him by faith. And therefore, *some by Christs garment vnderstand the Scriptures, in which our Sauiour is wrapped: but if a man vnfold them, he shall behold the beft *Crucifix that euer he saw: for Christs crucified is the end of all the Law, fcope of all the Prophets, and as it were, hemme of all the Bible. *Raban and *other affirme, that this garment was Christs humane nature, for he tooke on him the shape of a ferman, and put on our ragges, that hee might clothe vs with his robes. Now the hemme of his humane nature was his passion, and his passion was a *sacrifice for our finne: fo that to touch the hemme of his garment, is nothing elte, but to beleue with *Paul, that *Christ Jesus came into the world to fave finnners, of whom I am chief. Yea but haply feme will obiect, it was neither the womans finger nor faith that made her whole, but Christs owne vertue, Luk.6.19. For he whole multitude sought to touch him; for there went vertue out of him, that healed them all. He might have said, then it was my vertue, not thy faith? It is true, that Christs owne vertue and grace doth only cure the fins of our foule, and fores of our body: but his vertue is not apprehended, but by the finger of faith. And therefore Christs (as we read in *S.Markes) could doe no great worke in his owne country, because of their vnbeliefe, because they wanted an hand to touch his vesture. *Quantum enim vas sibi capacum afferrimus, *Sauce.
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...Scripture collected out of them all. Elish and John 7. 48.

...in Euery in that which Christ said, is shewed also what he did, he spake the word and it was done, he commanded and it was effected, even the same time the woman was made whole. In general, to confirme his Gospel; in particular, intimating that all phylsike is in vaine, except the great Physician of the world (who vitifeth and redeemeth his people) bleffe it. So much of the parts and persons of the first miracle. Let vs now come to the second, and in it (according to the Texts order) inquire first of Iaarus.

Ruler, as our Evangelist.

In whom observes, in that he was a Ruler of a Synagogue, as Mark and Luke.

Then his faith, and the fruits thereof. 1. His fatherly love toward his daughter, in desiring help for her at Christs hand. 2. Inquisition, and wor,ipping him. 3. Hope, Come, and lay thy hand upon her, &c.

A certaine Ruler] I have shewed often, how many great men have bene good men, and that the Pharisees objection is false, p. Doth any of the Rulers believe in Christ? For he that keepeth Israel, hath in every age stirr'd vp as well Ecclesiastically, as Ciuill Governors, to favour his children, and further the businesse of the Gospell. I will upon this occasion add one thing onely, to the perpetuall honour of England, namely, that Constantine the Great, our Countrey man, was the first Christian Empeaur; Lucius, our Countrey man, the first Christian King; Henry 8. our Countrey man, the first Catholike Prince, that vitally shak'd off the Popes unlimited jurisdiction in his Dominions; and our King James of blessed memory, the first of his ranke, who did oppose that Antichrift of Rome with his owne pen in the quarrell of Religion.

This Iaarus was a Ruler of a Synagogue. Now that ye may the better understand what office this was, I must informe you, that there was in all Jewry but one Temple, where the people were commanded to celebrate their solemn feasts, and offer vp their sacrifices vnto God. And there was onely but one, for the preeminenc of a vnitie in pietie, that there might be but one only religion, of one only God, in one only Temple. Where by the way note, that vnuitietie in discipline is an hedge to vnitie and doctrine. Where Canons and Injunctions of order are despifed, and euery man left vnto his selfe; there many times are so many Sects as Cities, and almost as many Gospells as gosips. On the contrary, when all things in the Church are done orderly, when the Christian Magistrats enioy'd in outward ceremones one kind of discipline for the publicke worship of God; there, for the most part, an union in law breeds an union in love, a confoniment in fashion an vnuitietie in faith, tasting the vnitie of the Spirit in the bond of peace, following the truth in love. This I take to be the true reason, why Gods Israel had but one Tabernacle and one Temple. But there were Synagogues in every towne, where divine prayers and Gods holy word was read and expounded euery Sabbath, as Saint Luke recordeth, Acts 15. 21. And for this purpose there was a 7 Cowen, or Colledge of Students, and foames of the Prophets, among which our Iaarus was a Ruler: as Bishoip Lydia imagineth, a Church-warden: or as other, a Decanat: or as other, an Expounder of the Law and the Prophets, as it were publicke Professor in Dinnitie, the Prior of the place, the Rector of the Schooles.

Here then oberserve both antiquitie and vnuitie of Colleges and Universitie, as being eallages of Gods vine-yard, out of which Heapes of hope have bene translated into the Church and Common-weale. So then if thou with...
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well vnto thy Countrey, speake well, and (as occasion is offered) doe well vnto the Schooles of the Prophets, in that they be Seminaries of learning, and fountains of holy religion. If thy sonne be fit, and thy selle be fitted also for meanes and money, send him vnto Iaius the Ruler of the Synagogue. If he be fit, I say, for when a man is out of his proper calling in any Societie, it is as much as if a toynte were dislocated in the bodie. To make thy sonne a trades man, if he be most apt for learning; or to send him to the Count, when he is fitter for the Cart: is as much as if a man should apply his toes to feeling, and not his fingers, and to walke on his hands and not on his feet. It was a memorable fact of that famous Bishop of Lincolne, Robert Grosfead, who being upon a time solicitous to prefer his poor kindman, and thereupon inquiring at condition of life he followed, and understanding that he was an husbandman: Why then (answered he) if his plough be broken, I will repair it, or rather then saile before a new upon him, whereby he may goe on his course: but so to dignifie him, as to make him for sake his calling and trade wherein he was brought up, I mean not to doe.

Now that father may the better accommodate his child with a fit calling: he must obserue both his inclination and natural gifts: Every childe even in his infancie, doth affect some one particular occupation or condition of life more than other: and therefore the judicious Athenians afore they placed their children in any calling, vted to bring them into a publike place where tooles and instruments of all sorts were laid; and then accurately to mark in what kind of instrument they tooke delight, applying them afterward to the like Art with good successe. And it is not amisse for Christians to follow Heathens in this, or any like commendable prattife.

Secondly, Parents must obserue the natural endowments of their children, applying such as excell in eminent gifts of the minde vnto courses of learning: and other which excell in gifts of the bodie, to trades and mechanciall occupations. Origens that great Clerke, when he was a childe, vted to question with his father Leonides about the sense of the Scripture, whereupon he was made a scholar. Athenagoras also was first put to learning (as Ruffinus and Sozemane report) for that he was found by the Sea side doing the part of a Bishop among a company of little children like himselfe, examining and baptizing them according to the Seleme order vfed in the congregation. Archibishop Whitgift, the peerlesse Prelate in our age for learning and piety, in confecrating his whole life to God, and his painfull labours vnto the Churches happy peace, was applied first vnto the Schoole, for that his Uncle Robert Whitgift, Abbot of the Monastery of Wellow, found an extraordinary rewardes in him. And because many parents are ignarant, and most parents exceeding partiall in judging of their own childrens inclination & ingenitie: the best way for them is to be directed herein by some judicious friends; & then out of mature judgement to glue vnto Cæsar, the things appertaining to Caesar, accommodating such vnto secular courses as are moat apt for the common-wealth: & vnto God the things which belong to God, committing them vnto Iaius, and confecrating them to the sacred function of the Miniftery.

That Iaius was a Ruler of the Synagogue in Capernaum, is intimated, Luke 8.41. & in the first verse of this present chapter of our Evangelift, as I have copiously proued in the beginning of mine Exposition, Gofpell Sunday 19. of Trinitie. Capernaum then had a good Pastor, and as we read, Matth. 8.5., a good Captaine, and Chrift the best of all often resided in that Citie: yet notwithstanding (as truth it selfe & witneffeth) it was a very wicked and difflute place, deferring greater damnation in the day of judgement then the land of Sodome & Gomorrah. Let not then any vigilant Minifter, or diligent Magiftrate be discouraged in his place, for that his people bring not forth any fruits of righteousneffe univerfable to the meanes of their instruction: for if thou warne the wicked, and he turne not from his wickedneffe, nor from his wicked way, he shall die in his iniquity; but thou haft delivered thy foule.

Having thus examined the fashion of the Ruler, it remains I shoul treat of
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of his faith, and fruit thereof also. But for as much as I have spoken of these

and the bloody flux, and other like petitioners vi-

or Christ, often elsewhere; I think that I have a Superfetens out of the Chan-
cerie to meddle no more with him at this time, and a Cupias corpus as it were, for

his deceased daughter. Concerning whom I note with S. Anselm the pregnant cir-

stances of her death, and the true demonstration of her rising againe from the
dead. 2. S. Mark reports indeed the petition of the Ruler otherwise, My little
daughter lieth at the point of death, &c. And S. Luke, she lay a dying; nor as our

Evangelist here, my daughter is even now deceased. And yet all agree, for Iauris
haly said his daughter was dead coniecturally, a because he left her at home so
deresperly sick. And so Mark and Luke set downe what Iauris said, but Mat-
thew what Iauris thought. Or as S. Anselm, it may be that the Ruler said both, and
made two requests: one that he would lay his hands on her, and heal her malady,
for that she was dying; another (being informed certainly that she was even now
deceased) that he would come, and lay his hand upon her, and restore her to life.
So that the first evidence to prove her death, is her famowe owne confession. A
second is Christ's attest, instantly following Iauris. A third, the relation of certaine
comming from the Rulers house, meeting Christ and him vpon the way, Mark 5.
35. Thy daughter is dead, why doest thou so marre any further? A fourth argu-
ment is the derision of the tumult in Iauris house, when Ieis said, the damofell is
not dead, &c. they laughed him to scorne, knowing that she was dead. A fifth inefi-
uble proofo was the preparation of her funeral, as the multitude weeping, and the
minifrels playing over the dead; a passion in old time crept in among Gods peo-
ple from the Gentiles,according to that of the a Poet:

Cantabat molestibus necunibus.

The demonstrations of her rising againe from the dead, are Surgi, Ambulat, Ed.

The damofell arose, faith our Matthew, and walked, as S. Marke reports, and

eat, as Saint Luke. The witness hereof are Peter, and James, and John, and the

father and the mother of the maid. For Ieis thrust out of the doores (at

least out of the chamber where the damofell lay) the minifrels and all the rude

company making noise, because they were not worthy to see myfierum refingenti
gu re\$fctantem indignis comnumenl desiderantes. O haly to hume vaine of-
tentation and false accusation. Or for that he would not as yet have this great mi-

race knowne, as Marke and Luke intimation.

In the Physitian Ieis, note first his facultie, who would instantly come, veri. 15.

then his facultie, who could instantly cure the deceased Damofell, according to the

request of her owne father, verfe 25. For whereas Iauris said; Come, and lay

thy hand upon her and the ball liue: Christ arose, followed him, and tooke

the damofell by the hand, and raised her againe from the dead. Mythically, b

Christus venit per gratiam praecunctiens, manum imposuit per gratiam concommitant,

tune anima visit per gratiam cooperantium.

And they laughed him to scorne. ] The world is blinde, and cannot judge aright
of Christ's doctrine and doing, the wijdome of the flesh is at conmitie with God.

And therefore, left unhappily we turne scorners with the world, let vs beleeue
the Gospelf, especially that article (which is our chief comfort) the resurrection of
the dead. And by b Chrisl's example we may learne to be content when we be de-

fied in this world, that we may be glorified with him in yonder world, as also to

proceed in doing any good office, notwithstanding the scoffe of malicious and igno-

rant people. Nam a ut igna paleam exserit, aurrum nitidum reddi; sic ia

columnia cum aut vacuo alium aut alium, vera virtus gravis illuviant.

On the contrary, to be praified of naughtie folk, is almoost as great a shame as to

be praified for naughtiness. Remember the sweet advice of a Augustine: Si ho-

mines inter quas visisti, se rellaciwintem non laudauerint, illi sunt in errore Aristam
landauerint, in sin peregrin.

So much of the literal exposition of these two miracles. In a mytifferally,

c every sinner is like the woman infected with an issue of blond. Oefa 4. 2.
By swearing, and lying, and killing, and stealing, and worshipping, they break out, and blood toucheth blood. Where ε̂ Diunes vnderstand by blood, finne. p As if he should say, the wicked heape finne vpon finne, adding new finnes vnto their old. For when a man runnes from one toule fault vnto another, blood toucheth blood. As when a wicked thought iflieth into some wicked act, and act to custome, custome to necellitie, necellitie to desperation. And then as a man desperate in ficknesse, cares not what meat he doth eat: so the man rechelesse in finning, giveth ouer to commit all vnceannelifie even with greedinesse, carreth not what villaines he denoureth, untill Christ the Phyfitian of his soule stop his bloody flux, directing him with his word which is holy, and sanctifying him also with his spirit which is holy. Nay the devout people living in blinde povere, c could never have their conscience truly quieted (although they spent a most all their wealth vpon Monkish Doctors, healing by the doctrine of satisfaction and merit) till they did understand that justification is only by faith, & that it alone maketh a man whole. f Melancthon deliuereth another allegorie: This woman (faith he) dehastly resembel the Jewih Synagogue, vexed a long time with many mischiefes and miseries, especially tortured with vnconceivable Princes, and vnskilfull Priests: or Phyfitian of the soule, the Pharifes and Sadducces, on whom she wasted all her strength and goods, and yet she was not a whit the better, but rather much worse; till the blisde Lord of Israell, her Saliuer in his own person came to visit and redeem her. And fo Laimes is a type of all the Patriarks and holy Prophets: expecting Christ, and earnestly desiring that he would break out the heavens and come downe, and lay his hand vpon the Synagogue being at the point of death, and heal her. Saint y Ambrse, 6 Hierom, a Rupert, b Anselma, and 6 other affirm, that this woman and this wench are plaine figures of the Gentiles and Iews. The woman a Gentile had her discast twelve yeeres, and the rulers daughter a few rade here was twelve yeere old. The woman fell sick when the wench was borne: so the Gentiles went their own waies into superition and idolatry, when the Iews in Abrahams beleeued. Againe, as Christ here went to raife the wench, and by the way the woman was first healed, and then the wench remained; so Christ came to the Iews, as being sent to the d loft sheepe of Israel especially, but the Gentiles beleeued first, and were faue, and in the end the Iews also shall beleeue.

Christ e in the three yeere of his preaching raied three forts of dead. The first yeere the Widowes fonne in Nain, Luk. 7. the second fonne was Lazarus daughter, men­tioned in this Scripture: the third yeere Lazarus, Joh. 11. Now f Lazarus daughter raied in her fathers house resembel the Iews: the Widowes fonne carried out of the Towne-gate resembel the Gentiles, g alians from the common-wealthe of Israel, and strangers from the compaignes of promise vntill Christis comming, as it was that out of the Citie of God. Lazarus who laie in his grave foure dayes, is a figure of the Jewih remnant which afore the worlds end shall be raied out of the pit of ignorance and incredulity, wherein they haue liden many hundred yeeres, and at the length acknowledge Christ Iesus (whom their fathers crucified, to be their Messiahs and Saliour Eay 10 21. The remnant shall returne, even the remnant of Jacob, unto the mightie God. For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. And S Paul faith, I would not that any should be ignorant of this secret (for ye should be arrogant in your feules) that partly of tinies is come to Israel, vntill the fulnesse of the Gentiles be come in, & then all Israel shall be saue, as it is written, the deliuerer shall come out of Sion, and saue myrrey, and the godinesse out of Iacob. When the woman is fully cured which was diseased, the damoell shall be raied which was deceaft. When the fulnesse of the Gentiles is past, Almighty God rememberinge his old mercy, shall graffe the Iews in againe, and concert them unto the Christian faith.

It is well observed, that beside the Iews naturall and incorrest obstinacie, there be three great impediments which hinder their converstion: First, the scandals of vs Christians, as the most vnbrotherly dissention among Prostaints, and most abominable
The 25. Sunday after Trinity.

abominable superstition and profic worshipping of Images among the Papists. Secondly, want of means to teach and instruct them, because the Papists among whom they live, will not suffer the new Testament in the vulgar tongue. Thirdly, lofe, which the Papists by their conversion shall incurre, and (it should seem by their toleration of Judaifme) they had rather have the crownes, then lose the soules of the Jews: it was necessary that the Sonne of man should suffer, as it is written of him, and ye woule be to that man by whom the Sonne of man is betrayed: it had beene good for that man if he had never beene borne. So it is necessary that the Jews should persift in their unbeliefe for a time: but woule be to them whose scandals are hindrances to their conversion. For the houre shall come, when Lairos daughter shall be raised againe, she is not dead, but sleepe. Albeit the Jews are in a dead sleepe, the Lord in his due time will roufe, yea raife them vp againe from all their incredulitie.

For conclusion of the whole, by the goodnesse of Christ, in restoring the sike woman vnto health in the way, raising the dead wench vnto life in her fathers house; we may leaue what to looke for at his hand: namely grace, while we be pilgrimes in this our short, yet troublesome race; but glory, when as we shall rest in heaven, our everlasting home. According to that of David, The Lord will give grace and glory, and no good thing will he withhold from such as walke uprightly.

The Epistle [Erie. 235.]

Behold, the time commeth, faith the Lord, that I will raise vp the righteous branch of David, &c.

The Church ends, as she began, with her onely Lord and Saviour: which occasioned one to call his posse annulus Christianus, as it were the Christian's crown, or ring. For all the Gospels are fraught with excellent doctrines of holy faith in Christ, and ordinarily the Epistles are nothing else but earnest exhortations vnto the fruit of faith, a godly life; that we may walk worthy of the Lord and please him in all things. As then on the first Sunday, the Gospel intimating that Christ is come[behold thy King commeth, &c.] and the Epistle teaching that we must imitate our King being come,[put on the Lord Jesus, &c.] are in stead of a Preface: so this Epistle and Gospel on the last Sunday (the one prophecying that the Lord of our rightouſneffe shall shortly come, Behold, the time commeth, &c. and the other preaching that hee is already come, this of a truth is the same Prophet that should come into the world) may ferve for a conclusion or Epilogue to all the rest of the whole yeere.

The Gospell is expounded Sunday 7. after Trinิตie. The Epistle containeth an abridgement of all the chiefes doctrine delivere in the Church, even from the firft in Advent, vnto this present day; shewing that Christ is God, and man, and so participating of both natures in one person, is the sole Mediator betweene God and man. Our Evangelical Prophet, as another Matthew, prooves here Christ to be man, in that he was a branch of David. And yet not a mere man, in that the righteous, in whom is no guile: whereas the Scripture witnesseth of other men that they were concealed in sinne, and borne in iniquitie, that all are gone out of the waies of the Lord, and that none doth good, no not one. Christ's high title, the Lord our rightouſneffe, is an euent demonstration of his Godhead, as Interpreters have noted against Arians and Jews; out of this place. Vide Calvin. Instit. lib. I. cap. 13. 5. 9. Galatin. de arcanis. lib. 8. cap. 3. Melanæ. propof. de ecclef. propof. 25. Tom. 2. fol. 320. Bellarm. de Christo lib. 1. cap. 7. Indeed there bee many Lords, and yet but one Lord, which is the Lord: and many righteous comparativelie, but none simply good, or rightouſneffe it selfe, but only God the moft holy.

Now
Now Christ as God-man, or Man-god, is the King of his redeemed ones, in whom obserue three royall vertues especially,  

1. Wisdome. 2. Justice. 3. Mercy, saving

Isa. v. 6. and deliverin. Israel, v. 7, 8. But as by Moses out of Egypt only; but out of the hands of all their enemies, and calling them out of all countries and corners of the world, to sit downe with Abraham, Isaac, and Jacob, in the kingdom of heaven, being our righteousnesse e sufficient, as author of every good and perfect gift in vs; and sufficient, in giving himselfe a ransom for all men, 2 Tim. 2, 9. and obtaining eternall redemption for vs, Heb. 9, 12. is Jesus immediately sauing vs from vs, not by giving vs power to become our owne Salvators. And so the righteousnesse whereby we are saued, is not the righteousnesse which we by him act for our felues, but that which he in his owne person hath wrought for vs; an imputative, not an inherent justice, consisting not in the perfection of vertue, but in the free pardoning of our sinnes. According to that of 6 David, Blessed is he, whose unrighteousnesse is forgiven, and whose sinne is covered.

The words of this text, as Hierome notes, are well interpreted by Paul, 1 Cor. 1, 30. Christ is made to vs wisdome, and righteousnesse, and sanctification, and redemption, that according as it is written, he that reioyce, let him reioyce in the Lord. As if we should have said, if these graces are our owne, we may vaunt in our owne. But for as much as Christ is made to vs from God, not only the begin-ning of holinesse, wisdome, righteoussense, &c. but the perfection of all these; let not flesh vaunt itselfe in his presence, but he that doth glorifie, let him glorifie in the Lord. As Christ was made sinne for vs, even so are we made the righteoussense of God in Christ. He was sinne through imputation only, for he did no sinne, neither was there guile found in his mouth. And so we are made righteous, in that our unrighteousness is not imputed unto vs, Rom. 4, 8. As Martin Luther is bold to speake, Christiana sanctitias non effallina, sed passima sanctitias, extra nos est, sanctitias, non in nobis. It is a righteousness in God, whereby we stand righteous afore God. It is true that we work righteousnesse according to the proportion of grace bestowed upon vs in this life: but for as much as we thirft after the full righteousnesse in another world, and have received only this firtt fruitt of the spirit here; to say that we are now thirftly cleanse without spot or wrinkle, or any such thing, is to futile Christ out of his justice, and to take from him his due title of honour, which is givn him in our text, the Lord our righteousnesse. See Gregor. apud Magdeburg. Cent. 6. col. 681. Luther, obi suprarna in margin. Melanchthon in Cat. & loc. Com. &c. examinat. de justifica-tione & bonosperibus. Calvin. Instit. lib. 3. cap. 11. 11. D. Morton Apostol. lib. 1. cap. 2. & 11. 17. 2. & lib. 2. cap. 11. Dr. Abbots answer to Bishops Epistle to the King, pag. 138. 139. &c. Wherefore learn to sing, 6 David: O God which art my righteousnesse: and to say with 1 Luther, Tu es Domine Iesu, justitia mea, ego autem sum peccatum tuum; tu asumpisti meum, & dedisti mihi unum: asumpisti quod erat meum, & dedisti me quod erat meum. E. Conclude with a meditation of Bernard. Thy righteousness, O my dear Saviour, is not a ruff cloake that cannot cover two, but being a long robe, and a large righteousnesse, it will wholly cover thee and me: (a multitude of sinnes in me, but in thee what shall it cover, O Lord, but the treasures of thy goodnesse?) To thee, (sweet Iesu) the beginning and ending, which haft out of the riches of thy superabundant grace blessed my studies hitherto, guiding, as I hope, my pen with thy finger, even from the first lesson unto this last line: be given all honour, power and praiue, now and for ever,

Amen.

Glorie be to God on high, and peace to men in earth.
AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSPELS, vsed in our English Liturgie.

TOGETHER WITH A REASON WHY THE Church did chuse the same.

By John Boys, Doctor in Divinitie, and Deane of Canterburie.

Psalm. 105.1.
Laudate Dominum in sanctis eius.

London
Printed by George Miller for William Afsley at the signe of the Parot in Pauls Churchyard. 1630.
TO
THE MOST
REVEREND FATHER
IN GOD; GEORGE, BY THE
diuine providence, Lord Archbishops of
Canterburie, Primate of all England, and
Metropolitane, &c.

MY VERY GOOD LORD.

Finde three sundry readings
of the first words in the last
Psalme: Praise God in his
Saints, praise God in his
sanctitie, praise God in his
Sanctuarie. God is to be
praised in his Saints, as hauing
out of the riches of his mercy
beflowed on them eminent gifts of grace, the which as
their bequeathed legacies and only true reliques are
to be remembred often in Gods Church unto Gods peo-
ple, that (as B. Latymer speakes) we may wor-
ship the Saints in following their good examples
And so these three lines meeting in one center, intimate
that the most holy (being donor of every good and per-
fect
The Epistle Dedicatory.

\[ \text{Phil. 2. 15.} \]
\[ \text{Dan. 12. 3.} \]

fe\(d\) gift' ought to be magnified in his Sanctuarie for his sanctity conferred upon his Saints, whereby they shined as lights in this heaven on earth, and now shine like stars in heaven of heaven. For this end I have begun, and hope to finish an exposition of the Festiual Epistles and Gospels vsed in our English Liturgie. The which (howsoever herein I may seeme bold) yet am I bound to dedicate unto your Grace for many respective considerations, especially for this one, because your honourable disposition in the middest of a crooked nation is euermore to be both a patron and a patterne of unsained sanctity. Thus humbly beseeching the Lord to blesse, and your Grace to fauour these my labours;

\[ \text{J rest.} \]

Your Grace's servant in all dutie,

I o h n B o y s.
The Epistle. Rom. 10.9.

If thou knowest with thy mouth that Jesus is the Lord, and believe in thy heart that God raised him up from death, thou shalt be saved, &c.

The Gospel and Epistle chosen for this Festival, institute the true reason of our Church, in celebrating the memories of the blessed Apostles and Evangelists unto God's honour, namely, because they were fathers of men, ambassadors of peace, preachers of good tidings, even the dispensers of the riches of God in Christ indifferently to men of all sexes and sorts, in that their sound went out into all lands, and their words into the ends of the world; and do by consequent principal instruments of God in the works of our salvation and eternal happiness. Which our Apostle sheweth here by this * Sorites or gradation:

Whoever calleth upon the name of the Lord shall be saved.

Invocation is by faith,

Faith is by hearing the Word,

Hearing is by the Preachers,

And Preachers are sent of God &c. Ergo, such as have learned Christ, in their mind believing undoubtedly, with their mouth acknowledging him undoubtedly for their Jesus: ought to praise God in his Apostles, as being after Christ immediately the first, and under Christ absolutely the chief Trumpeters of the Gospel, which is the power of God unto salvation.

Proposition: If thou knowest, &c. verse 9.

*Causa causati,* the means of our justification, and herein a

Proof: 1. From a sufficient enumeration of the principal heads of Christianitie:

Faith; for to believe with the heart in Christ's death.

Good works, to knowledge with the mouth, &c. verse 10.

2. From the testimony of the Prophets:

E Tay: Who soever believeth on him, &c. verse 11.


*Causa causi,* the means for these means, and that is the preaching of the Gospel, in this respect aptly termed the word of faith, verse 8.
If thou knowest 1 S. Paul hauing in the Chapter afore, sufficiently discoursed of the reception of the Jews \( \text{b} \), 2 from God\'s absolute decree (shewing her mercy on whom he will, and whom he will hardening) he commeth in this present, to demonstrate the same point a priori, from their obstinate incredulity, 1 stablishing their own right conscience, and not submitting themselves unto the righteousnesse of God in Christ, apprehended and applied by faith only, declaring it fell in a twofold act; one which is 1 outward, to confesse with the mouth: another which is inward, to believe with the heart. 3 Some confesse but beleue not, as hypocrites; other beleue but confesse not, as timorous and Peter-like professors in the days of perfection: other doe neither confesse nor beleue on Christ, as Atheists; other both confesse and beleue, and they be true Christians. A 4 bare confesing with the mouth is not enough, except thou beleue with thine heart, 1 Elyay 29. 13. This people come neere to me with their mouth, & honour me with their lips, but have removed their heart farre from me, &c. Neither is it sufficient vnto salvation onely to beleue with the heart, vnlesse thou confesse with the mouth; according to that unavoidable sentence, 1 Matth. 10. 33. Whosoever shall deny me before men, him also will I deny before my Father which is in heaven.

Now though in nature beleueing with the heart, precede confesing in the tongue; yet Paul mentioneth acknowleding in the first place, 6 for that we doe not know the faith of such as beleue, but by their confession; according to that of 9 S. James, he will shew thee my faith by my works. Here then observe, that to confesse the Lord Jefus is necessary both in respect of other, and our selves. In respect of other, 7 as being herewith armed in the times of perfection, and instru’d in the days of peace. Christ is the fountain of the waters of life; faith in the heart is as the pipes and cistern that receive in, and hold the water; and confesion with the mouth, as the cocke of the Conduit, that lets out the water vnto euery commoner. And therefore 8 let your light so shine before men, as that they may see your good works, and glorifie your Father which is in heaven. Againe, to confesse, 9 that is, to praise Christ in thy words, and to doe whatsoever apperateth unto his worship, is needfull in regard of our selves, 10 in that a true faith is never idle, but alway working by loue, 1 Galat. 5. 6. For although it is fifteth alone, yet it is no more alone, 11 then the heat of the Sunne which alone warmes the earth is feuered from light: or then Christ is diſployed from his Spirit: 12 Caluin apud Bellarmine, de Iustificationibus. 13 capac. 1. Calumnus: or then a hand when it alone doth apprehend any thing is separateth from the body: 13 Luther apud Sardineus de Iustificationibus. 14 capac. 4.

This doctrine makes against the 4 Prisclianists in old time, defending this axiom, 15 Iura, pericurj, sequercum prodere non. And the 2 Libercines in our age, who following the Carpercatian Heretiks, hold it lawfull to difemble their faith afore the Magistrate. As also the Nicodemetes ahamed of Christ, and equClick to read more...
of the Psalmist, I believe, and therefore have I spoken. And in his second Lecture upon this Chapter, he that is once inflamed by faith ought to be filled with the fruit of righteousness. Postquam homo per fidem est insufficacis, operatur good eius fidei per dilectionem operatur ad consequendum salutem. And Cardinall & Tolet in plaine terms: Ovis confessio nos non insufficeat a pecato; et c. sed insufficeat temenur om palin profeti, et c. Confession of the mouth doth not suffice; but being inflamed, we are bound publicly to profess it afore we can attain to salvation. Herein agreeing with our Protestant Interpreters, affirming that good works are consequents and effects of a true faith, as if Paul should have said here, we are inflamed by faith only, but yet this faith is operative, bringing forth lively fruits, as the confession of the mouth, and the profession of the life; for they be necessary to salvation, albeit faith alone be sufficient in the act of justification, as you may see further Epift. Quinqueang. and Sunday 2. in Lent.

In the words (and believe in thine heart that God hath raised him up from the dead) three points are considerable, namely, Faiths Obje& Subject.

Faiths act is to believe, and to believe these degrees (as the School reached), one of * Augustinus* Credere Deo, credere Deum, & credere in Deum. A wicked man and a crowded devil, may so far proceed in faith, as to believe there is a God, and in gross to believe God: but a true Christian endued with a faith that ascends higher, and believe both in God also. 1 That is, he knows, God: he hath revealed himself in his word, acknowledging him only for his God, and thereupon puts his whole trust in him, applying to himself Gods merciful promise made to father Abraham and his seed, with the heart unto justification, and confounding the name with the mouth unto salvation. He declares not his part in Christ as the devil: * Ab, what have we to do with thee thou Jesus of Nazareth?* 2 art thou come to torment us before the time? but he challengeth his portion in the blood of his Saviour, laying with the Church in her psalms-song. "My beloved is mine: and with * Paul, Christ is become to us wisdom, righteousness, justification, and redemption. His body is in heaven, there shall I find it mine: his dominion is on earth, and here deck I feel it mine: his word is in mine ears, to beget him mine: his Sacrament is in mine eyes, to confirm him mine: his Spirit is in mine heart, to allure him mine: Angels are mine, to fight for me: Prince mine, to rule for me: Church mine, to pray for me: Vineetrix mine, to finde for me: Pastor mine, to preach for me: all mine, whether it be Paul, or Cephas, or the world, or life, or death, whether thys be things present, or things to come, even all are mine, I am Christ, and Christ is God."

Faiths obiect is all holy Scripture, the summum whereof is the Creed, and this one point, how God raised up Jesus from the dead, is * summum articulorum omnium, as it were the bond or tying knot, on which all other links of our beleefe depend. * For if it were not true, that Christ is risen againe: then were it not true, that he did ascend up to heaven, nor that he sithe at the right hand of his Father in heaven, nor that he sent downe the holy Spirit from heaven, nor that he shall come from thence to judge the quick and the dead. In a word, the matter of the whole Creed concerneth either God, or the Churchs Spouse. Now the raising of Christ from the dead is the worke of God the Father, Acts 2.2. of himselfe being God the Sonne, John 10.18. of God the Holy Ghost also, Rom. 1.4. Christ as God, oneley raife and is not raife: as man, he is onely raife and raife not: as the Sonne of God, or second Person in thee bleeded Trinitie, both the Father raife him, and he raife himselfe. The Father raife the Sonne by the Sonne, and the Sonne raife himselfe by the Spirit of holieflie, a by which he was declared to be the Sonne of God. As for the Church: our Apostile theweth else-where, that Christ died for her sinnes, and rofe againe for her justification; and that ascending upon high, he bestowed on her gifts, as to be Catholicke, holy, knit in a communion: and prerogatives in her soule, namely, remission of sinnes: in the bodie, resurrection of the flesh: in both,
everlasting life. Wherefore Paul here mentioneth only the resurrection of Christ from the dead, not exclusively, but \( d \) slymochodically, because this one article \( e \) presupposeth all the rest, and takes them as granted; as if he rose from the grave, then he died, and his death is a consequent of his birth. Or because this article was, and is most \( f \) doubted in the world, for the Jews and Gentiles acknowledge the death of Jesus; whereas the Christians only confess his resurrection. Or because the \( g \) rest (vniuste Christ had risen again) would have profited \( v \) little, for he triumphed in his resurrection over death, hell, damnation, opening the kingdom of heaven to all believers.

And so the meaning of our Text is plain, If thou confess with thy mouth that Jesus is the Lord: \( h \) that is, that Lord, \( i \) of whom all the Prophets inquired, as being the \( k \) desire of all Nations, even the light of the Gentiles, and consolation of Israel. And if thou beleeve in thine heart, that this Jesus (whom Almighty God hath made \( l \) both Lord and Christ) offered \( m \) himself a sacrifice to a purge thy conscience from dead works, and take away thy finnes, \( n \) putting out and fasting upon the Cross the Lawes obligation against vs, and that hauing overcome death, and the deuil, he rose again, \( o \) leading captivitie captive, that he might hereby deliver thine from the bands and bands of all thine enemies; I may tell thee from Paul, and Paul here from God, vnto the comfort of thy foule, that thou art now \( p \) presently justified, and shalt be hereafter eternally saved. For the Scripture saith, whomsoever beleeueth in him, shall not be conformed; \( q \) that is, whosoever hath a true trueth in God that he will even for his Chrifts sake pardon all his finnes, and blot out all his offences: and out of this assurance calleth on the name of the Lord, he shall be saved. For the two testimonies of the two Prophets \( r \) answer the two clauses of Paul, Esaies speaking of the beleuening in the heart, and \( s \), of acknowledging with the mouth.

And in thefe Texts of the Prophets, observe their \( t \) vnincellec se note, whosoever, for God is \( u \) no respecter of persons; he puts no difference between the Jew and the Gentile, but being Lord over all a rich vnto all that call upon him. \( v \) Other Lords cannot reward all their followers, as being poor; many will not, as being illibellall and fordlde: but our God is \( w \) able, because Lord of all; and willing, because rich vnto all of whatsoever condition or country. Poor Poorusus being, rich Zachues climbing old Simeon in the Temple, young John in the wombe, courteous Matthew grinding his neighbour at the receive of Cuthone, the louing Centuri- \( o \) building his Nation a Synagogue, the people \( a \) watching vnder the Crosse, the \( b \) theefe hanging on the Crosse, confessing the Lord Jesus, and walking in the finne-fine of his Gospel; indifferently finde refreshing in the conscience, rest in the foule. For whosoever beleeueth on him shall not be confounded, and whosoever calleth on his name shall be saved.

As for the subject or fear of faith: it is said here, with the heart man beleueth: Ergo, faith (as many \( c \) Protestant authors have noted) is not placed in the minde, or vnderstanding only; but in the will and affections also. \( d \) For faith, as it is notis, resides in the minde; but as fidelitas, feated in the will. \( e \) Other Interpreters (etiam notae parioris, and no way branded with the markes of Antichrilt) hold it not greatly to stand with reason, that one particular and single grace should be placed in divers parts and faculties of the foule. It is true, that faith is not a meere prattle of the tongue, nor a flattering opinion of the braine: but a certaine pervision of the heart. Yet notwithstanding this pervision, or particular knowledge, whereby a man is resolved that the promises of salvation appertaine to him, is wrought in the minde by the Holy Ghost, 1 Cor. 2:12. A sure trueth and a steadfast hope of all good things to be receiued at Gods hands, is \( e \) not haply faith, (if we speake properly) but rather a fruit of faith, in that no man hath affiance in God, vntill he be fill of all pervimated of his mercy toward him in Chrift Iesu.

For mine owne part, I confess with \( b \) Luther ingeniously, that it is exceeding hard to distinguish exactly betweene faith and hope, there is to great affinitie betweene

\( \text{Saint Andrewes day.} \)

\( \text{566} \)
betweene them, one having respect to the other, as the two Cherubins on the Mercy-seat, Exod. 25. 20. Faith engendereth hope, and from hope proceedeth assurance, which is nothing else but hope strengthened. For whereas an hypocrites confidence shall be like the house of a spider; he that putteth his trust in the Lord, shall be even as the mount Zion, which may not be removed, but standeth fast for ever.

And for as much as the word heart in my Text (as is agreed on all sides) is put for the whole soule, without limitation to any part: all that I will observe from hence shall be, that as we must love God; even so beleue in God with all our heart, and soule, and mind. 

For hypocrites have forgott faith, and denied have forscd faith, acknowledging against their will out of horror unto their condemnation, and not out of love from their heart to their justification, that Jesu is the Lord. A Recusant may be brought unto the Church against his will, and compelled in despit of his teeth also to receive the Sacramental Bread and Wine: but none can beleue that Jesu is their Jesu, but with the heart only. See Gospell Suld. 8. and Epistle Suld. 10. after Trinitie.

How shall they call on him whom they have not beleuued? A plaine Text against the Gentiles Idolatry, praying vnto gods unknowne. As Hecuba in Euripides; O Jupiter qui quidest, sine hoc calum, sine munis in calo, quamquam dixi iam ignaus opitulatoris inuoco. And it is a pregnant evidence to confute the Papists in their inuocation of Saints also; for if they truft in S. Martin or Mary, S. Catherine or Clare they rob the Creator to clothe his creatures, and usurped be man that puts his confidence in man, and makes seed of his arms. If they truft not, how doe they call on him in whom they beleuued not? Our heavenly Father faith in his word, Call upon me: Christ our Advocate with the Father in like sort, Come vnto me, for I am the way, the truth, and the life, John 14. 6. Non est qui adiuvat me, non est qui suscipiat me: No way to God but by me, no light but from me, no life but in me. Christ is a mutual helpe: to the Father one, to vs another. An hand to the Father, by which he reacheth vs: an hand to vs, by which we reach him. The Fathers mouth, by which he speaketh vs: our mouth to the Father, by which we speake to him. Our eye to see by, footway to goe by, the pillar of fire by night, and cloud by day guiding his Israel in the wilderness of this world. Wherefore let vs call on him in whom alone we beleue, which is our strenght and refuge in the time of trouble, promising in his Gospell, Ask, and ye shall haue; seek, and ye shall finde: knocke, and it shall be opened vnto you. See Gospell on the 5. Sund. after Easter.

Commktion, as being sent of God.

Dignitie, as Man and man.

in respect Errand, as being ambassadors of of their good things, even such as bringing tidings of peace between.

How shall they hear without a Preacher? Here you may behold the Ministers.

Dutie; for if faith come by hearing, and hearing by preaching, so that the word of God vnto faith is as oyle to the lampes: such as will have their feet kissed, ought to bring tidings of good things. If they will have the worthy good reason they should do the worke. For assuredly such as croud into the Clergy without performance of their office, either through ignorance, that they cannot; or secular employment, that they may not; or negligence, that they will not; or fear of trouble, that they dare not preach the word of God; are sauderfaries vnto the doctrine of the Church of England, and enemies of the Crosse of Christ, Philip. 3. 19. See further in the Gospell ensuing.
As Jesus walked by the sea of Galilee, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) &c.

In this Gospel is set down the Calling of four Apostles.

Who? Jesus.
Where? By the sea of Galilee.
When? At the beginning of his preaching.

Peter.
Andrew.
James.
John.

In their calling these circumstances are considerable:

Whom, in Number, two and two.

Nature, Brethren.
Fishers.

Why? That they might become fishers of men.
How? He saw them, and said unto them, Follow me and I will make you, &c.

As Jesus walked,] There be four sorts of Apostles (as b Hierome, and h Luther obserue) some be sent only from God, and not by men: immediately from God the Father, as the Prophets under the Law; b Jesus Christ, and h John Baptizt in the beginning of the Gospel: immediately from God the Sonne, in his late mortall, as the twelve Apostles; in his late glorious or immortal, as S. Paul, Acts 9. 15. Other are sent by men, and not by God: as they who being unworthy both in respect of their bad learning, and worst living, crowd notwithstanding into the Ministerie, through alliance, favour, or symonie. Which occasioned one to say that horses are more miserable then asses, in that horses did not ordinarily to Rome to get asses preferment.

Cam Iesu Iudas, cum Simone sunt Ananiss,
In templo Christi temperament quantum isti.

Other are neither chosen of God, nor called by men, as the false prophets, of whom it is said in holy Scripture, that they run without a warrant; e guil workers, enemies of Christes Croffe, f thees climbing into the Church at the window, not entering in at the door, 4 raming wolves in sheepe clothing. See Gospell on the 2. Sunday after Easter, and 8. after Trinitie.

Other are both elected of God, and ordained by men, as the Bishops of Ephesus, Acts 20. 28. and other Elders in the Primitive Church, Acts 14. 23. and all orthodoxe Preachers of the word in our age. For as the Gospell and Epistle well accord, how shall they preach unless they be sent? No man (although hee were more wife then either Solomon or Daniel) ought to take this honour unto himselfe, e except he be called of God. I say called of God either immediately by himselfe, so Christ here called his Apostles; or else mediately by u such as haue publike authoritie giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard, and so Christ at this hour calleth Apostles in our Church, in that the conformable Ministers of England are chosen according to his word, as we teach against the Brownists and Barrowists; as also canonically consecrated, as we prove to the proud pontifian aduerarie. See Doctor Fulke G. Willet in Rom. 10. Perkins Treatise of Callings: Rogers in Anglican. Confess. art. 23. proposition 1. & 5. Selden's moties, obseruation of pontifian spirits, pag. 17. And freely God hath as it were set his hand and seal to the full approbation of our callings, in that he blesteth our labours in the Ministerie for the connection
Saint Andrews day.

conversion of many souls in England. For every learned and industrious Paflor may tell his people which he begets unto God in Christ, as Paul once told the Corinthians: If I be not an Apostle to other, yet doubt not I am unto you, for ye are the stock of mine Apostleship in the Lord.

By the sea of Galile. This (as Interpreters obserue) was not the maine sea, but a little creek onl. The lake Genezareth, as we read Luke 5. 1. but it is called a sea, for that the Scripture termeth all gathering together of waters, seas, and the sea of Galile, for that it bounded upon the borders of the two Galilees. Consule Phil. his lib. 5. cap. 15. Iofeph de bello Judaico, lib. 3. cap. 18. Strab. Geogra. lib. 15. pag. 504.

In this lake Peter and Andrew were fishing, lames and John mending their nets. Here I note with Arisius and other vnto your comfort, that Almighty God is wont to bleffe men especilly, when they be busied in their proper element, and well employed in their owne vocations. An Angell being a messenger of gladnede, appeared unto Zacharias, as he executed the Prei's office before God, as his coune came in order. An Angell also delivered the first joyful tidings of Christs birth vnto shepheardes attending their flocke by night in the field. While Saul accordin to his fathers expresse commandement sought for affes, he found a king-dome, 1 Sam. 9. to Christ here seeing Peter and Andrew not idle, but casting a net into the sea; nor yet ouer-busie, medling in other mens trade; but only labouring in their owne calling, (for they were fitters) he faue vnto them instantly, follow me, and I will make you to become fitters of men. A laie perfon is vnhit for the Clergy, for none but Labourers are sent into the Lords harvest. On the contrary, the curious and ouer-actiu spirit is unprofitable, for he will have one foot in the Church, another in the Court, and if God had made him a Tripos, he would have had a third in the Campe. Mules equis, pector aqua, &c. an hammer is for the Smith, an Homer for the Schoole. Let the shoemaker attend his boot, and the fisher his boat. He that comes to the corne hettre, the more he openeth his hand to receeve, the lesse he doth hold: so he that enlargeth himselfe to bear the most offices in a State, the fewer shall he sufficiendy discharge the work. multipeda or multipoeda, though it have many feet, is of a very slow pace. So Luther said of Erasimus: Quis vult in omnibus sapere, se ipsum desipit. And Melanthon of Vbiquitaries in Arts, in omnibus aliquid, in toto nihil flere. The wittie Pott trimly, Ommia cium facias, ne moraris cur facias nol? (Pothumes) rem solam qui facit, ille facit.

Againe, Christ called his Apostles in the midst of their fishing, that wee might hereby learne to preferre the following of him before the businesse of the world: or Iesus haply walked by the sea, for that he did intend to chule fitters. Hereby teaching vs not to shun, but rather to seek where places we may doe good. As the poore cottage, that we may reclue the needle: the house of mourning, that we may binde vp the broken hearted, and remove the spirit of heavinesse: the dungeon of Ioseph and Daniel, preaching liberty to the captuines, and opening of the prison vnto them that are bound. Fletue quad est riguidum, non quod est fregidum, rege quod est denuum.

The next circumstance to be considered, is the time when and that (as our Evangelift in the 17. verfe) was so soon as Iesus began to preach. For as a King who refolues to make warre against an enemie Prince, chuse his Captaines, and musters his fouldiers, and in every point fitt himselfe for the present action: even so Christ Iesus the King of the Church, intending to cast out of his hold Satan the prince of this world, calleth his followers, and out of them electeth his Apostles, as chiefe Commanders and Coronels in the very beginning of his preaching, that being trained vp in his schoole, seeing his wonders, and hearing his wildome, they might be made fit for that excellent and eminent calling. They were first (as S. John reports) acquainted with Christ, afterward made Disciples, and laft of all Apostles. And therefore Christ here faith, I will make you to become fitters of men. Hee faith not, I doe now make: but haue instructed them.
them all his life, and breathing on them the Holy Ghost after his resurrection, he speaks in the present, "As my father sent me, so send I you, go teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. And that they might be powerful and profitable teachers of other, he filled them also with the gifts of the Spirit after such a manner, and in so great a measure, that they could not but speak the things which they had heard and seen of Christ. And that not in one corner, or in a few countries only, but (as it is in the selec Epistle for this day) their sound went out into all lands, and their words into the ends of the world. In the beginning they were rude, first Disciples, afterward Doctors, a great while learners anon they were leaders. Hence fathers of the Church are taught not to have, haste to receive, haste to hands and outer-easie for admittance into sacred orders without trial and testimonion, 1 Tim. 3. and the children of the Prophets also may learn to be swift to heare, slow to speake, nearer affecting, much leesse ascending Moses chaire, before God makes them apt and able to teach as well by their holy conversation, as wholesome doctrine. For as the weights and measures of the Sanctuary, to wit the sacle, talent and cunbile, were of a double bignesse to those for common use: so should the virtues in the Ministers of the Sanctuary be of a suitable fize. The which as some Diumines imagine is implied in the sacrifice for their sines, appointed Leut 4. where the Priests offering is commanded to be as much as all the congregations, a young bullocke without any blemish for the Priest alone, verse 3. and no more for all the people, verse 14. See Benediktus in the Liturigie, Gospels on Trinitie Sunday, and 8. after Trinitie.

The names of the Disciples here called, are Simon, Andrew, James, and John. 8. Inifying that a Preacher of the word must be Simon, that is obedient to the will of God. Andrew, a stout man in executing his office. Iacobus, a supplanter of vices in his auditorie. Left of all a John, ascribing all these good gifts in him unto the Father of mercies and God of all grace, verse merito magnus, humilitate infimus. Other affirmes that the foure cardinal virtues are designed by these foure chief Apostles, referring Prudence to Peter, Justice to Andrew, Fortitude to James, and Temperance to John.

For their number, it is said here, that Iesus called them two and two: first be saw two, then other two: signifying, that as the binarie number is the leaff; even so the Church of little beginnings increaseth untill her number be without number; as a graine of mustard seed when it is sowne in the leaff of all seeds, but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heaven build in the branches thereof. Or two and two, because they were Christ's instruments in joyning together two people, the Jewes and the Gentiles, and to making of both one. Or Christ haply would not elect nor send his Apostles one by one, because was to him that is alone, Ecclesiast. 4.10, but by two and two, and those brethren; hereby teaching that Preachers of the word must accord as brethren, of one heart and one soule, Acts 4.32. having one minde in many bodies, sister multa corpora non multa corda. Sic vocantes in unum, ut unum domus faciant as Augustine sweetly. For a brother helping a brother is a very strong caiile, and they that hold together are like the barre of a palace.

For their condition, our blessed Saviour (in whom are hid all the treasures of wisdom and knowledge) did not chuse the disputants of the world whose wit was great, nor the nobles whose pedigree was great, nor the Pharifes whose credit was great, nor the Priests whose authority was great; but he called ignorant and ignoble fishes, of little worth and leffe learning, to be the trumpeters of his Gospels, and bell-beathers of his flocke; that the foolish things of the world might confound the wise things, and the weak things overthrow the mighty things, and things that are not bring to nought the things that are. Sampfon in slaying a thousand Philistines with the law-one of an ass, was a type hereof (as Propst observes) intimating that Christ by the foolishnesse of preaching should confound his enemies, and saue such as beleue. Nay Christ chose some notorious sinners for
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for his Apostles, as bloody Saul, and courteous Matthew; that his abundant grace might be manifested in their persons, as well as in their preaching; demonstrating that in themselves, which is the summe of all their sermons, namely, that Christ Jesus came not to call the righteous, but sinners to repentance. This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners, of whom I am chief, 1 Tim. 1. 15. The greatest Apostle's billeme was the greatest oppressor of the Church, a blasphemer, a persecutor,

a treating out threatenings and slaughter against the Disciples of the Lord: and therefore his auditors might well & cedere & credere, grant and beleevet that Jesus is Saviour of his people. But this extraordinary calling, and singular action of Christ is no pattern for Preachers (as phantastical spirits imagine) to fend into the Ministrick lewd and ignorant persons, as if the more fanaticke were the more fit, and the more silly the more sufficient: for the fame Christ by the pen of his Apostle Paul in that excellent Epistle to Timothy (which Hierome calls spectulum Sacrdoty, as the whole Scripture is spectulum Christianismi) sets downe these directions for the choice of a Pastor, he must be well reported of, men of them which are without, unreprovable, watching sober, modeste, harbores, apt to teach. And albeit at their first comming (as I have shewed a little before) these Fishmen were rude, yet afterward they were so furnished with all parts of knowledge and variety of language, that their hearers exceedingly wondered at their wisdom, and knew that they had bene with Jesus.

b Other have rendered other reasons, why Christ in the beginning of his preaching chose fisher men for his Apostles. As namely, to shew that God is no respecter of persons: as also for that he knew the poore would follow him immediately, whereas it is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdom of God. For being invited to the great Supper he faith, I have bought a senniere, and I must needs goe to see it, or I have bought fine yoke of oxen, and I goe to toppone them, &c.

Let vs examine now why Jesus called them, and that is, that they might bee made Fishers of men: not hunters, but Fishers. In old time the Prophets and Apostles were Fishers, k in our time more like hunters, l according to that of the Prophet Jeremy, 16. 16. Behold, saith the Lord, I will send out many Fishers, and they shall fill their nets, and after I will send out many hunters, and they shall hunt them, &c Hertofoe the Preachers, as Fishers, incoled many Fish in their net at one draught; but in our age we resemble Fishermen, after a great noise, long and loud crying, we catch either nothing, or else very little. Jesus was but one man, and he preached vnto Ninuie but one Sermon, and that a short Sermon, as touching the number of words; and yet he turned all the whole Citie, rich and poore, Prince and people. m We (God be praised) are many Preachers, and we preach many Sermons, and such as have a full bite, n piping insects against sinne; yet England repents not in lack cloth and affies. John Baptists Sermon was short, Behold the Lamb of God, which taketh away the sinnes of the world. n S. Andrews Sermon shorter, We have found the Messias: and yet (as we read in the first Chapter of Saint John Gospell) Andrew was caught by the one, and Peter by the other. The Sermon of S. Peter, Acts 2. was exceeding briefe, yet it caueth about three thousand souls: in our time scarcely one soule taken in many Sermons: And the fault is partly the Fishes, and partly the Fishers, as I have shewed at large, Gospell 5. Sund. after Trumite.

I will make you Fishers of men.] o Not of money, as if the sharing of the fish and fish were the white they should aim at. Antichrist of Rome was not in a pulpit these nine hundred yeares, and so by consequencce succeed not Peter in fishing with his net; but only in fishing with his hooke, Matth. 17. where it is said, that Peter cast an angle into the sea, and took a fish in whose mouth he found a piece of twentie pence. Such a kind of fishing the Romane Peters vse; for Pope Leo the tenth exacted so much of the Lay-men, and wafted so much of the Churches treasure, that whereas other were Popes no longer then they lived, he was
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f said to bee Pope many yeeres after he was dead. Which occasioned a learned
Poet to write thus of him:

Sacro sub extremâ fâ sitore requiriit, horâ
Cur Leo non potuit summere? veniderat.

John 22. left behind him (as Petarcha reports) two hundred and fiftie tun
of gold, in so much that an 1 odde fellowship made this left of him; Eras Pontifex
maximus, f sit vice, pecunia tamen maximus. Pope Sixtus Quintus (called
of Englishmen in a by-word, for selling our kingdome to Philip of Spain, Six
Cinque) through his intolerable couetousgome, 1 left in his exchequer five mil-
ions: his successfor Gregorie the 14. wafted foure of them in ten moneths and
left, beside his ordinary renewes, in riot and pompe. The Pontificians ex-
dindingly condemn the Protestant Preachers, because being married and bauing
children, they take care to proouide for their family: but their 2 owne Popes and
Prelates are more greedy to scrape for their baftards and minions, then our
men have beene to proouide for their honest wifes and legimite issue. Haply some
men of corrupt mindes among vs, as most among them, enter into the Minifie-
rie, as 3 Stratocles and Dromochiades into the Magiftracie, tanquam ad auream
moflem, and so they be fifters of money, not of men; or if they fish after men, it is
to firger their means. As the Friers in old time professe wilfull potterie fo long,
y vntill they robbed the whole world, and became Lords of all. And at this
houre the Iesuites are fo couetous, that they maligne all other orders, except the
Capuchins. And the reason hereof is plaine, 2 because the Capuchin ffaith, hee
would have nothing, and the Iesuite would have all. 3 A wittie libell in Spain
described the Capuchin Friers shooting from the purfe, the Francifcans aiming
wide of it, and the Iesuites hitting it in the very middlef. I haue read of 4 Vrban
the fifth, how that when he was a poore Chaplain in the Court of Rome,hee
should upon a time to a familiar friend, If all the Churches in the world should
fall at once, none of them I thinke verily would light on my head. After being elec-
ted Pope, his old acquaintance told him at his inftrification, Once (holy father) you
complained that you were Parson of no Church, and now behold, God hath out of
the riches of his wiidome and mericie so disposed, as that all the Churches in the world
are committed only to your charge. Let vs be faithful in a little, 5 caufing our care on
God, who careth for us. If any forfake with these Disciples his nets and ship,
& fis & fin, to follow Chrift, he shall receive an hundred fold at this prefent;
houses, and brethren, and sisters, and mothers, and children, and lands with per-
fecutions, and in the world to come eternall life, Mark 10.30. Auarice is a finne
in any man, heresie in a Clergy man.

Fifters of men, in general (as 6 Musculus obserueth) not of great men and
learned men: fo for that is Peters fault to negleget his Cure that he may follow
the Court, as if the foules of poore men in the Country were not worthy to bee
fished for. Not of good men and brethern only; fo for that is a Chriftianall tricke,
such I trauw be caught already, we should therfore rather caft how to caft our net
for other. A rabbie shepe is of the flocke so well as the bell-weather, and be-
cause scabby, wants our helping hand more then the whole.

Fifters of men, not of women only; for that is an hereticall tricke 7 to leade cap-
tive simple women laden with sins, and led with durers lufts. As Simon Magus
the Chrift first heretike broch his dangerous opinions by the helpe of the i triumpt
Helena; Nicetus the founder of the filthy Familifht had troupes of women euer ac-
complishing him; Apelles had Philemon for his mate; Montanus had Prifca and
Maximilla, women of great birth and opulent estate; Donatus had Lucilla
for his miftrefs; Arrius the Princes owne daughter for his Patronesse, as
S Hierome his notes in his Epiftle to Ctefiphon against the Pelagians. 8 Poffellus
the Iesuite had an old beldame called mother Lane, and the rest of that ranke (as the
Quodlibetical discourses anoweth) have deluded many young Gentlewomen, and
deuoured many widowes house. And this kinde of fishing they learned
from Satan himselfe, who did first attempt the woman, and then tempt the man,
ving
vill the wife as a trap to catch her husband. And the reason why the deuill and his agents are fishers of women rather then of men, is because they be leefe able to rett, and more willing to report a new fangled opinion. In one word, for that their wits are other, and their tongues longer.

Fishers of men, not of children, as Sermnbus abundantly cauliseth: Ergo, faith hee, Preachers may not baptize little infants. Anfwer is made by Catlin and other, that men here signifies all mankinde, of whatsoever age or sexe. Christes commandement is express, I teach all nations, baptizing them, &c. and Mark. 10. 14. fiffer for the little childdren to come vnto me. There be young Lambs in his fold so well as old Scepe, he is not his Fathers wil that one of these little ones should perish, for so saith is the kingdom of heauen. See Melanthon loc. comm. tit. baptism. infant. Catlin obiisup.in margin. Matter John Philpots letter concerning this argument apud Fox in his martyrdome. Bucan.loc.com tit.baptisqusi. 35.

Little children must be caught and brought vnto Christ, and after these minutes are baptized in the sacred font, they must be catechized and further instructed in the principles of holy religion, that they may know what a volumne vow they have made by their God-fathers and God-mothers. And for as much as every man is a Priest and a Prince in his owne house; you must bring vp your children in instruction and information of the Lord, drawing them vnto God while they be young, left afterward be not correction, they lay with the wicked in the second Pinnacle: Let vs break their bonds asunder, and cast away their cords from us.

A Nis fundamenta spiris in aliqua sunt probæ, Miserer nesciebat esse dei recte posi teros.

The draw-net of the Church indoeath all kinds of fish, and therefor the Preachers are fishers of all sorts of men. None is too good, or too bad, or too rich, or too poore, or too young, or too old, to be brought vnto God. I will make you fishers of men indefinitely, not of this or that man in particular. Andrew must fishe for all, especialy for such as are committed vnto his peculiar charge. Acts 20. 28. Take heed to your selves, and to all the flockes, whereof the Holy Ghost hath made you overseers. Our principal care must be to reduce such as are vnder our proper Cure, from the sinke and sea of their sin, to right ouenfle and holinesse, by preaching of the word to draw them out of the shadow of death, out of the pit of ignorance to the maruellous light & sinne shine of the Gospell.

The prince of this world is not able to doe any thing, but must ferue us, and that we may receive this divine grace, 'twere better we were poore, therefore we must cast our nets into the sea, or else mending them in our ship: and skillfull, also, that we may know to cast our nets on the right side of the ship. Omnis ignorantia multa, fecerat oblivione perennis. The blinde leading the blinde draws him not out of the puddle, but rather hurleth him into the ditch, Math. 15. 14.

Now the fishers of men for the catching of prophetes, ought to preach and prisse two points especially, repentance and faith. Almighty God himselfe is the first fisher of men, in his very first draught (when the world was not so tempestuous as it is now) flood uppon these two principally. First, he rebuked Adam for his sinne, that he might repent: and then he shewed how Christ is the propitiation for his sinne, the seed of the woman shall break the serpent's head, that he might beleue. The Patriarchs and Prophets wrung these points vnto the men of their age. John Baptize the laft of the Prophets, and first of Apollifes, a midling as it were betweene both, inculcated oftehse two: repent, and behold the Lambe of God. All the sermons of Christ (as our euangelist reports in the verie before my Text) consistd of these too likewise, from that time Jesus began to preach and say, Amend your lives, for the kingdom of heauen is at hand. If any then deire to know whether the fishers of men have caught him or no, let him examine his owne heart, whether he be repentant and failefull. If he feele forrow for his sinne, and comfort in his Saviour: if he confesse his fault as the Publican, O God be merciful to me a sinner: and confesse his faith as Andrew: We have found the Messias: if crying with teares he can unvailedly say, Lord I beleue, helpe.
hence mine unhelse: it is a manifest argument that the fishers of men have drawn him out of the dead sea to the land of the living, out of the dark waters into the glorious light of the Sunne of righteousness.

Here the Gospel and Epistle meet again; Preachers are fishers of men, because men are justified by faith, and faith cometh by hearing of the word, and the word is brought unto you by the mouth of the Preachers. And therefore you must honour their holy function, as God's ordinance for the gatherings together of the Saints, and edifying of the body of Christ. Ahbore the positions of Steuckfeldus, Anabaptists, Fanamists, holding that the word is not taught by the sermons of Peter and Andrew, &c, but only by the revelation of the Spirit. As also the practices of uncharitables Martinists, Barrovists, Brownists, openly breasting out slander, secretly threatening laughter against the Disciples of the Lord, making it their greatest virtue to meddle with the Preachers vice; so that whereas Andrew should catch them, it is apparent that they labour principally to catch Andrew. But the belt is, in the mean while they lose themselves among themselves, having almost as many factions, as there be fractions in their fene, all iniquities. So in the Babylonia felpe difficile, their sects are now so divers and acute, that as one said, Litigando res non dividitur, sed permittitur.

The last of all the remarkable circumstances in our Text is, how Jesus called his Disciples, and that is, he saw them, and said unto them, follow me, and I will make you &c, that is as Arden in a short glowe pithily, Vidi, per eleccionem: vomacit, per fadem: inquit fecgns, per obedientiam: primum promisit, per obedientiam remissionem. According to that of Paul, whom he did predicate, then he called: and whom he called, them also he justified: and whom he justified, he also glorified. For faith is a consequent of election, obedience of faith, and remuneration of obedience. He called his Apostles here by word only, follow me. I goe not before me, nor beside me: but come after me, for I am the way, the truth and the life. Where note the power of his word, hee spake and it was done, he called and they came immediately. But wee may read in the 5. of Luke that he called these by working a wonder also: for whereas they laboured all night and caught nothing, he commanded them to let down their net, and they took such a multitude of fish, that they filled two ships until they did sink. Where Diuines obserue, that Christ accommodates himself evermore to his present auditors, as he called the wise men of the East, addicted unto the studies of Astrologie, by a starre: and conferring with a woman of Samaria, who came to draw water at Jacob's Well, hee took opportunity to speake of the water of life, saying, Whosoever drinketh of the water that I shall give him, shal never thirst more a thirst: and in the 6. chapter of St. John's Gospel, he did instruct the Coperniacs, who followed him only for loaves, by a similitude taken from bread and meat, willing them to labour for the true bread of heaven, and for the meat that endureth unto everlasting life. By whose example fishers of men are taught, to become as weake to the weake, that they may winne the weake: being all things to all men, that by all means they may save some.

Hitherto concerning the calling of Simon, Andrew, James and John: let vs now come to their coming. Simon and Andrew straightway left their nets, James and John immediatly left their ships, and their fathers, and followed him. They came straightway without sin inquisition or delay, considering onely who he called, and not disputing why he called. And they came willingly without any grieving or grief, leaving their nets, and ships, and father, and followed him. They came straightway without sin inquisition or delay, considering onely who he called, and not disputing why he called. And they came willingly without any grieving or grief, leaving their nets, and ships, and father, and all things of the world, to follow Jesus, whose kingdom was not of this world, whose power was so great, that he was borne in another mans house, and buried in another mans tomb, as not haring wherein to rest his head. They forsooke all that little they had, and all the great things they defired to have. They did not abandon utterly their estate (for St. Peter afterward vded his nets and followed his trade, John 21:3) but they so subduced their will unto God's will, as that they counted all things losse to winne Christ. Apostoli (quoth Hierome) quantum ad hujusmodi obliti,
Saint Andrew's day.

nobilium, quantum ad voluntatem, suum mundum pariter reliquerunt. Jesus every day calleth vs vnto him, either by the good motions of his Spirit, or by his word in the mouth of his Preachers, or cie by strange judgments, or extraordinarie mercies. And therefore let vs, I beleece you, for sake the vaine pompe of the world, the carnall desires of the flesh, and all other nets and lets whateuer hindring our comming, that we may follow him immediately. For if the Disciples here followed him in his humiliation and poverty, what a finne, yea what a shame will it be, not to follow him now, sitting at the right hand of God in the heaven of heavens, a Lord of Lords, higher than the highet, a King of glory, rich vnto all that call upon him, able to do for his followers exceeding abundantly above all that they can ask or think.

Bodie, being & conversant with him, and witnesses of all he did and said.

Minde, for nothing could separate them from the love of Christ.

Life, learning of him to be mecke, and mercifull as he was mercifull, exhorting their auditors to be followers of them as they were followers of Christ.

Death, for as he suffered on the Crose to make their peace: so Peter & Andrew were crucified, and James swaine with the sword in his quarrell, and John (as we finde in Ecclesiastical historie) was by the commandement of the tyrant Domitian calld inermem soli & dolorum, or as other falsium, into a vessell or bath of hot boylng oyle, from which he was not withstanding by Gods hand deluercd miraculously without any hurt. Though haply never occasion shall be gotten vs to die for the Lord, yet let vs so follow him in our lines and in our loues, as that we may die in the Lord. Let vs mortifie our earthly members: our feet, that we stand not in the way of sinners; our eyes, that wee may not delight in vanities, or wantonly behold a woman; our hands, that we may labour and worke the thing which is good; our mouth, that it be not full of cursing and bitterneffe; our hearts, that they bee not excercised with avarice: that foraking our selues to follow him onely, which is our saluation; as we suffer with him, even so we may be glorified together with him. Amen.

Almighty God, which didst give such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: grant vnto vs all, that wee being called by thy holy word, may wrought with good our selues obediently to follow thy holy commandements, through the same Jesus Christ our Lord.

The Epistle Ephes. 2.19.

Now are ye not strangers, nor forreiners, but cizens of the Saints, and of the househould of God, &c.

This Epistle sets downe the most happy condition of all such as truly beleue:

1. Privatiuely, shewing what they are not in the 19. verse. Now ye are not strangers, nor forreiners.

2. Positiuely, describing in the rest of the Text what they are, namely, Gods Citie, House, and Temple.
Saint Thomas day.

I Pet 2.5.

Materials are the lively stones, all Gods elect, built together to be an habitation of God. Foundation, is Jesus Christ himself. Builders, Apostles and Prophets.

Of which heavenly building the properties are to be built together, &c. answering the three properties of the Church in the Creed.

Holy, a temple of the Lord, an habitation of God. Catholique, all the building, &c. knit in a communion, coupled together and built together.

Now are ye not strangers.] As Augustine said, it is one thing to walk in the Law, another thing to live under the Law: so likewise there is difference between being in grace, and under grace. Many men in our time who receive the Gospel of God in vain, live under grace, but not in grace: many Prophets and holy Fathers in old time lived in grace, but not under grace. For (properly) to live under grace is opposed unto the state of the law, to live in grace is opposed unto the state of sinne. The men of Ephesos, and other Gentiles in time past unbelieving, were neither in grace, nor under grace: not in grace, for in walking according to the course of this world, and in fulfilling the lusts of the flesh, and will of the mind, they became dead in sinnes: not under grace, for they were without Christ, aliens from the common-wealth of Israel, & strangers from the covenants of promise, having no hope, and without God in the world, as our Apostle dippes in the former part of this Chapter. But now (faith he) God which is rich in mercy, through his great love, where with he loved us, even when we were dead in trespasses, hath quickned us in Christ Jesus, that we be both under grace, released from the condemnation of the Law; and in grace, delivered from the dominion of sin. We which once were farre off, are made near to God and his people, not any longer strangers or forreimers, but fellow citizens with the Saints, of Gods houfe, yea Gods houfe.

Wherein our Apostle doth allude to the goodly buildings of the terrestrial Hierusalem, in which all the whole City was faire, the Kings houfe fairest, the Temple fairest of all. And so by these three, whereof one doth excel another, he describes the blessed estate of Hierusalem which is above.

The materials of this high and holy building are Gods elect, as well his servants on earth, as Saints in heaven. His elect in the militant Church are called by S. Peter, lively stones, or as Hierome reads) living stones. A material house consists of blocks, and stones, and other fentlesse stuffe: but all the parts of the millenial house, built uppon the foundation of the Apostles and Prophets, are moving & free stones, in that they be firmly quickned by God, and live by faith in his sonne. And this their faith is not dead, but lively, working by love, Galat. 5.6. For as in other buildings one stone lieth upon another, and all upon the foundation: even so in the spiritual house, Christians bear one anothers burden, and Christ as the chief stone bears all. Venis quisque & portat alterur, & portatur ab altero, quoth Gregorie. The whole building is so compact, as that every one bears another, and is borne of another. As for example, the rich and the poore men are thrust and piled together in Gods houfe, the poore burthen is his beggery, the burthen of the rich is his outer-growne estate. Wherefore the poore lieth on the rich, and the rich is content to sustaine the poore; the rich hath his burthen lessened by giving, and the poore his burthen lessened by taking, and so faith 1 Augustine they bear one anothers burthen. A Christian must have strong shoulders, and mighty bones; that he may bear, he is, that is the weakness of his brethren. It was excellently said of one, when it was told him how his brother had committed a foule fault: He fell yesterday (quoth he) and I may fall to day. The peble may not enuie the marble, nor the marble despise the peble: the pinne in the Temple ferues for vse so well as the pinnacle: 0 the eye cannot say to the hand, I have no need of thee: nor the head to the feet, I have no need of you. So that every living stone must put on tender mercie, kindnesse, h温mines, meeknesse, long-
Saint Thomas day.

long suffering, for bearing one another, and forgiving one another, of one heart, and of one soul, of one accord, and of one indigument. Thus all such as are truly faithful, a tempeorder, from the beginning of their faith, and first embracing of the Gospell are translated out of Babylon, and made citizens of Hierusalem, then walking and working stones in the building of God's house.

The next point to be discussed, is the foundation of the Church, and that is not Peter alone, nor yet all the Prophets and Apostles jointly: but Christ Jesus himself; a Not the Christ of Arius, or the Christ of Marcion, or the Christ of Legate, or any false Christ, albeit there be many such in the world: but only the true Christ of the Prophets and the Apostles, I say that Christ only which is Exclusio in uteri testamenti, vesculatus in nova, promized by the mouth of all the Prophets in the old Testament, and preached of all the blessed Apostles in the new. So the Doctors expound my Text, built upon the foundation of the Prophets and Apostles, a that is, upon Christ, as being the foundation of the Prophets and Apostles, upon the foundation which is laid by their doctrine, as S. Ambrose plainly, super nomen & vetus testamentum, upon the contents of the two Testaments, the former; whereof is nothing else but Christ crucified, as being the head corner stone, lipsis fundamentis, the first & the last stone, the beginning and ending, Apoc. 1. 8. e by whom the Church is founded and finished. In other buildings the foundation is lowest in the ground: but the foundation of Hierusalem above, Gal. 4. 26. descending downe from God out of heauen, Apoc. 21. 2. is higher then the highest, Ecdesia. 5. 7. As Aristotle said, a man is arbor transfuus: so we, that the Church is domus transfusa, an house turned vp side downe; for that Christ is both a rocke on which his Church is founded, and a chief or head corner stone, in whom all the whole building is coupled together and growth, &c. A other foundation can man lay, than that which is laid, which is Jesus Christ, a tried stone, a precious stone, a sure stone.

This doctrine confutes the Papists, holding that Peter is the rocke on which the Church is built, for that upon the confession of Peter (thus are Christ the Sonne of the living God) our blessed Sautiour said, thou art Peter, and upon this rocke will I build my Church, Answere is made, that Peter in making this confession, thou art Christ; either spake & preeteris, or preeteris, prolocutor or mouth of the rest. And therefore whatsoever in that place was promiszed unto Peter, pertained to the whole Colledge of Apostles, as Origen barm. 1. in Matt. the words spoken to Peter are common to all. If we confesse with Peter, & nobis dictur in es Petrus, petra enim quique Christi discipulis est. And S. Hierom: Petra Christi est, qui dominat omnibus Apostolis ut ipsa quaque petra vocatur, eariere ergo tu (faith & Ampote) est ipfis petra: for every confessor is a Peter, and every Peter a living stone in the building of God's house. Touching the words (upon this rocke will I build my Church) Augustine the most accurate Doctor expounds him thus: Super hanc petram quam confessus es, super hanc petram quam cognoscis, dicens, in es Christus filius Dei trini, edificabo ecclesiam meam, id est, super me ipsum edificabo Ecclesiam meam: super me edificabo te, non super te. So the Papists own writers, upon this rocke, that is, I will build my Church upon my selfe the Sonne of the living God. See Gospell on S. Peter's day.

Again, this sentence (Christ is the foundation of the Prophets and Apostles) overthroueth (as Interpreteres obturere) Marcion and other hereticks, affirming that two fundry disagreeing Gods are Authors of the two Testaments. As if one God were preached in the Gospell, and another in the Law; whereas one and the same Christ is the very center of both, at which all the Prophets and Apostles aim principally.

The builders of Gods house, are the Prophets and Apostles, and all their lawfull Successours, the Minstrels and Preachers of the word. Behold, faith the Lord to Jeremey the Prophet, I have put my words in thy mouth, I have set thee over the nations, and over the king domes, to plucke up, and to root out, and to destroy and throw downe, to build, and to plant. That is, to root out vice, to plant vertue, to destroy
Saint Thomas day.

a the dens of Satan, and build vp Gods Temple, to throw downe the kingdom of Antichrist, and to set vp the kingdom of Christ. And so Paul calleth himselfe a skilfull Architect, or a cunning Master-builder, laying the foundation, and he faith of other Preachers of the word, that they build vp his foundation gold, silver, precious stones, &c. that is, doctrines and exhortations anwerable to the foundation, and worthy of Christ: in a word, that the Pastors are Gods labourers, and the people Gods building, 1 Cor. 3. 9. It is true that Christ himselfe is the chief builder, as he faith in the 2. Gospell (whos this rocke will I build my Church) he builds (as it is in our Text) through his holy Spirit. ver. 22.; et he both us Prophets, and Apostles, and Evangelists, and Pastors, and Teachers, as under-workmen for the gathering together of his Saints, and edification of his Church, Eph. 4. 11, 12.

The tooles or instruments which Apostles and Preachers use toward this work, are the word & the Sacraments especially. For so the Lord of these labourers hath appointed, a Go teach all nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghost. His word is his power to bring his elect to the foundation, and to build them upon the foundation. His Sacraments are (taintings as it were) to strengtheen and confirmz them after they be laid in the building, that they fall not away, but grow vp to an holy Temple of the Lord. Our doctrine must be according to the 2. analogy of faith, our exhortation according to the rules of good life; the Bible (which is our lanterne and our guide) furnisheth us with both, and therefore we must ever build upon the foundation of the Prophets and Apostles.

Befide these tooles, a Minifter ought to further Gods building with heartie prayers and good example. d Bellarmine saide of Efraimus falsly, that he was but half a Christian: but it may be said of a Jewd Pastor truly, that he is but a body a Preacher: he may peradventure pull downe more building in one weke with his bad life, then he can set vp againe in a whole yeere with his great learning.

c Seneca thought it impossible that any body shold at one time be both a good man and a good Captain: but a Clergie man is not a good Pastor, vnlesse he be a good patterne. God defend me and mine from a maugie Physitian, a ragged Alchymist, and a disolute Diuine. If thou be a president of godliness to thy people, pray to the God of all grace, that you may to remaine: if you sometime were, and are now fallen, returne: if you never were, repent: if you never will be, perish. Nam a Deo separabis, qua diabolo superabibis. Concerning the properties of the Church; it is built together in such a due proportion and concinnity geometric, that every part is content to kepe his ranke, and performe his function without any faction. It is a body falsely toyled together, and composed by that which every ougen supplieth, &c. Eph. 4. 16. See Epistle 2. Sunday after Epiphane. It is built together, in respect of her 2. vnioun with Christ the head corner stone: and coupled together, in respect of her communion with the members. See Conmunion of Saints in the Creed. And being thus inferred and built on Christ, it liueth and groweth from grace to grace, till it become an holy Temple to the Lord. The which k Interpreters vnderstand of every finguera part, so well as of the whole body: for every Christian is an habituation of God. If thou be then a consecrated Chappell unto the Lord, how dareft thou commit idolatry, which is against the first Table, 1 what agreement hath the Temple of God with Idols? Or how dareft thou commit adultery, which is against the second Table, m Know ye not that your body is the Temple of the Holy Ghost, and that God is to be glorified in your spirit, and in your body? will you then take the members of Christ, and make them the members of an harlot? God forbid. Every living stone that is built uppon the foundation of the Prophets and Apostles is holy, lapides in templo sante non profunt est non sanctificati. The Temples of God are holy, both in regard of their righteoufnesse imputed, in that their vrighteoufnesse is 2. forgiven, and 2. Christ himselfe made their holinesse: and in regard of sanctification and righteoufnesse inherent, for that being deliuered out of the hands of all their enemies, they ferue God in holinesse and righteoufnesse all the dayes of their life.

The
The Gospell. **Iohn 20. 24.**

**Thomas one of the twelve, which is called Didymus, was not with them when Jesus came,**

His Scripture Dialogue, Thomas one of the twelve, &c consists of an Epilogue, *Many other signs truly did Jesus,* &c.

Whether the Popes be wise, or foolish, &c. Bring thy finger bitter, &c.

In Thomas observe his faith, *My Lord and my God.*

The Dialogue is between a weakener, and a meeker Saviour. And according to these two principal persons, it hath also two principal parts: one concerning Thomas, and another touching Christ.

Faults, which

are two:

1. His absence from the meeting of the other Apostles.

2. His incredulity, not believing the resurrection of Christ, occasioned by that absence.

That other part concerning Christ, is a relation of his second appearing unto the blessed Apostles after his rising againe from the dead.

1. What he did: *After eight daies he came againe,* &c.

And herein is set downe

1. To the whole company: *Peace be to you.*

2. To Thomas in particular: *Bring thy finger bitter,* &c.

3. In conclusion, to him, and them, and vs, and all: *Blessed are they that have not seen,* and yet have beleaved.

In that our Evangelist hath set downe the fall of a Peter, and fault of Thomas: we may learn that even the most holy men are but imperfectly perfect in this life. The Pontificians are true Donatsists, as it were the very ipswain of the *Cathari.* For is any man so great a Puritan as the Papist, highly conceit that he can observe all the Commandements of God, and three more than ever he commanded, as the precepts of the Church, and Evangelicall Councils, and so do workes of supererogation? or is any so great a Puritan as the Pope, who maketh himselfe a God in greatness, and a God in goodnesse? a God in greatness, in that his unlimited authoritie doth dispense with the lawes of God in this world, and alter his judgements in another, having power *terrestrial,* in verifying the *whole world* for his Diocesse; *supernally,* extended to heaven in canonizing Saints: *infernally,* extended to hell in inflicting foules out of Purgatory: a God in goodnesse, for he cannot as Pope *quatenus Papa, erro in doctrinæ,* and he may not be told of his errors in manners: his holinesse is holy *si non sanctitate propria, sanctus tamen sanctitate officii.* Whether the Pope be Indus, or Peter, or Paul, thereof God never bade vs be carefull: only this, that he thritteth in Peters Chaire, shall be sufficient for vs. If we say wee have no sinne, we deceive our selves, and truth is not in vs. Even the *saint falles* often, and the godly Fathers euermore complained of the corruptions in their age. *Ter indicius dixit, O nos miseròs, qui Christiaini dicimus hoc tempore, gentes agimus sub nomine Christi.*

**Gregory Nazianzen.** *speacheth thus of the pitiful estate of his owne time: We that are Christians, are hated of the Heathen for our owne voices sake, we are now become a wonder not only to men and Angels, but even to all the wicked and ungodly. More lately Gomara: The Philosophers beleived as Pagans, but lived as Christians: whereas we (quoth he) beleive like Christians, but live like Pagans. Honoured *Whitaker,* examining the dissolutenesse of all degrees in England, cried out in exceeding great passion, *but hoc non est Evangelium, aut nos nossum Evangelici.*

**C c 2**

The
The reverend Deane of Worcester, as yet more fully, The fatal misery of these latter days, hath made nothing good but in thew, nothing true but in opinion; when for Jesus between the kingdom and kingdom, the longer sword hath eaten up the law of nations; and for Jesus between the subjects under the same government, laws are lost in the cafes of the law; and for the prerogative of all both truth and Jesus, religion itself is in a manner lost in the questions of religion. Of all men Christians are the best, of all Christians undoubtedly the primitive Professors, of all the primitive Professors Christ's own Disciples, of all the Disciples his chosen Apostles, and yet these men were but men, subject to manifold fumes, albeit they were Saints, and their impieties are recorded in holy Bible, partly for the glory of God, and partly for our good. For God, who is beneficial, that his suffering might be knovne upon earth, and the riches of his mercy shewed in pardoning offences: according to that of ZAuoD, against thee (my God) have I sinned and done this evil in thy sight, that thou mightest be justified in thy saying. In what saying I pray, but in this, and the like, there sinned abounded, there grace superabounded. Againe, the finnes of the blessed Apostles are registred in the Gospels history for our good, that we might neither presume, nor yet despaine: not presume, for we may fear falls, if these had their slips: not despaine, because Christ forgot and forgave Peter blasphemous, the proud ambition of the sinner of Zebedees, and here Thomas his incredulitie, speaking so mildly, working so mercifully with him, as that his voice was made his silence, his vnbelieving at the first occasioning greater faith in him afterward.

Hitherto concerning the finnes of godly men in general. I come now to Thomas, his faults in particular, and they be principally two. First, his absence from the meeting of the Disciples, according to the tenour of our Text, Thomas one of the twelve was not with them when Jesus came. Christ had often foretold his Apostles that he should be put to death, and that he should rise againe the third day from the dead: and therefore a little before his passion he made promise to them, after I am risen againe, I will goe before you into Galilee. Now then according to this word (as we read in the former part of this chapter) even the same day wherein he rose againe, he came, when the doores were shut, into the place where the Disciples were gathered together, and food in the midst, and saide to them, Peace be unto you: But Thomas, euer vpon fupine negligence, or cowardly feare, being absent from their assemblie, loth the sight of his Saviour. Wherefore let vs (I beseech you) be diligent in frequenting the Congregation of the faithfull, especially on the Lords day, for where two or three are gathered together in Christ's name, there Christ is in the midst of them, and faith as here, Peace be unto you. They who gathered Manna alone, lost their labour, and found nothing, Fullerus fincte Thomas, falleris, si videre Domnum feras ab Apostolorum Collegio separaret, non amat veritas angulos, sed protin medio, &c. faith [Bernard.] Thou art deceived Thomas, exceedingly deceived, if thou thinke to fee Christ out of the Church and Colledge of the Apostles. He lurks not in the dens of the wicked, but stands in the midst of the godly, appearing in holy ground, found in the Temple, seene among the Disciples.

The second fault of Thomas, arising from the former, is incredulitie, for his absence from the Disciples assembly, was the cause he saw not Christ, his not seeing of Christ occasioned vnbeliefe, and then his vnbelieving heart breaks forth into malapert words, except I see in his hands the print of the nail, &c. I find that some Writers have much excused this fault of Didimus, as Cyril, who thought he spake not thus out of incredulitie, but out of a sudden passion, as being extremely grieved for that he lost the sight of his Saviour, and almoft out of hope that
Saint Thomas day.

that he should ever see him again, because Christ had said, "a little while and ye shall not see me, for I go to my Father. And S. Aug. faith also, that these words of Thomas argue not a denying but a doubting only, posse inquietans est non negans, id quod dici, doceri valuit, cofirmarui de hisf durit. And S. Ambrose most expressly, that Thomas doubted not of Christ's resurrection, but of the manner of his resurrection only, Non de resurrectione Domini, sed de resurrectionis qualitate videtur dubitasse. This I confesse is a charitable construction of those holy Fathers extenuating rather than aggravating the sins of others, especially the godly. But Christ himselfe, being truth it selfe, reprehends in our Text Thomas incredulity, be not faithfull, but faithfull and therefore that which is crooked cannot make straight. This fact then of Thomas is a fault, & it is amplified here by 3 circumstances especially.

1. That he was one of the twelve; not to believe the resurrection of Christ, is a sinne in an ordinarie Christian, in a Disciple yet greater, but in an Apostle & to well instructed, and so well believed, it was greatest of all.

2. For that he gave no credit to the report of his fellow Disciples, although his Master had often said, "be that desisting thou, desist from me. Moreover, they were the greater part of the companie, ten against one, and each of those ten had received afore the Holy Ghost, ver. 22. and concerning the present businesse, had heard and feene more then he, verfe 20. 21.

3. For that he did vent his incredulous thought in such a bold and peremptorie fitle; except I see in his hands the print of his naites, nor that is not enough, except I see the print, except I put my finger into the print of his naites, every one being to big as my finger: except I thrust mine hand into his side, and search his wound to great as mine hand: except with hand and finger I measure both, and finde by due proportion that they are the fame, I cannot beleue; nor the truth is, I will not beleue. From hence then observe, that the naturall man (if Christ once leat him) is not able to discerne the things of God, especially that hard article concerning the resurrection: it seemeth as a fained thing, so fuch as with their fentes only feke their Saviour.

Thus much of the fault: I proceed now to the faith of Thomas. And here the Doctors have movd a double doubt.

1. Whether Thomas did touch the wounds of Christ or no.

2. Whether his speech, my Lord and my God, were an exclamacion, or an acclamation.

For the first, it is thought by some that he did not touch the wounds of Christ, and that for these two reasons especially: First, because Christ saith in the 29. verfe, Thomas because thou haft seen me, thou haft beleued: and not because thou haft touched me. Secondly, for that is probable that Thomas hearing his Masters voice, and seeing his countenance, was abundantly satisfied without any further enquirie. But thes objections in the judgement of the most ancient and best learned expostors are very weake because Christ in the 27. verfe faith expressly, put thy finger bither, and see mine hands, &c. What (as Augustine disputes in 12. ch. Iohn) had Thomas his eies in his fingers? if not, then seeing in that text is nothing else but touching, put thy finger and fie. For fying is ascribed to all the fentes: Aude & vide quin bene smect. Hear and see how trimly the beils ring: Olfce & vide quin bene oleat. Smell and see how sweet the flower is: Gusta & vide quin bene fapiait. Taste & see the pleasantnesse of the fruit: And so tange & vide, touch and see, reach hither thine hand, and thrust it into my side.

For, the second argument, albeit hapy Thomas at the very sight of his master instantly became satisfied in himselfe: yet every scruple might be removed out of his and our minds, our blessed Saviour suffered his glorious bodie to bee touched, as S. John in his first Epistle, that which was from the beginning, which we have heard, which we have feene with our eyes, which we have looked upon, and our hands have handled of the Word of life.

Yea but Christ faid in this Chapter at the 17. verfe to Mary Magdalene, Touch me not, for I am not yet ascended to my Father: it is likely that Thomas obtained
more favour then Mary so dearly beloved of the Lord? Difinies answer this objection dierently: Firt, our Saviour did not forbid all touching simply, but in moderate embracing only: for Mary Magdalene and other holy women, with her touched his feet, Matth. 28.9. They took him by the feet, and worshipped him. It is plain then that Mary was suffered to touch, and only forbidden when she did it too much. Secondly, Mary beleued the resurrection of Chrift, and therefore had no such need to touch him as Thomas had. Thirdly, Chrift did intimate that his body being now glorified, he was not any longer to be regarded carnally, but only to be touched spiritually with the finger of faith; according to that of Paul, If ye be risen with Chrift, set your affections upon things which are above, not on things which are on the earth. And lastly there is an intimation in the Text, Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say to them, &c. As if Chrift should say, you need not be so fond and forward in touching me now, for I mean not as yet to depart from you, but go tell my brethren that I am risen againe from the dead, and then both you and you shall further handle and fee me. For we finde, Luk. 24.39. Behold mine hands and my feet, for it is I myselfe; handle me and see: palpate & videte, fee with your fingers that it is I. This expofition is proper and pertinent, and therefore notwithstanding the former objections, I conclude, if not demonstratively yet probably, that Thomas did actually touch Chrififs wounds according to Chrifts words, bring thy finger hither, and fee mine hands, and reach thine hand there, and thrust it into my side.

The next queare to be diffusfed is whether the words of Thomas (my Lord and my God) are an exclamation, or an acclamation. Arrius and his brood, who deny Chrift to be very God of very God, make them an exclamation, as if Thomas should have said; O Lord God, what is it that I touch and see! not an exclamation or acknowledgement that Chrift is the Lord God. Aniffer is made; first, that the Text hath not any note of exclamation, it is θεος, not θεον which is prefixed to the two Grecce words. Secondly, Thomas acknowledged something which he did not afore beleue, but he knew before that the Father was God: and therefore this speech of his concerned God the Sonne. Lastly, Chrift commended his faith in confessing the Sonne to be the Lord, Thomas, because thou hast seen me, thou hast beleue: he did repprehend Thomas for the manner, but yet approue him for the matter of his beleue. So that the words (my Lord and my God) are a plaine confession of Didymus his faith touching Jesus Chrift the Saviour of the world. He faith not, thou art my Lord and my God: but, as if he had not time enough to put in Creed enough, he brake forth into this abrupt and imperfect speech, as being of greater force, my Lord and my God. And it is so fweet as it is short, ut brevis sima, sed absolutissima confesse, quoth Bullinger, a very briefe, yet a molt absolute Creed.

For the further examination where, observe first his knowledge, then his application, which are the two principal parts of faith. As for his knowledge, Thomas confesse here not only that Chrift is a Lord and a God; for there be many Gods and many Lords in opinion, analogie, title; but to diffingue Chrift from all these kinds of Lords and Gods, he doth affirmre that he is θεος, the Lord and the God, that is, the Lord of Lords, and God of Gods, Psal. 50.1. Here then is a pregnant Text against unbelieving false, and misbelieving Arrians. If Chrift had not beene very God of very God, even one Subftance with the Father, hee would have condemned, and not commended this confession of Thomas. If any shall aske why Thomas is not content with one word, but vieth two, Lord and God; and why firt he calls Chrift Lord, and then God? Aniffer may be, that he called him Lord, in that he conquered hell and death: and God, in that he knew the very secrets of his heart. For when Chrift had faid, put thy finger hither, and fee mine hands, and reach forth thine hand, and put it into my side; Thomas instantly remembering what hee had fondly thought, and foolishly faid, confesseth his fault in confessing his faith, my Lord and my God.
The Disciples usually termed him Lord in his life; to signify therefore that it was the same Christ, he first according to his accustomed manner calleth him Lord, and then after he proceeds further then he was wont, and calleth him also God. In the word a Lord acknowledging his humanitie, in the word God his divinitie. Faiths object is the revealed will and Word of God, and the summe of his word is the new Testament, and the summe of the new Testament is Jesus Christ God and man. In that therefore Thomas confessed his Lord to be crucified, dead, and buried, as a man; and that he did againe raise himselfe and loose the bonds of death as God, he did utter that in two words, which is the contents of the two Testaments, and summe of all the summes of faith and holy beleefe.

Now for application, he faith my Lord, and my God. b Not only God in general, but my God in particular; mine be promise, mine by filipulation, mine by oath, mine by free gift, mine by purchase, mine by participation of grace; my Emmanuel, my Shilo, my Iesus. Of this particular faith c I say, the Prophet spake, when he said, Secretum nonum mibi. secretum nonum mibi: My secret to my selfe, my secret to my selfe. The Papists indeed terme this personall and particular assurance presumption: but the children of God in all ages have thus applied the medicine to the maladie, saying with d David, O God, thou art my God: and with Mary, my Sauior. For as their owne e Friar notes upon my Text, it is not sufficient to beleefe that he is the Lord, except thou beleefe likewise that he is thy Lord; as Didymus here not only once, but twice, my Lord, my God: doubting as it were his faith, as he had before doubled his fall. O the deepnesse of the riches of Gods mercie! who would have thought that Thomas who beleeced least, and left of all his fellows, vpon so short a conference, should thus equal, if not exceed them all in his abrupt yet absolute confession? And therefore let not any man either difcomfort himselfe, or f commend his brother before the time: for no man hath to weake a faith, or to wicked a life, but that one day, Christ out of his infinite goodnesse may call him, and heale him, as he did S. Thomas, making him who did not beleeeve so fecome as the reft, to become notwithstanding in his beleefe to be found as the reft, apprehending and applying the merits of his Sauior to his soule, my Lord, my God.

After eight daies against his Disciples were with him, and Thomas with them, they came also. f He came b before he was taught, and that to ieke one lost theke only. Teaching vs hereby to recall such assurance, and to b beare the infirmities of the weake. But he deferred his comming a whole weke, that Thomas in the meantime while might be better instructed, and induced to beleeeve the resurrection. Or haply for the greater manifestation of his goodnesse, in tolerating such incredulitie so long. Or as o other, to trie the faith of the reft, and to shew that humane reason is not able to perfevade this article.

The translation of Gods holy day from the Saturday to the Sunday, is not by patent in the Bible, but onely by patrenee, because the blessed Apostles usually met together o on this day. The which afoyled they did by the direction of Gods holy spiritt, and as it may be seen here by Christs aprobation at the leaft, if not a intimation, againe and againe manifesting himselfe to bee rifen on the eighth day. So that albeit haply some will grant that the Church assembled in a general Councell, hath authoritie to constitute another day for the Sabbath, as the second or third of the weke; yet I am sure we can never have so good a patrenee, nor yet fo great a reason for altering this our day, as was here for the changing of that other day. The patrenee is Christ and his Apostles, and the reason is the resurrection of Christ, even that exceeding wonderful worke of our redemption. Again, Christis appearing on the eighth day is not without a mysticke, wee labour fix daies in this life, the seventh is the Sabbath of our death, in which we rest from our labours, and then being raised from the dead on the eighth day, Christ in his own body, the very same body that was crucified, dead, and buried, shall reward euery man according to his worke.
When the doors were shut Papists urge this place to prove the carnall and grosse presence of Christ in the Sacrament, extremely condemning our incredulitie, who will not beleue that Christs body and blood is vnder the formes of bread and wine; seeing his whole body here perfect in all his lineaments, length, breadth, and thicknesse, distinct and diuers from the substance and cor- pulence of the wood, was in the same proper place the wood was in, and passt thorow the fame. To this objection our Divines answer diuerse, some, that the door opened of it selfe to let him in: y other, that the doore was unbarred by some of the house within unknowne to the Disciples: z other, that to come in the doores being shut, is no more but that he came in late in the evening, at what time men vfe to shut their doores: but most acknowledge that he came miraculously, not thorow the wood and iron of the doores, as the Papists absurdly conceive: but through his omnipotency and all commanding power the doores were opened to him, as they were to Peter, Acts 12 9. and to some other Apo- ples, Acts 5 19. "Creatura cedit creatori, Hieron. epist. ad Pammac. tom. 2. fol. 178. c or as Malchus care was so soon healed, that an incredulous few would not beleue that Peters sword ever went betweene it and his head: to the place thorow which his bodie passed, might be shut and whole before and after he passed, but not in the instant of his passing because that is contrarie to the nature of a true bodie, suchas his was. I know God can doe whatsoever he will, but his word is his revealed will, and that telleth vs expressly, that Christs bodie was like our bodie in all things, one only divine excepted. And if it be like our body, then it cannot be without distance of space and place: for (faith e AngllHine) That is no body which is no where. Laftly, the plaine text is against them, for it doth not say that Christ came thorow the boordes and bars of the doore, but onely that he came and stood in the midst, after, or when the doore was shut; not determining the manner how he came, but onely reporting the matter that he came, and the time when he came. So that having to many and those so manifeste actions in other wise, we need not say that Christ came in at the window, that is a po- pish forgerie crept into the Rhemists annotations through the wicket of our adu- ueraries owne mouth.

For the conclusion it selfe: f we teach, as the Scriptures and holy Fathers, that the sacramentall bread and wine are signes and scales of Christs body and blood, and we receive them inthankfull remembrance he died for vs. As for his crucified body, it is now in heaven a glorified body, & where it shall remaine till he come, in the last day to judge and end this, and all other controversies. In the meane while, we must as b Eagles flye to the place where the dead body lieth, ascending vpon the wings of faith vnto it, and not expecting that it should locally descend vnto vs. See Sursum corda in their Liturgie.

And stood in the midst of them: We reade in the Gospels historie, that Christ was often in the midst. In the midst of the i Doctors, in the midst of his Apostles, in the midst on the Groffe betweene two theues, and shall at the last day be likewise in the midst i between the sheepe and the goats. In his naturite, life, death, resurrection, and comming to judgement, in the midst. m Hereby signifying that he is our Mefias and medius, like e Mesper standing in the gap betweene God and vs. He stood in the midst here, that all might the better heare him and see him, as the Sonne in the midst of the firmament, and the heart in the midst of the members, affor- ding his comfort indifferently to the whole companie: for hee came not only for the benefit of Thomas, but for the common good of other. And this may teach all pastors and parents, to feste the good of all that are committed vnto their charge.

Christ standing in the midst of his Apostles openly rebuked Thomas for two causes especially: first, that as Thomas had offended afore them, he might also be reprehended afore them all. A private fault is to be censured privately, but a publike scandal openly, them that some rebuke publicely, that the rest also may feare. Secondly, that Thomas his vnbeliefe might strengthen others faith, and
and that his doubt might put all other out of doubt. So infinite is God in greatness and goodness, that he can bring light out of darkness, and vice versa, yet the weakness of other for our good, and his glory. *Unius interroga,

*tion, unicatius infinitus, faith* Augusfine. Ones ignorance was all others' instruction: for except Thomas had doubted so much, other should never have known so much, and seen so many demonstrations of Christ his resurrection, as the Church in the Collect: Almighty God, which for the more confirmation of the faith, didst suffer the holy Apostle Thomas to be doubtfull in thy Sonnes resurrection, &c.

Peace be unto you. This falutation was usual among the Jews, and at this instant of all other undoubtedly most fit. For *h* hereby Christ did intimate, that howsoever in the world they had trouble; yet he had made their peace with God. As also that they need in their troubled estate to pray for peace of *Church, O* pray for the peace of Jerusalem: and peace of conscience, for that is a continual feast. Or haply, that they might the better know him after his resurrection, he speaks unto them as a little before his death, *I* leave peace unto you, my peace I give unto you, let not your hearts be troubled, nor fear: Christ is our peace, preaching peace in his life, making peace in his death, affurine peace in his resurrection, and committting our peace in his comming againe to judge the quick and the dead, when thou shalt say to the faces of peace, I will do good servants, and faithfull, enter into your masters joy. Now the Lord of peace give you peace alwayes by all meanes.

Bring thy finger hither. After Christ had saluted the whole College of Apostles in general, he turns himselfe to *Thomas* in particular, repeating every word *Thomas* had uttered in his absence. Teaching him hereby, that he was risen againe through his own omnipotence, for the dead have no fene, many left reason, and least of all understanding the secrets of another heart. And teaching vs hereby, not to commit any sinne, though it may be done neuer so cloeely, for hee seeth all our works, heareth all our words, and knoweth all our thoughts, &c. & aperta & operata. Remember the speech of God vnto *David, I* Thou didst it secretly; but I will do this thing before all Israel, and before the Sunne.

Our Saviour did neither reject *Thomas* finally, nor yet correct him fiercely for his incredulity: but *h* accommodating himselfe to *Thomas* inimitur, secket to winne him, and to bring him home to his sheeppold. O *Thomas* thou hast thy faith at thy fingers end, seeing that thou wilt beleeue no more than thou seeleft, I pray thee therefore bring thy finger hither, and see my handes, &c. Here then is a pattern, whereby *Paul* might give his precept, *We are strong ought to bare the infirmities of the weak, that we may make them, as Christ did *Thomas*, of faithlesse faithfull.

Patienc, n forbearing them. And this simplici, o weeping with them that weep. Porting is by Pictee, relieving them as well with our counsell if they want wit, as with our almes if they want wealth.

_thomas, because thou hast seen me, thou hast beleeued_ Faith is an evidence of things not seene; how then did he beleeue that which he saw? can you touch God, as the wicked _Arrian_ object, and feele him with a finger? Anfwere is made by the 9 Fathers, that _Thomas_ touched one thing, and beleeue another. *Videbat hominem, confessebat Deum*, as *Augustine* upon my Text. He touched Christ as man, but beleeue in him as God; saying, my Lord and my God: acknowledging the divinitie which he did not see, by the wounds he did see. So that Christ here commends the faith of _Thomas_, in saying, thou beleeuest: and reprehends only his fleskheit of faith, in adding, because thou hast seen me. First handling the wounds of Christ, afores he would credit the words of his Apostles. *Quid enim eis fides, nisi credere quod non vides?* *Nobis habet meriti, quo minus argumenti._ *Thomas_ in beleeuing after he saw Christ, is a type of the _Iewes_: and the rest of

Saint Thomas day.

*Serin. 156. de Temp.*

*Maloneat.*

*Fruin. 1.*

_in loc.*

*Ephef. 2.14, 15.*

*Vit. 122. 6.*

*Rom. 1. 15.*

*Theophilact._

_Euthyn._

_Bullinger._

*John 14. 27._

*Matth. 25. 21._

*2 Thess. 3. 16._

*Arctius._

*Kilian._

*Lipsius de Cour. lib. 2._

_cap. 16._

*2 Sam. 12. 12._

*Culman. Con. 1.*

_in loc. & Perkins expols. Creed, art refurrect. of Christ._

*Roth. 151._

*Caietan. in Rom. 14._

*Coliff. 3. 13._

*Rom. 13. 15._

*P. Heb. 11. 1._

*Gregor. Hom. 16._

*Evangel._

*Beza._

*Maximini apud Maldonat. in loc._

*Tract. 11. in Ioan._

*Arctius._

*Marlorat._

*Augustin._

*Tract. 40. in Ioan._

*Malonat._

*Ruper. in loc._
the Disciples in beleeuing afore they law Christ, a sige of the Gentiles. Augus-

trin.tract. 11. in Ioan. circa fin.

Blesst are they that have not seene, and yet have beleued.] Then denith not

Thomas to be blessed in this sentence, but onely preferreth other Apostles, and

gall other Christians afore him, in that they have not seene, and yet have beleued.

For, if thou knowledge with thy mouth, that Jesus is the Lord, and beleeue in

thine heart, that God hath raised him vp from the dead; O well is thee, and

happy that thou be. So blessed as John, whose head lay neere his matters heart:

so blessed as Joseph of Arimatheua, who buried his bodie; so blessed as old Simeon,

who lulled his Saviour in his armes: yea, so blessed as the Virgin her selfe, that

bare him in her wombe: for she was more blessed in being the daughter, than

in being the mother of Christ. Here the Gospell and Epistle meet, all they that

have not seene, and yet have beleued, are fellow-citizens with the Saints, and of

Gods house, built upon the foundation of the Prophets and Apostles. Jesus Christ

himselfe being the head corner stone, in whom they grow to be an holy temple of God,

c having the promises of the life present, and of that which is to come. See Gosp-
pell, Sunday 13. after Trinitie.

By this it doth appeare, that the resurrection of Christ is the chief obiect of

a blessed faith, as also the mane obiect of all this our present Gospell. And it is

exceeding profitable for confusion, and instruction. As first it doth overthrow

the wicked error of Cerinthus, who taught, Christ should not rise againe till the

general resurrection; of whom Epiphanius worthy, Sotidust, & Solidurn magis-

tor. Secondly, Apelles heretic, who said Christ rose againe, but not in his

owne flesh, or (as Augustine reports his opinion) without any flesh. Thirdly, that

of Cerdon, and the Passionists, affirming that Christ ascended into heaven in

foule only. Fourthly, that assrtion of Eunychian heretikes, holding that Christs

huma nature was deified after his resurrection, and made not glorious only

but merely diuine alfo.

Againe, the doctrine of Christs rising againe from the dead, ferues for instru-

ction in matters of holy faith and good manners. In articles of bettie concerning

Christ and our selues. First touching Christ: whereas he did abide among the
dead at length thirtie three, or thirtie foure hours; as he continued among

the lting thirtie three, or thirtie foure yeres: I say, whereas Christ being stiffe

dead, raised him selfe to life by his owne power; it is a manifest demonstration

of his God-head, as Paul disputes, Rom. 1. 4. and God said in the seconde Paltine,

Thou art my Sone, this day have I begotten thee. The which text ought to be con-

sidered not to much of Christs eternal generation a'fore all worlds, as of the mani-

fetation thereof in time. This day, that is, at the time of thine incarnation: but

at the day of thy resurrection especially, haue I begotten thee; that is, I have made

knowne unto the world, that thou art my Sone. as Paul expounds it, Acts 11. 33.

for none euer raifed another from the dead but by God: none euer raifed him-

selfe from the dead but God.

Secondly, this doctrine proues evidently, that Christ was a perfect Priest,

and that his passion was an omnisufficient sacrifice for the sinnes of the whole

world. For if he had not fully satisfied for them all, if there had remained one

little sinne onely, for which he had made no satisfaction, he could not haue rised

again: for death and the grave which came into the world by finne, and are

daily strengthened by finne, would have held him in bondage. To this purpose

Paul faith, If Christ be not rised againe, your faith is vaine, and you are yet in your

sinnes. That is, Christ had not answered fully for your sinnes, or at least you could

not posibly know that he had made satisfaction for any of them, if he had not

rised againe.

As for points of faith appertaining to thy selfe more nereely, the resurrection

of Christ is a demonstration of our resurrection, according to that of Paul, If it

be preached that Christ is rised againe from the dead, how saie some among you, that

there is no resurrection of the dead? 1 Cor. 15. 12. Behold, faith the Lord, I kil,

and
The Epistle. 


god in times past diversly and many ways, spake unto the Fathers by Prophets: but in these last days he hath spoken to us by his own Sonne, &c.

The whole world in old time was distinguished by three principal languages (as it appears in Pilats inscription or title written on Christs Croffe) Latin, Greeke, Hebrew. The Latin tongue was famous in regard of the Roman Empire, which was spread over other Kingdomes on earth; according to that of Virgil: Romanor rerum Dominus, &c. or as another Poet wittily:

Roma tibi gnomum, suberant domini dominorum,
Servorum servi nunc tibi sunt domini.

The Greeke tongue was especially regarded, because Greece was the world's University, the seat of Wisdome, the mint of Arts, and as it were the common Nourisher of all humane Learning. In which respect one commending Paris in France called it Graec Libris, and Attica philosophi, rosi mundi, Balsamus orbis.

The Hebrew most honoured, in that it is Gods owne language, wherein his own Law was written, and wherewith it was expounded unto his own people. Now Paul preached Sermons, and penned Epistles in all these languages, as being a chosen vessel of the Lord, to beare his name before the Gentiles, and Kings, and children of Israel. He preached and wrote to the Romans, and to he did beare Christs name before Kings, for they were Lords of the world. He preached and wrote to the Greeks, as to the Church of Corinth, Ephesus, Philippi, Thessalonica, &c. and so he did beare the name of Christ before the Gentiles. He preached and wrote to the faithfull Hebrews, as S. Peter telleth vs, and so he did beare the name of Christ before the children of Israel. If say, Paul wrote to the Leues, holding with the most and beft Expositors, that he was author of this excellent Epistle.

Now
Now the reasons are manifold, why Paul did not here set down his name: First, because he was not an Apostle of the Jews, but of the Gentiles, as he saith himselfe, Gal. 2. 7. The Gospel, over the uncircumcision was committed unto me, as the Gospel over the circumcision was committed unto Peter. Secondly, for that his name was odious unto the Jews (as we read in the 21. and 22. Chapter of the Acts), often crying out against him, away with such a fellow from the earth, for it is not to be bound live. Thirdly, Paul was an Hebrew, 2. Corinthians. 11. 22. They are Hebrews, so am I. He therefore concealed his name, because a Prophet is not honoured in his own country. But whether Barnabas, or Cephas, or Luke wrote it, as many think, or Paul, as most affirm, the matter is not great: for if the name had beene here, what had it signified, but that God vied the ministerie of such a man? and now the name is not knowne, it teacheth vs expressly the doctrine of God. And for this cause to the bookes of holy Scripture names are sometime prefixed, and sometime not, that we might not have the faith of our glorious Lord Jesus Christ in respect of persons. Whether it be Paul, or Apollos, or Cephas, all are yours: haply Paul first planted it in Hebrew, then Luke watered and translated it into Greeke, but God gave the grace to both. And therefore we must not attend who but what. For what sooner is written after time, is written for our learning: especially this Epistle, penned of purpose to maintain the chief point of holy beleefe, namely, that forgiuenesse of sinnes is by Christ only. These Hebrews had joyned the ceremonies of the Law with the Gospel of Christ, as the Christians in the kingdomes of a Prester lobes at this howre retaine Circumcision and Baptisme. For albeit many thousands of the Jews beleueth, yet were they still zealous of the Law, not enduring to heare of the abrogation of it, in so much that they made this a point of faith, and it is the nintharticle of their Creed, at this day, God gave his Law to Moses his faithfull servant, and he will never change nor alter it for another.

Now true Christiani neither reads a contrary lecture, namely, that the ceremonies of the Law were primordiales, poissa mortua, poisseno mortifere. So that to leaue Christ for them, or to ioyne Christ with them, is the plaine way to destruction. Augustine excellently, Legalis fuerunt ante passionem Domini vitra, sinim post passionem mortua, bodie sepulta. That is, the Jewish ceremonies afore Christ came were alue, when he suffered on the Crosse, they were dead, and now they are buried. And so by consequent they may not rise vp againe to be put in the balancce with his glory: for the gold, filuer, precious stones, and all other ornaments of the magnificent Temple compared with his rich mercies, are but hagglery rudimentes, as our Apostle speakes, Galat. 4. 9. Nothing in earth, or vnder earth, or in heaven, or in the heauen of heauens is so glorious as he, if no name else that is named, in which, or by which, we can be fauad, but only the name of Jesus Christ.

The nature of the first is concerning Christ's excellency, shewing in the ten first chapters what he is in respect of his Offices.

The whole tract is divided in 2 parts:

1. The first is concerning nature, I. Diuine, cap. 1. Humane, cap. 2.

2. The second, how salvation is onely through him in the residue.

The whole tract is divided in 2 parts:

1. Nature
2. Offices

The first is concerning Christ's excellency, shewing in the ten first chapters what he is in respect of his Offices.
The Law was ordained by glorious Angels, written by Moses, obtained by the Priests, expounded by the Prophets. In the first and second chapter, Paul compares our Saviour with Angels and Prophets. In the third with Moses. In the 4, 5, 7, 8, 9, 10. with the Priests and their ceremonies; intimating in all, that the Law is deficient, and that Christ in the work of our salvation is only sufficient and efficient. Our only Prophet, in whose word we must rest: our only Priest, in whose sacrifice we must rest: our only King, under whose protection we must rest: who with his blessed Spirit leadeth us in ways of eternal life, working in us all in all.

In this Text appointed first for this time, Christ is first conferred, and then preferred before the Prophets and Angels. In the comparison between Christ and the Prophets, observe the contrast and difference between the Old Testament and the new. The consent and agreement is, in that one God spake in both, in the one by his servants; in the other by his Sonne. The same God is author of both, and the same Christ is subject of both, in so much that each Testament is in other; in the Law there is an hidden Godspell, and in the Gospel a revealed Law. So like as the two Cherubins on the mercy seat, whose faces looked one to another. And like the Seraphims, 2. one crying to another, holy, holy, holy, both having one voice, faith. And enquiring each other, as Jesus and James: who were so like, that they were on another's face. God in times past, and God in these last days hath spoken to us. And whosoever he be, to whom this ministry shall be committed, if he will be numbered with Patriarchs, and Prophets, Apostles and Pastors, and with our Saviour Christ himselfe: whatsoever he spake, let him spake, as the Word of God. For this covenant hath God made with his servants, 59. 21. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth; nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed from henceforth even for ever. And indeed whole word else should differencen to the thoughts of the soule, but his only who is the searcher of the heart? and whose word should rule our carnall affections, but his only who gives the sword of the Spirit? [God spake] The word God here may be taken either essentially for the whole 3. Trinite, because God the Sonne (being a Priest in the wilderness) spake by the Prophets as well as God the Father, and God the Holy Ghost as well as either of them, according to that of S. Peter, Prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Or it may be confirmed in respect of Christ's office personally. God, that is, God the Father, spake to the Fathers by Prophets, and by his own Sonne to us.

The different and difference between the two Testaments is in regard of the

Manner for Time, sundry times.

Fashion, many ways.

unto whom, unto the Fathers in times past, but in these last days unto us.

Men In whom, or by whom, God spake by the Prophets in the one, by his own Sonne in the other.

The first different is in respect of time, the times of the Fathers are old and past: but the time of Christ preaching paitheth not, it is for ever, alway continuing new; m. Jesus Christ yesterday, and to day, and the same also for ever. The doctrine taught by the Prophets in old time was revealed multis visibus, as Boza translates, at sundry times, as our English Bible. But that which Christ himself delivered,
is revealed but once. The which is insinuated here, but expressed elsewhere by this author, as in chap. 9. verse 25. But now in the end of the world hath Christ been once revealed. And in chapter 12. verse 26. Yet once will I strike, not the earth only, but also heaven. And this it is which a Jude faith of the Christian faith, that it was once given unto the Saints. Once, that is, perfectly, so that we need not another Gospel. Almighty God hath spoken last in his Son; that is, in the fulness of time so fully, that we may not expect he should vent in time to come any new doctrine. For albeit the Spirit was given after Christ's ascension: yet the same spirit taught that only, which Christ had taught afore. See Gopell on this 4. Sunday after Easter.

From hence we may learn boldly to refuse whatsoever is invented, that is, an after, or another doctrine springing from it. As the new gospel of Arians, and idolatries of Mahomet, and the revelations of S. Brieger, and all superstitious positions and expositions of Papists. In a word, whatsoever bafard religion is contrary to Christ's once preaching upon earth, which because it was once, confutes all after it, and abrogates all afore it which had divestiture of time, as our Apostle gathereth in the 12. chapter of this Epistle, verse 27.

The second difference between the two Testaments is, that God in the one spake many ways and diversly, either by Angels, or by the Cloud, or between the Cherubins, or by visions, or by dreams, after sundry kinds of speech, and divers kinds of actions: but the doctrine of the other is taught after one forme, even by preaching of the Gospel; which is the power of God unto salvation to every one that believeth, and it worketh more mightily than all these kinds of revelations, and pierceth into the heart of man more deeply than any manner of persuasion; yea though one should rise from the dead and spake tovs.

The third distinct is, that God in old time spake onely to the fathers, Abrahams, Isaacs, Jacobs, unto some few men, and one nation. He spewed his word unto Israel, his statutes and ordinances unto Israel, he dealt not so with any people, neither had the Heathen knowledge of his laws. But in these last days, he hath spoken unto us infinitely, to few, to Gentile, to bond, to free, to male, to female, being all one in Christ Jesus, having all through faith, one entrance unto the throne of grace, Heb. 4. 16. So that I need not say now, Lord remember David, or the covenant made with Abrahams: but in time of need I may goe boldly to the throne of grace, saying, Lord remember me; O God be mercifull to me, Iesus have pite on me. For unto those that are nigh, and unto those that are farre oft, there is but one covenant in Iesus Christ, Ephes. 2. 13. 17.

The fourth difference between the two Testaments is, that God in the one spake by Prophets his servants: in the other, by Christ his own Sonne, by meere men in times past unto the fathers: but unto vs he hath spoken by that eternall word which is God, whom he hath made heire of all things, by whom also he hath made the world, &c. The maine propition of all this chapter is, that Christ who revealed the Gospel is the Sonne of God, yea God himselfe. Now the first part, namely, that Christ is he who brought into the world the Gospel, is confessed & confirmed. The faithfull Hebrew complained of it, and the faithfull Hebrew beleaved it. And therefore taking this as granted, he doth insist in the latter part only, pronouning at large that Christ is God.

Glory of his name, being Gods own Sonne, and heire of all things.

Worthinesse of his person, as being the brightness of the glory of God, and the very image of his person.

Greatnesse of his power, upholding all things by his mightie word.

Benefit purchased for vs, hauing by himselfe purged our sinnes.

Dignitie procured to himselfe, in that he sitteth at the right hand of the Majestie on high.

In all which he doth excell Angels, as first having obtained a more excellent name...
name than they. For albeit Angels are called sons of God in respect of their creation, and Israel the first born of God, and all Elect the children of God, in respect of adoption and grace: Yet no man or Angel is the sonne of God by nature, but Christ alone begotten of the substance of the Father, as being the brightness of his glory, and express image of his person. Of whom the Father said in the second Psalm, Thou art my sonne, this day have I begotten thee. And in another Text, I will be his father, and he shall be my sonne. And when he bringeth in the first begotten sonne into the world, he faith, and let all Angels worship him. Infinating that Christ is not only greater than Angels: but also God, to be honoured of all Angels. Again, whereas Christ is an eternal King, whose scepter is a right scepter, and whose throne is for ever and ever: Angels are but servants and sentinels, according to that of the 87th Psalm, He maketh his Angels spirits, and his ministers a flame of fire.

Moreover, Christ in the beginning laid the foundation of the earth, and the heavens are the workes of his hands; and all that in them is, things visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all were created by him and for him; and therefore seeing Christ is Creator, and Angels his creatures: he doth excell them, as farre as things infinite can exceed things finite. Lately, Christ sitteth at the right hand of the Majestie on high: Hereby signifying that God hath given him all power in heaven and in earth, and taken him into the fellowship of his glory, for all things that the Father hath are mine, faith in our Saviour: whereas Angels, howsoever they behold the face of our heavenly Father, and enjoy his presence: yet are they but messengers and ministers attending about his throne, for the good of such as are heirs of salvation, as the Nightingale of France sweetly:

'The sacred tutors of the Saints, the guard Of Gods Elect, the pursuivants prepar'd To execute the counsels of the highest, Gods glorious Heralds, heaven swift Harbingers, Twixt heaven and earth the true interpreters.

And here let vs according to the present occasion of Text and time, magnifie the Father of merie, for that the Sonne of God on this day for our take become the Sonne of man, yea servant unto men, in that he came into the world not to be served, but to serve, Matth. 20. 28. For that the brightness of Gods glory, tooke vp on him the vilence of our nature, being made a worme and no man, a very scorne of men, and outcast of the people. For that he who was more excellent than Angels, at this time became lesse than Angels, that he might make vs to great as Angels. Yet nos agerets Angels, minoratus est ab Angelis; for that he who laid the foundation of the earth, and made the world, was himselfe now made. *Fatus terres, fatius in terra, Creator calci, creatus sub calce. * Being the childe of Mary, who was the father of Mary. * Sine quo pater numquam fuit, sine quo mater numquam sitis: so that whereas David, Psalm 118. 24. * This is the day in which the Lord hath made: * we may say, *This is the day wherein the Lord was made, we shall rejoice and be glad in that. For that he who sitteth on the right hand of the Majestie on high, * measuris the waters in his fist, and heaven with his span, was now lodged in a stable, crouded in a crachet, and swaddled in a few rages. Oblenoned, if we were not in this great light of the Gosspell, almost to blinde as the Bat; we would with our felues all eye, to behold the babe Iesus in the manger. If we were not as deaf as the flubborne Adder; we would with our felues all ear, to heare the tidings of great joy to all people; namely, *that unto vs is born this day in the city of David a Saviour, which is Christ the Lord. If we were not in some sort possed with a dumbe spirit: we would with our felues all tongue, to chant that heavenly caroll of the glorious Angels, * Glory be to God on high, and in earth peace, good will toward men.

It is the fashion of many men, at this festival especially, to boast of their rich attire, great attendance, good fire, large cheere: yet (seeing Christ is here of D d d 2 all

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all things in the world they cannot in their owne right enjoy so much as a Christ- mas log, or a Chrismas pye, till they be first ingrained in him. I may have from man, my warrant on earth here, that my land is mine, my benefice mine, my coat mine, house, horse, hope mine: and he is a very thefe that taketh away these from me: But all the men in the world cannot give me my possession before the living God, but his Sonne Christ onely, who is heire of all; and therefore that our land may be our owne, our apparell our owne, our meat our owne, our men and money our owne; let vs be Christs, that in him we may have the good assurance of all our substance: that I may pronounce that vnto you, which our 

2 Apostles to the Corinthians: All are yours, and ye Christs, and Christ Gods.

The Gospell. Iohn 1. 1.

In the beginning was the Word, and the Word was with God, and the Word was God, &c.

Saint Peter was an Apostle, but not an Evangelift: S. Luke an Evangelift, but not an Apostle: S. Matthew was both an Evangelift and an Apostle, but not a Prophet: but our S. John was all three; in his Epistles an Apostle, in his Apocalypse a Prophet, in compiling his Gospell an Evangelift. In which (as Interpreters have with one consent obserued) he mountes as an Eagle, for whereas his fellow Evangelists especially treat of the conception, birth, education, and other points of Christs incarnation in the world: Saint John flying higher than these, beginneth his history with Christs eternall generation before the worlds, in the beginning was the Word, &c as 

Augustine 
upon my Text, trans transferat omnia cum 
una mentum terram, trans transferatur omnes campus acris, trans transferatur omnes altitudines syderum, trans transferat omnes choros & legiones Angelorum, nisi enim trans transferet illa omnia que creata sunt, non permaneit ad eum per quem facta sunt omnia: For as an Eagle, so John, remaineth upon the top of the rocks and towers, from whence he doth his meat, and his eyes behold a farre off. He was aptly called the sonne of thunder, for in laying in the beginning was the Word, & the Word was with God, and the Word was God: he seemeth to speake not words, but wonders, yea thunders, as 

Ardens excellently, simul continuas est qui loquitor, simul continuas est qui loquitor, a preamble so strange and fattery, that some Christians in old time (which had hapyly zeale but not according to knowledge) hung it about their necks as an amulet, or as other, as a Symbole to dillinguish them from Arrians. And a certaine Plutarch (as Augustine reports in lib. 10. De Christie Des. cap. 29.) reading this one line, said it was worthy to be written in letters of gold, and to be reprezentd in the most eminent places of all Churches in the world. 

1. In the Text allotted for this day, two points are remarkable: 

1. What Christ is in himselfe, 

2. What Christ is vnto vs, openly ravelled by the wiseffe of John the Bap- tift, and his owne dwel- ling among vs in the world, to be 

1. Our Creator ad esse, for all things were made by him.

2. Our m Preferver in esse, for he is our life, upholding all things in their being.

3. Our Redeemer in bene esse, for he gavre power to them that believe in his name, to be the sonnes of God.

In the beginning] The word εικος, is potestasium as well as ordinantium, in which accestation higher powers, especially Princes, are called επιχριστης, and so of some take this in principio to be nothing else but in principalis, because Christ the Word
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Word. hath upon his garment, and upon his thigh a name written, The King of Kings, and Lord of Lords, Apoc. 19. 16. p Origen, Cyril, Augustine, Gregory Nysfen, and many a mone confirm this it thus, in the beginning, that is, in the Father, according to that of the Schoole, Pater est principium fine principii, &a. principium de principiis. 4 The Father is none, the Sonne is of the Father alone, not made, nor created, but begotten. Beleeue me (faith our blested Sainct) that I am in the Father, and the Father in me, John 14. 11. I am in the Father, 3 as the river in the fountain: The Father in me, as in his ingrained image, Heb. 1. 3. God the Sonne then is de principio principium, as a lumen de lumine, light of light, and very God of very God. x Other expound in the beginning of eternity, for the Word being the true Melchizedec, is \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) having neither beginning of times, nor end of life, Heb. 7. 3. The Lord, faith he, hath posseted me in the beginning of his way, I was before his works of old, when there were no depths I was begotten, when he prepared the heavens I was there, when he gave his decree to the sea, that the water should not passe his commandement, then was I with him, &c. Intimating that he was in the beginning without any beginning, in a time when there was no measured time.

a Principio ratilicium nondum illumin acali, Et nondum grandissim extarent limina terris, Iam tam patrisci at saltus & venerabile verbum.
b Other understand by beginning, the beginning of the world: as if our Eunomist had said, in the beginning when all things were made, the Word was, and therefore not made, but all things on the contrary were made by it, and without it was made nothing that was made. The creatures are from the beginning, but Christ (who made the world) was in the beginning, before there was a beginning. This exposition is agreeable to the plain words, as also most answerable to S. Iohn's intent. For if he penned his Gospef (as the Father hath noted) against Ebon and Corinthus: he confounds them in one word, and that the very first, in principio: for that had no beginning which was in the beginning, Ege, Christ had not his first being from his mother Mary, nam quid ante omnis erat, semper erat, quoth d Augustine, he was alwayes, who was before all works.

W. W. 1 It is probable that Saint Iohn in this exordium \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) alludes \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) per antiquus unto Moses preface, Gen. 1. In the beginning God created heaven, &c. \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) hereby showing the difference betweene the Creator and the creature. For whereas Moses wrote, in the beginning God made heaven and earth, and all that in them is: our Evangelist on the contrary faith, in the beginning was the Word, not in the beginning God made the Word. 1 Intimating that the Word had his being already, when other creatures (of what sort foever) had but their beginning. And here Divines have disinguished acutely betwenee fuit and erat, affirming that fuit imports a thing that once was, and is not now: to Scaliger in his Motto, \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) lumen. Verum, whereas erae implieth eternity, which was, \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) which is, and which is, in time, Apocal. 4. 8. S. Ambrose notes excellently, that this one verbe erat, is repeated here foure times, in the beginning was the Word, and the Word was with God, and that Word was God, the same was in the beginning, S. C. Era, erat, erat, erat, idem impius imius, quid non erat?

The Word] He faith not in the beginning was the Sonne, \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) lef his reader should dreame of a carnall generation: but in the beginning was the Word. Holy Scriptures or Speeches of the Prophets and Apostles uttered by Gods appointment for the revealing of his divine will towards man, are called Gods word: but to a disinguish, God the Sonne from these words, he is termed after a more eminent fort \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) the Word, or that excellent Word, \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) from whom every diuine truth infiueth, and in whom are hid all the treatises of wide and knowledge, Coloss. 2. 3. Christ is not a vocal word, \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) verbum \( \text{\textit{\textcolor{red}{\text{\textcopyright}}}} \) quod verborum ac plethrogique lingua formetur: for he was in the beginning before there was any found or aire. But Christ is the mental, and substantial Word of his Father,
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verbum non enim ubi ferepens, sed imagine membris innotescet. As our Epistle for this day doth unfold the Gospel, The brightness of his glory, and express image of his person.

And the word was with God.] Concerning the divers significations of the preposition apud: I referre you to Thomas Beawamus, and Maldonat, in their commentaries vpon this text. It importeth here not a local, but a 4 personall distinction. I and my Father (faith Christ) are one, John 10.30. 

vest 3 points especially.

1. When it was, in the beginning.

2. Where it was, with God.

3. What it was, and the word was God.

The pith of 3all is, that God the Sonne is a distinct person from God the Father, and yet of the same subsistence with the Father, equal in glory, coeternal in Maiestie. This one verse then overthroweth many blasphemous heretickes: [in the beginning] confirneth Eboniotes and Cersinimici. The chauce [was with God] 2 Sabellians and other denying a Triinctie in Vnity, that is a distinction of persons in the Deitie: [was God] confoundeth Arrian, and all such as with 3 Paulus Samosatanus affirme that Christ was a mere man: [in the beginning with God] all 4 Epolomaniacs and 5 such as hold Christ to be but a temporal God by grace, and not an eternall God by nature.

All things were made by him, and without it was made nothing that was made] as the Epistle doth expound the Gospel, he laid the foundation of the earth, and the heavens are the works of his hands, 6 all things as well invisible as visible, were created by him and for him, he made whatsoever was made, and it was exceeding good, Genes. 1.31. But Satan as he is a deceit, and fime which came into the world by the suggestion of the deceit, and death also which is brought upon man is a curse by sinne, are not his works. And the reason is plain, because that which is euill is a nothing, malis nula natura est, sed amissio boni (quoth Augustine) malis nonem acceptit. And Greg. Nyssen, malis essentiam in eos posta quod essentiam non habebatur, quarta good and perfect gift is from above, comming downe from the Father of lights, and with him is no variable lleth neither shadow of turning, 7 its conserbonis quod non inferre mala. See S. Augustine, trall. 1. in Ioan, Biblioth. Sixt. Senec. lib. 6. annot. 174. Melan. postil. & Eras. ainot. in loc.

The chauce more proper to this festivall, and most profitable for vs to be further examined, is, that the Word became flesh, and dwelt among us. 8. & 9. This was 1 not by conversion of the Godhead into flesh: but by taking the Manhood into God. 9 in Naturam fuscipiendo nostram, non mundando sam, an homo quippe Deo acceptis, non Dea de rereceptis. For in the word made flesh all the fulness of the Godhead dwelleth (as the Scripture speakes) bodily, Col. 2.9. that is, 9 personally. For albeit he be God and man yet is he not two, but one Christ: one not by confusion of subsistence, but by Vnitie of person. For as the reafonable soule and flesh is one man: so God and man one Christ. See Epist. Sun. next before Easter.

The first newes of Christs actual natuirtie was broacht and brought into the world (as we reade in the second lection appointed for this morning prayer) by the tongues of Angels, and that with an excess behold, I bring you tidings of great joy, that shall be to all the people: that is, that unto you is borne this day in the City of David, a Saviour which is Christ the Lord. Reioync grandfather Adam, for on this
this day according to the word of thy gracious Creator, the seed of thy wife
Esnath bruised the serpent's head: Rejoice father Abraham, for on this day in
thy seed all the nations of the earth are blessed, Gen. 22. 18 Rejoice king David,
for on this day God hath of the fruit of thy body set a king upon thy throne.
Rejoice ye Prophets of the Lord, for all your prophecies on this day were
fulfilled. Rejoice ye that are sick, for on this day the Phylistian of the world
was born. Rejoice ye virgins, for a Virgin on this day brought forth a loane.
Rejoice ye children, for on this day the great God became a little babe. Let all
people rejoice, for that he was in the Beginning, and (as it is in the former
lesson appointed for this morning prayer) an everlasting Father: in the ful-
ness of time was made of woman, and wrapped in swathing clothes. For that
he who was the Word, became an infant not able to speake one syllable. For that
he who was with God, did vouchsafe to dwell among us, appearing in the shape
of a man, Phil. 2. 7. For that he who was God, and therefore most mighty, became
flesh, and to most weake, for all flesh is grasse, and the grace thereof, as the flower
of the field, Esay 40. 6.

Saint Bernard preaching on this day, said the shortness of time contrai-
ned him to shorten his Sermon, and let none (quothe he) wonder if my words
be short; seeing on this day God the Father hath abbreuiated his owne Word:
For whereas his Word was so long, as that it filled heaven and earth: it was on
this day so short, that it was laid in a manger. I with vnfinshedly with the time
deuot Bernard, that as the Word was made flesh: so my frowne heart might be
made flesh also, that it might alway meditate on this heavenly Gospell, vnto you
is borne this day in the City of David a Saviour, which is Christ the Lord. For all
our found comfort stands in happinesse, and all our happinesse is in fellowship
with God, and all our fellowship with God, is by Christ. For God the Father
(if we consider him in his justices) heares not sinners, John 9. 31. He therefore
remembering his mercy, gos as it were new cates, and set them on our head Jesus
Christ, who being flesh of our flesh, is such an high Priest, as is touched with
the feeling of our infirmities, openly professing that hee came not to call the
righteous, but sinners to repentance. Come to me ye that are laden, and I will
calle you, Matth. 11. 28. Whatsoever ye shall ask the Father in my name he will
give it you, John 16. 23.

If thou were invited to some great wedding, thou wouldest be very
carefull what apparel to put on; but if thou wert to be married thy selfe, thou
wouldest be very curious in thine attire: behold (faith Augistine) all of vs are
bidden on this day to a marriage, for Christ came out of the Virgin's womb as a
bridegroom out of his chamber: the Godhead was joyned unto the fleshe, and
the fleshe unto the Godhead, and these two were coupled together, and after an
infallible manner in an ineffable marriage made one. Behold this, and then haue
power to be Gods owne fomme, as it is in our Text. My beloved, if thou
put on this wedding garment, thy soule shall be Christ's owne fomme, for where
soeare, to him, as that he will pay to it, I am thy salvation: and it also may tell him,
I am my beloved, and my wellbeloved is mine. For if 2 Pilate by wearing
Christ's coat without a fomme did appease the wrath of angry Cesar: how much
more shall euer true beleuere please God our heavenly King, if he put on Christ
himself. 1 O the blessed crying of a blessed babe, by which every faithfull fer-
man and fomme of God ecapeth eternall howling in hell. O glorious manger, in
which our fommes Manna lay; the bread of life that came downe from heaven,
on which if a man feed he shall not hunger againe. O how rich are the rags, which
have made plaister for our fores, for our wounds. I conclude with an hymne of
1 Prudentius.

Morte comus somnus immortalitias,
Vt dam caducum portas aeternus Deus,
Tranfere nos fumum posse ad caelestia.

The
Saint Stephens day.


And Stephen being full of the Holy Ghost, looked up steadfastly with his eyes into heaven, &c.

Yester day you heard how Christ was born, to day you shall understand how Stephen died: In Christ's nativity who was born in a little village, and in an Immene of that village, and in a stable of that Inn, and laid in a crutch of that stable; we may learn humility, not to boast of our great birth. In S. Stephen's martyr-dome we may behold an excellent pattern how to behave our selves as our death, having faith in God, and love toward our neighbours, the which assuredly will breed such a Christian resolution in vs, as that we shall depart this life cheerfully, lying downe in our graces as in a bed to sleepe; for so the text here, when he had thus spoken, he fell asleep. The Church then inCanceling the two Fesituals, is desirous that we should learn to live well as Christ, and die well as Stephen. In the words of Augustine, Celebratumus hesternae die natalis quorum martyrion natura est in mundo, hodie celebramus natalis quem primumcuius martyrion migravit ex mundo Opprobrium enim ut primum immortalis pro mortalibus fuscipierat carmen, & sic mortalis pro immortalis conmemeret mortem. Et idem natura est Dominus ut moreretur proferuo, ne forsus timet mori pro Domino. Natus est Christus in terris, ut Stephanus moretur in terris, &c. And I pray with the same Father heartily, donec mibi Dominus paxca discere subliribit, qui donavit Stephano tanta discreta forisier.

Bloudie behaviour of the Jews in martyrifying Stephen. In the whole text two points are to be considered especially, the

Godly behaviour of Stephen in his martyr-dome, toward

God in

General, he steadfastly looked up into heaven, and called upon God.

Particular, Lord Jesus receive my spirit.

Men heartily praying for his enemies on his knees, with a loud voice, Lord, lay not this stroke to their charge.

Himselfe, undergoing his martyr-dome so comfortably, that giving vp the ghost he laid down his head upon the hard stones as upon a soft pillow to sleepe.

The Jews in their blinde zeal were so furious and mercifull, that they put Stephen to death, who sought to bring them to eternall life; stoning him as a blasphemer against God and his law, who was a man full of faith and power, and the Holy Ghost. An harlot and an hard fact of a stonie people, faith Augustine, ad lapides currebant, dari ad duros, & petris lapidabatur, qui pro Petra, cui Christus est, moriebatur.

Lapides Iudaæa rebelli

In Stephanum lymphata rapit, gue crimine duro

Saxa semper eris.

But of their crueltie toward Stephen, and other Prophets of God in the Gospel appointed for this day more copiously. The most observable point in our present Text is the godly behaviour of Stephen in his martyr-dome, first to God, he looked up steadfastly with his eyes into heaven, &c. As to the place where his treasure was, his conversation was, his helpe was. Hereby teaching us whether we should flie for succour in aduerfitie, not unto men here below, but vnto God in beaune above. So David, when I was in trouble, I called upon the Lord, and he heard me, my helpe commeth even from the Lord. So Job, my witness is in heauen, and my record is on high. And to S. James, Every good gift is from above.
Calling upon God, and saying Lord.] Thomas Becket a renowned Martyr and Saint among the Papists, at his death carnfully b commended himselfe and his cause to the protection of S. Marie; but our Protestant here (knowing that there was e neque magistra neque minusftra, neither mistress of his soule, nor yet a miniftring (spirit to his soule) forgetting our Ladie, calleth upon our Lord only, saying, Lord Iesu receive my spirit, the which is not an invocation of the God of the Father (as d Fran. David impiously taught, making Iesu the Genitice cafe, and the meaning thus, O Father in heaven which art the Lord of thy Sonne Iesu) but (as e Ambrose notes) a prayer vnto God the Sonne, for besides infinite places of holy Scripture (where Christ is called Lord, and calleth vpon as the Lord) S. John Apocalypses 22.20. vificth as Stephen here Iesu in the Vocatue Cafe, etiam semini Domine Iesu, even to come Lord Iesu Where (Domine Iesu) cannot be continued the Lord of Iesu, but the Lord Iesu. See Lorrin. in loc. & Bellarm. de Christe, lib. r. cap. 8.

If the Lord be considered without Iesu, howsoever in regard of his power he is able, yet in regard of his justice not willing: the good Angels and blessed Saints in heaven are willing but not able: wretched uncheritable men on earth are neither able nor willing: onely Christ the mediator betweene God and man is both able and willing to heare vs, and helpe vs: able, because Lord; willing, because Iesu. And therefore Stephen here doth not invoke the Lord, but in the name of Iesu, neither doth he call vpon any Iesu but the Lord Iesu: he lookes not for any succour either from men on earth, or blessed spirits in heaven: onely he poureth out his soule to the redeemer of his soule, Lord Iesu receive my spirit.

Receive] He knew that his life was hid with Christ in God, and therefore commendeth his soule to him alone who created it, and redeemed it, and justified it, and sanctified it, and will in his good time glorifie it. O Lord Iesu, take thine owne into thine owne custodie, seeing I am now to leave this life, receive my spirit. Here then against the Sadducses in Christs age, and Atheifts in our time, we may note the soules immortality; e for God is not the God of the dead, but of the living. Againe, that all soules departed are in certaine receptacles vntill the generall judgement: they doe not obambulate and wander vp and downe, but remaine in places and states of happinesse ou vn happinesse, either in the hands of God, or in the devilis prifon, and therefore all the days of our life, but especially at the houre of our death, it behoveth vs to say and pray with S. Stephen, O Lord Iesu receive my spirit.

Asg] Charitie begins with it selfe, malice with another, in our idle busie time men are very solicitous left God lay this or that finne in their enemies charge, but we may tell them as Christ did other in another cause; b recepe not for me, but for your soules. If your devotion be so great, and your prayers so good, pray first for your felues, for you peraduenture have more need: and then with well doe well vnto your enemies, as Stephen here first, Lord Iesu receiue my spirit: and then, Lord Iesu forgive their finne.

Spirit] Most men are all for the bodie, nothing for their soule: but S. Stephen is all (as it shold seeme) for the soule, and nothing for the bodie. For what is a man profited if he should gaine the whole world, and lose his owne soule, faith our blessed Sainctour: by which Apothegme it doth appeare, that euery soule in it selfe is of greater price than a whole world, but thy soule vnto thy selfe ought to bee of greater account than a million of worlds, if (as Empedocles and Demetrius imagined) there were so many; suie this and faie all, lose this and lose all, and therefore let thy whole life be nothing else but a meditation of death, and that thou maist die well as Stephen, endenoure to liue well as Stephen. Howsoever it goe with thy goods, or good name, be sure to looke well vnto thy soule: that whether thou die for the Lord, or in the Lord, thou maist cheerfully deliver it vnto the Lord, as Stephen, here, Lord Iesu receive my spirit.

Vnto faith in God he doth adioyne loue to men, without which all his praying, and kneeling, and crying, yea dying had bene but as a b souing a brasse and
Saint Stephen's day.

A tinkling Cymbal. Of late there be two principall offices, one to give, another to forgive: S. Stephen is an excellent pattern of both, of the latter especially; praying for his hatefull enemies even at that hour when hee could scarce gaine time to thinke on his friends. It is said 1 Pet. 2. 21 that Christ suffered for vs leaving vs an example. Now Christ on the Cross prayed for his persecutors carntly, Father forgive them, for they know not what they doe. Pendeut, et tamen petebat, as Augustine sweetly. S. Stephen followed his Masters example, Lord, lay not this stroke to their charge. The which prayer is clothed with two circumstances, he kneeled downes, shewing his reverence to God: and cried with a loud voice, manifesting his unfained affection toward them. Vnto the top of which exceeding great charitie there are three degrees.

1. He prayed for enemies.

2. For mortall enemies, who slaued him.

3. In hot bloud, at that time when they did wrong him most, as being more sorry for their riot, than for his owne mine. For aeternal death is the wages of such a sinne, but everlasting life the crowne of such a sufferings.

He kneeled downe] God is the Lord of the bodie, so well as of the soule, and therefore challengest as well reverence gesture, as inward devotion: in praying then either stand as a servant before thy matter, or kneele as a subject to thy Prince. A Daniel prayed kneeling, Peter prayed kneeling, Paul prayed kneeling, Christ himself kneeling, and the Magdeburgenses acknowledge this gesture to be most anciant, and most vsual among the children of God in all ages, and therefore not to kneele in the congregation, argueth either ignorance, or arroganie. For seeing all of vs are Gods adopted sonsnes, and not borne to the good we possess: it behooueth vs when we come before our father, especially to crave his blessing, to be dutifull and humble in our carriage.

Concerning kneeling at the Lords Supper: if the Church have power and authority to change the time, commanding vs to receive the Communion in the morning, whereas Christ administered it in the night: to change the place, for whereas Christ ordained his Supper in a private house, we communie in a Temple: to change the number and qualities of the persons, delivering the Sacrament unto more than twelve, and to women as well as men: I see no reason but it hath authority likewise to change the gesture. The time was altered, because for this sacrifice the morning is the most fit time: the place was altered, because the Church is the most fit place: the gesture was altered also (being a matter not of the Sacraments essence, but of outward order onely) because kneeling is the most fit gesture, for Pretentians especially, who denie the grosse reall presence, and hold the Lords Supper an Eucharist, or thanksgiving unto God for the redemption of the world by the death of his Sonne: giving of thanks is a part of prayer, and in prayer no gesture to fit as kneeling. Deout Aijolia did vie geniculation in prayer so much, as that her knees were made braunie like the knees of a Camell. See Step Durant, deriritbus Ecclesiast. lib. 3, cap. 14.

It is very remarkable, that Stephen here stood when he prayed for himself, but kneeled when he prayed for his enemies: hereby shewing the greatneffe of their impietie, which easilie could not be forgiven: as also the greatneffe of his b pietie, Qui plus illorum doletabat peccata quam fuisse vulnera. For this end he cried alfo with a loud voice, magnus clamor magnus amor: Or as Caietus, he cried with a loud voice, for others instruction and example, that we might be followers of him as he was a follower of Christ.

Let not this stnne to their charge] The Scribes in their glosses on the Law faide expressly, Thou shalt love thy neighbour, and hate thine enemy. Some Papifts also thinke, that the words of our Saviour (repifs not extil, and love your enemies) are not absolute precepts, but onely counells. According to this doctrine, the Castilians (as I have b read) since the battell of Algabarte, would not suffer any to preach upon the Friday in the first weeke of Lent, because the Church on that day sings, siminos disslige, love your enemies. And b Justinian being restored again
to his Empire, swerved extreme cruelty toward his adversaries and their allies; for as often as he found his hand to wipe the slit from his nose, which was cut off, he commanded one of his enemies to be put to death. Wherefore seeing to lose our enemies, in the judgement of some men, is against God's law, and of other beside the law; seeing many men in their precepts, and most men in their practice manifestly shew that it is an hard saying; S. Stephen's charity doth appear to be great in blessing such as cursed him, and in praying for such as did hurt him.

Iob renounced in holy Scripture for his patience, said, If mine adversary should write a book against me, would I not take it upon my shoulder, & bind it as a crown unto me? But Stephen surpassing Iob (as & Gregory Nyssen obscurest) ectomew the very ring of his persecutors, were with he was indited on every side, his crown, and every stone hung at his head a precious diamond, so that it might have been said of him, as it was of David: & The Lord presented him with the blessings of goodness, and set a crown of precious stones upon his head. Our goods are sweet vs vs; and therefore we can hardly forgive the theefe: our good name sweeney; and therefore we doe more hardly forgive the slanderer: but our life most sweet, (& Skin for skin, and all that ever a man hath will be gave for it) and therefore most hardly doe we forgive murthurers and martyrs, in hot blood especially while they wring vs and wrong vs: and yet Stephen full of the Holy Ghost, and therefore full of love, in peric monumental pro persecutoribus orbis, in the midst of his perfection heartly prayed for his persecutors, O Lord Jesus, lay not this same to their charge. Our sinnen not forgiven area set before vs, and as enemies in battle fighting against us, a pillar of infamie to dis grace the wicked in this, and the next life: the which (as Tauli thinks) is more grievous to their foules than hell fire. So that the meaning of S. Stephen is in laying (lay not this same to their charge) that God would give them a better minde, and not impute this offence, but rather this and all other their sinnen in his death and grace, that they never rise vp againe to worke desperation in this world, or drucht in the world to come. S. Augustin brings in Stephen speaking thus unto God: Ego patior, ego lapidor, in me sanctum, & in me fimbriam, sed ne status illis hoc peccatum, quia et dicam tibi at primo audisti Ego fermin tuis patior, sed mulium interi inter me & te. In dominum, ego fermin; in verbum, ego audior verbi; in magistru, ego didextrum; in Creator, ego creatum; in Deus, ego homo; mulium interi inter peccatum illorum qui lapidam me, & illorum qui crescerunt se: quando ego dixisti, poter ignoce illi, quia nefinim quid sancit, pro magno peccato peatis, & me pro minimo petere docisisti: Domine ne status illis hoc peccatum; ego patior in carne, sancit non percut in mente. Now the Lord heard his prayer, and granted his request, in that Saul had not this sinne laid to his charge, as him selfe witnesseth; I was a blasphemer, and a persecutor, and an oppreffer; but I was receueth to mercy, for I did it ignorantly through vnbeleeue. So that if Augustine is bold to say, Si Stephanus non sibi oraculat, ecclcsia Paulus non habetere. And Aulgentius, Quia praecessit Stephanus tucidatius lapidibus Pauli, ilium sequens est Paulus adsumus at animus Stephanhi. When he had thus spoken many excelled excellent words, and with such a reuenter fire, and in a reuenter fashion: after hee had thus spoken for the matter, and thus for the manner; giuing vs God the life of his soule, for giuing his persecutors the death of his bodie; he sweeete slept in the Lord. Christus pro nobis hominem induit, Stephanus pro Christo hominem excitit, as Gregory Nyssen elegantly. Christ became man for Stephen, and Stephen became no man for Christ, hominem excitit, he so willingly put of his flesh, as a man would put off his clothes at night, and fo death as welcome to him as slepe to the wearie, when the heauen spake he fell asleep.

To mitigate deaths horror, it is called often in holy Scripture sleepe. So the Text faith of David, and of Solomon, and of other Kings of Israel and Iuda, that they sleepe with their fathers. In the new Testament also such as are dead in the
the Lord are said to have slept in Christ. I would not have you (faith & Paul) ignorant concerning them which are asleep, &c. For this cause many are weak and sick among you, and many sleep, 1 Cor. 11:30. For man in his grave sleepeth, and waketh not again until the heaven be no more, Job 14:12. The Gentiles acknowledged so great a resemblance between dying and sleeping, that Osiod calls sleepe mortis image, deaths image. Virgil, confuguntes lehrs, the kindman of death.  k Seneca, the brother of death; and Hesod, the fitter of death.

Among infinite comparisons I finde that death is principally likened unto sleepe in respect of the Aion of the dead.

Concerning the first: it is said by the m Spirit, blessed are the dead in the Lord, for they rest from their labours, and fo God n giueth his beloved sleepe: I finde in the records of antiquity, that a Sepulchre is called requiescitorium, a bed of a sacred rest and securitie, which Valerius Probus expressed in these letters, H.R.I.P. His requiescit in pace: and Pet. Diaconus in other, D.M.S. Dormient mortui securi.

* His mortuis requiescit semel, Qui visum requieant omnium.*

But here we must observe, f that our soule sleepe not in the dust as our bodie to our last do: one. For the soules of the reprobate at their death are fetched away from them and carried into hell: but the soules of such as die in the Lord, infinitely live with the Lord, encornued by the glorious Angels into Abrahams bosome, Luk. 16:22. So Christ o expressly to the thee on the Croffe, Verily I say to thee, this day shalt thou be with me in Paradise. p Anima absolutionis, corporis resolutoriisque absolutionis: puer, good resolutorius in terra, sanat vivi fensit. And so the Saints departed are dead in their worst part only, but living in their best: even in that wherein they desire to live moft, as a Heathen q Poet quaintly, Sed lugere nefas, nam quito (Pr:se) felicitat, Visum, qua voliis vivere parte magis.

And therefore though the h dead bodies of Gods servants have beene given as meat to the fowles of the aire, and their flesh vnto the beasts of the land: yet b right deare in the sight of the Lord is the death of his Saints. And these things (as e Aquitine notes) are spoken in the Pfaume, not to shew the Martyrs infelicite, but in amplification of the martyrers inhumanitie. For the d Sea shall giue vp the dead in it, and the glorious Angels in the last day shall gather together all Gods elect from the foure windes, and from the one end of the heaven to the other, and then this f corruptible shal put on incorruption, and this mortal immortality; then our bodie which hath a long time slept in the grave, shall bee rouzed vp againe by the sound of the strumpeter, and rafed vp vgaine by the power of our blessed Saviour, who died for our sinnes, and rose againe for our insufficiencie. And then he shall cause our h vile bodie, that it may be fashioned like vnto his glorious bodie. Then he which is the i resurrection and the life, shall giue vs our perfect conformation in bodie and soule in his eternall glory. kJob in his greatest extremitie said, I am sure that my redeemer liueth, and though after my shyn wormes destroy this bodie, yet shall I see God in mine flesh: 1 Ambrose being ready to depart out of this world, told his acquaintance, non sic vixi vos sed inter vos vinces: fed nec mori timeas, quia bonus dominium babemus. I have not so farr limited you, that I am ashamed to live: neither doe I feare to die, because we ferue a good God. m Oecolampadius to his friend visti him at the point of death, What shall I say to you,讷us, I shall be shortly with Christ my Lord. The renowned Martyr Babilas (when n Decius the cruel Emperor had commanded his head to be chopped off) o vfed the words of the Pfaume, O my soule returne to thy rest. And Stephen here stoned to death, is said terminus terminantibus, to sleepe in the Lord. n Felix somnus cum requies, requiescum volupia, voluptas cum aeterneitate.

The
The Gospell. MATTH. 23.34.

I send unto you Prophets and Wisemen, and Scribes, &c.

It is a good observation in the Churches historic, that these three commonly succeed each other: Ingentia beneficia, Ingentia peccata, Ingentia pax. The present Gospell is an example hereof, in which all the same points are very remarkable.

1. Ingentia beneficia, Christ's exceeding great mercy toward the Jews, in seeking their conversion as well by himself, as his ministers. And those Prophets, and Wisemen, and Scribes; and that not once, but often: how often would I have gathered? and that not curiously, but earnestly; Jerusalem, Jerusalem, not coldly, but affectionately, like as the hen gathereth her chickens under her wings. (Meanes, ye would not.

2. Ingentia peccata, the Jews exceeding great malice toward Christ abusing his Ministers, in all places, not sparing so much as the Sanctuary, whom ye slew between the Temple and the Altar. At all times for it is not here, thou that hast killed in time past, or thou that wilt kill in time to come: but in the present, that killeth and fomenteth: intimating their continual habit in killing the Prophets, and stoning such as were sent unto them. As if he should have said, quae occidisti, et occisides, et ocassuras, that upon you may come all the righteous Guilt, blood, &c.

3. Ingentia pax, both in respect of the Punishment, behold your house is left unto you desolate. Temporal, your house is left unto you desolate. Spiritual, ye shall not see me henceforth. Eternal, that upon you may come all the righteous.

Wherefore behold This idea renders not the reason why Christ did send Prophets unto this people; but imports the true cause why they persecuted such as were sent: namely, because they were serpents, and a generation of vipers, as it is in the words immediately going before. Vipers are conceived by biting off the males head, and borne by rending the females belly: so they killed their spiritual fathers the Prophets, and rent in sunder the compassionate bowels of their deare mother the Church.

I send How shall they preach except they be sent? No man ought to take that honour unto himself, but he that is called of God, Heb. 5. 4. Here then observe, that Christ is very God, taking upon him as the matter of the vineyard, and Lord of the harvest, to thrust forth labourers into the Church. It is a token of his mercy to send Prophets, and Wisemen, and Scribes unto any nation, and an infallible demonstration of his mercie judgement not to send: according to that of the Prophet Amos in his 8. chapter at the 11. verse: Behold, the days come, saith the
Saint Stevens day.

the Lord, that I will send a famine in the land, not a famine of bread, nor of thirst for water; but of hearing the word of the Lord.

Prophets, and Wisemen, and Scribes. Howsoever all these may be confounded, and meet in one; yet I think with Hierome, and other Exploiters; that Christ vied so many terms, to shew the riches and diversities of his graces, ordaining some to be Apostles, and some Priests and Teachers, Ephes. 4. 11. As if he should have said; I will omit no means for your conversion, I will send you to your messengers induded with all variety of gifts, administrations, and operations. Some distinguishing Prophets, and Wisemen, and Scribes, after this sort: Prophete, sine quis futora praeminent, sapientes, qui recte presentibus vuntur: scriba, qui praterita nobis in memoriam renovat.

God hath dealt with England as with Israel, speaking vnto vs early and late, by his Wickers and Whigs, Whigs, and Bishops; giving vs his Laizmers and Riddles, and other Lavel of all sorts: v'ing all kinds of messengers, adorned with all kinds of gifts; sending zealous Preachers endowed with the spirit of prophecy, politicke Prelats endued with the spirit of misidence, indidious and accurate writers endued with the spirit of knowledge, who like learned Scribes taught unto the kingdom of heaven, are able to bring forth out of their treasure, things both new and old. Ierusalem had many Prophets, and great is the number of our Preachers: England affords an Eli for an Elia, and a Matthew for a Mark, &c. In the first observance of our text concerning Injuria beneficia, Gods owne people, the Iews, and we parallel.

And some of them shal be killed and crucifie: Some they killed, as James the brother of John, with the sword. Some they crucified, as Peter, and Christ himselfe the Lord of Life, Acts 3.15. Some they scourged, as Paul, for thus he writes of himselfe, of the vntimely rime received I forrize stripes one, I was twice beaten with rods. Some they perfected from citie to citie, as Barnabas, Acts 13.50. Some they vexed with all these kinds of cruelties, as S. Stephen on this day. They gna
ded at him with their teeth. Acts 7.54, and scourged him with their tongues, suboring men which said, we have heard him speake blasphemous words against Moses & God. Act. 6. 11. They brought him to the Councell, and cal him out of the citie. They perfected him in words, disputing against him: and in deedes, defipting him, vntill in fine they floned this holy Prophet sent vnto them. In a word they made iuch a haust of the Church, as that the messengers of God complained out of the bitterneffe of their spirit: For thy sake are we killed all the day long, and are counted as sheepes appointed to be slain.

Sanguine fundata est Ecclesia, sanguine crenit, sanguine decrecit, sanguine finis est.

Yet for all this let no Preacher or Professor discourage himselfe, for S. Stephen in the midst of his affliction (as it is recorded in this dayes Epistle) saw the heavens open, and 1esu standing at the right hand of God. It is said in the Creed, that Christ is seated on the right hand of God: but when his faithful servant S
cophon was martyred, he was standing. Now then if Christ stand with vs, who can withstand vs? haply we may weep for a time, but all teares shall be wiped away from our eyes; the Father of mercies, and God of all comfort, shall afflict us in our tribulation so graciously, that as the sufferings of Christ abound in vs, even so our consolation shall abound through Christ, 2. Cor. 1. 3.

* Mystically, Heretics scourge Catholicks with their venomous tongues, and by labouring to thrust them out of their holds? built upon the foundation of the Prophets and Apostles, into new found habitations, raised upon the sands of humane philosophie; what doe they but persecute them (as it were) from citie to citie? The Pagans first, and the Papiists afterward did actually kill, and crucifie, and scourge, and persecute the Saints of God in this Island, as well Abel as Zacharie, that is, the Lay-men and the Clergie, the lowest of the people, so well as the highest of the Priests. And albeit in our time we need not haply fear their muttering, yet we still feel their murmuring against vs. And with them are joyned
Joyned another generation of Vipers, I mean the schismatical brood, whippimg vs to their words, and scourging vs in their writings, according to their will and wrath, were killing the Prophets, & stoning such as were sent unto them. For whereas there be two kinds of death, one natural, another civil: If any did err in the good life, or discontinue the found doctrine of his Pastor, by railing false tales, and suborning false witness against him, as the Jews against Stephen: what death but he, or rather instead of such a few murthers his Preacher? And such a Minister as patiently beareth these wrongs, and suffereth these dissensions in his credit, is a very Stephen, or mere Martyr. For (as Gregory notes) there be three kinds of martyrdom without any shedding of blood. 1. To be patient in our owme miserie: 2. To be compassionate in another's adversitie. 3. To love our enemies heartely. Thus in the second part of our text also touching ingenua peccata, the leues and English are parallels.

That upon you may come all the righteous blood, which hath been shed upon earth, from the blood of the righteous Abel unto the blood of Zacharias.] Here two questions are made: First, who was this Zacharias? Secondly, how all the righteous blood shed upon earth is required of this generation. Concerning the first; it is thought by some that this Zaccharias is that Zachary numbered among the twelve lesser Prophets, in that his fathers name well-agrees with this history. But that opinion is confuted as improbable, because the Scripture saith not any where that this Prophet was slain between the Temple and the Altar. Other affirm that this Zacharias is the father of John the Bap'tist, mentioned. Luk.15. of whom it is reported by tradition, that the Iewes slew him between the Temple and the Altar, for that as he was a Priet, he did rankly murder the mother of Christ after she had conceaved and brought forth her Sonne, with unspotted virgins in the Temple. But faith Hieron, Hoc quia de Scripturis non habet authoritatem, eadem facillimum contenere qui probatur. 1 Other hold that this Zacharias is that zealous Zacharias the sonne of Leboiada, who for that he did openly rebuke the Iews for their abominable Idolatrie was stoned by them in the Court of the house of the Lord. 2. Chron. 24. 21. Neither is there any contradiction between the sonne of Barachis, & the sonne of Leboiada: seeing Leboiada might have two names, or else called Barachis (in the Hebrew signifying, blessed of the Lord) because Leboiada the Priest had done good in Israel, and toward God and his house. For mine owne part, I conjecture that this Zacharias is he, who was martyred at the beginning of the siege of Jerusalem in the days of Caius the Romaine Emperor. For the Holy faith expressly, that he was the sonne of Barach or Barachis, & that he was slain by the Iewes in the midst of the Temple. The clause (whom ye slew) is to crosse this exposition in a little, but it is avoided easily, because Christ here speaking prophetically, reports that it was done, which was yet to come. This interpretation of all the rest amplifieth most, as well the sonne, as the punishment of the Iewes; in that all the righteous blood from the first martyr among them, unto the last, even from Abel unto Zacharias while their Citye was besieged, is laid unto their charge.

Touching the second doubt: we read in holy Bible that there be two generations: one good, another bad: a blessed generation of the faithfull, euen of such as fear God, and a generation of Vipers, as Christ in this present chapter. As then the generation of such as obey their ouresters, and kisse the feet of such as bring glad tidings of peace, shall receive the reward of a Prophet: even so the generation of such as kille the Prophets, and stone such as are sent unto them, if they fulfill the measure of their fathers sinne, they shall have their portion and proportion in their fathers punishment also. For albeit the sonne shall not bear the iniquitie of the father, nor shall the father bear the iniquitie of the sonne: yet if the sonnes be partners with their parents, in imitation the children of such as murdered the Prophets, as the Iewes were the sonnes of Cain, in falling the righteous Abels: If Cain and all the bloody Iewes as well after as under the Law, make the same generation, united in fact and in fiction,
it is in God very good justice, that all the righteous blood shed from the foundation of the world, should be required of this generation. For he who readeth often, and feeth almost daily the severe judgments of God upon sinners, and yet himself continue in the same sin, deserves worthily to be punished with as many stripes as he neglected examples. He that knowes how Cain was a runagate on earth, and how the clamour of his brother Abel's blood entered into the cares of God in heaven, and how this cry was a voice, vox sanguinis, a voice of bloods in the plural, namely, the voice of the blood shed, and of all the blood which might have come of that blood, if it had not beene fixed: Again, he that heareth of the lamentable destruction of Jerusalem, how her magnificent Temple was made desolate, and the glorious Towers of her City were laid even with the ground; and all this for that she killed the Prophets, and stoned such as were sent unto her: He that reads and bel채es these things, and yet is an obstinate defiler of propherie, killing, crucifying, scourging, persecuting the messengers of the Lord from City to City: shall receive greater damnation then either Cain or Jerusalem, as having neglected greater means of salvation. For all things are written for our learning, but these things (I mean Gods extraordinary judgements upon notorius sinners) are written more principally for our examples upon whom the ends of the world are come. See Epift. 5, Sund. after Trinity. How often would I have gathered thy children] How often by the mouth of my Prophets, how often by mine Apostles, how often by mine owne felfe? 4 When the loning Hen is alwaye caring for her chickens, alwaye chucking and calling them, if they wander out oher sight never so little, she may gather them under her wings, and so guard them from the mischief of the Kite: even fo Jerusalem, I would have gathered thy children under the wings of my protection, I would have kept thee and thine from the iawes of thy rauenous enemy Satan, and from the hands of all such as hate you, but ye would not: 5 O Israel, thou haft destroyed thy self but in me is thinke helpe: now this ought to be confirmd either of Christ humane will as he was man, or else of his conditionall and revealed will as he was God; otherwise Gods absolute will is effectfull alwaies, 6 both in heaven, and earth, and hell: it was the conditionall will of God the Ieues refiited, according to that of Saint Stephen in the second leffon allotted for Euenfong this day: 7 Ye stiff-necked and of uncircumcised hearts and ears, ye haue alwayes refiited the Holy Gost, as your fathers did so do you. This (I would) of Christ is voluntas signo, non voluntas beneficatii. See Melani. Caesarius, Pifcalter, Marlorat. in loc. Ierufal. Concord cap. 41. &c. 90, didac. Alariz de auxilia divinae gratiae lib. 5, disputat. 33. 34.

O Father of mercies, increase our faith, and grant vnto vs in this thy day of our visitation, vnfained repentance: that howsoever England hath equalled Jerusalem in being desolute, yet the may not parallel Jerusalem in being desolate.

The Epiftle. I. 10. 11.

That which was from the beginning, which we have heard, which we have seen with our eyes, &c.
I have spoken enough of the first description in my notes upon the Gospels on Christmas day, the pith of it is, that Christ Jesus eternally God, in the fulness of time made man, is our only Mediator and Advocate with God the Father; inasmuch as our fellowship with God in this world, and fulness of joy in the next, is attained by faith alone, first apprehending and after applying his merits. Here then our Apostle commends the doctrine of the Gospels, in three respects especially.

First, in regard of the subject, as being most ancient and excellent, even that which was from the beginning, God's own Son, the word of life, which was with the Father and in the Father. Secondly, in regard of the certainty, that which we have heard, which we have seen with our eyes, which we have heard upon, and our hands have handled, declare we unto you. For Christ who was in the beginning the eternall word with the Father, in those last days appeared unto us. And as S. Paul expounds S. John, he was manifested in the flesh. Or as S. John in his Gospel expounds himselfe, he became flesh, and dwelt among us. And so we have seen and heard him immediately speaking in the world, as well as mediately speaking in his word. For he spake to the Fathers by the mouth of all his Prophets ever since the beginning; but in our days he hath spoken with his owne mouth unto us: our ears have heard him in his Sermons, our eyes have seen him in acting of his miracles, our hands have touched his precious body both before his death, and after his resurrection; and so that which we so many ways assuredly know to be true, declare we unto you. For albeit the Word of life being very God of very God, is neither visible nor palpable: Yet in respect of the personal union of the two natures in him, it may be safely said again and again, that which we have seen and heard. And we saw the glory of it as the glory of the only begotten Sonne of the Father full of grace and truth, John 1.14; And in this
this scene the Word of life, yea the Lord of life is said? wherefore here to be killed and crucified.

Thirdly, in regard of the profit, because Christ is the Word of life, not only formaliter, in respect of himself; but in respect of vs effectiviter, being author of our natural life, for in him we live and move, and have our being, Acts 17. 28. Of our spiritual life, This I live, yet not I now, but Christ liveth in me faith Paul, Galath. 2. 20. Of our eternal life, for he is the way, the truth, and the life, John 14. 6. the resurrection and the life. John 11. 25. yea that eternal life, as it is in our present text. So that if we will embrace the Gospel, and receive these glad tidings of peace, we shall have fellowship with the blessed Apostles, and in conclusion it will bring vs unto fulness of joy. 2 The which is not in this life, for here many forrowes are mixed with a few joyes. He was a blessed man who said, O a wretched man that I am, who shall deliver me from the body of this death? Our rejoicing in part, as our knowing is in part, and our prophecying in part. Here God giueth his children sometimes a good measure of joy, baken together and pressed downe: but hereafter in his kingdom of glory, when all tears shall be wiped from our eyes, and all cares from our heart: then only our joy shall be full, (and as e Christs speaks elsewhere) running over. Let all Doctors of Divinitie learn to by this Divine, to shun new dubius, unprofitable quirks of learning; and to delter vs unto Gods people that which was from the beginning, a true Gospel and a certaine, procuring an happy communion with God and a fulness of joy.

God is light] Almighty God is compared vsno light in many respects. As first, for that all things are naked and open unto his eyes as to the light. Secondly, as we cannot see things earthly without light: so we cannot differenc e things heavenly, vnslee the Father of lights illuminate our minde, and giv vs an understanding heart. Thirdly, for that as the light of the Sunne deftath our eyes if they gaze too much upon it: even so the divine Maiestie dwelling in the light which no man can approach vnto, confounded all such as curiously pry too much into it: according to that of Solomon in the vulgar Latine, qui formatur est maiestatis optimorum a gloria. But God is called here light, as expelling all darkness of finne and ignorancie, being in himselfe pure, sincerue, righteous in all his ways, and holy in all his works. Our Apostle then argueth against hypocrites and tale-gospellers, often and openly boastfull of their communion with God, & natura Dei, from the properties of God after this sort. God is light, ergo none can have fellowship with him except they walk in the light. If we say we have communion with him, and walke in darkness we lie, and doe not the truth. Our wilfull ignorancie and finnes unreproct are called in holy Scripture darkness as having their beginning from Satan the Prince of darkness, and their end in hell which is the pit of darknesses, and therefore though hypocrites (outward as it were) true Christians in bragging of their familiarity with God and his Sonne: yet the truth is, as long as they walk in darkness, it is impossible they should bee children of God, for in him is no darkness nor to much as a shado, Lamet 1. 19. a What Communion hath light with darkness, or what concord hath Christ with Belial, or what fellowship hath righteousness with unrighteousnesse? God is without wickednes his selues, and hateth all manner of wickednesse in other, according to that of the Prophet in the fift Pslamme, Thou art the God that hast no pleasure in wickednes, neither shall any evil dwell with thee, such as be fools shall not stand in thy sight, for thou hatest all the that workes vanity. Thou shalt destroy them that speake lying; the Lord will abhorre both the bloodthirite and deceitfull man. I conclude this point in the words of our Apostle, Little children, let no man deceive you, for he that doth righteoussesse is righteous. It is not sufficient to say that he is righteous, for if we say we have fellowship with God, and walke in darkness we lie, and doe not the truth: that is, we lie to our selues and doe not the truth vnto other, because they are misled through our example, mentimur commissione, veritatem non facimus omissione.
If we walk in the light An argument from the effect to the cause, for our standing in the light, to walk in the light, and to do good in our callings, is not the cause of our fellowship with God, and of the remission of our sin by the blood of Jesus Christ his Sonne: but an effect or consequent. It is a signe that we are the Ions of God, if we be followers of God as dear children, if we walk in the light even as he is light. It is a seal to my foule that the blood of Christ hath purged me from all sinne, if I doe but hunger and thirst after righteousness, if I feel but an unfinied desire to put off the works of darkness, and to put on God's armour of light: I know that I shall sinne still as long as | carry this flesh about me, for if we say we have no sinne, we deceive our selves, and the truth is not in vs; but I am sure so long as I walk in the light, that I shall not commit any sin which is imparnable: so long as I have communion with God, I cannot commit the sinne against the Holy Ghost; as long as I am in Christ, his blood cleanseth me from all sinne: from all sinne, original and actual, a culpa & pana, from the fault, and from the paine of the fame. From all sinne, not only committed before baptism, but also from all sinne committed of frailtie, since baptism. For as Cardinall. Cateran notes, impium est dimittere a Deo operare veniam; and therefore Pappis satisfactions either by works done, or paynes suffered in this life, or in Purgatory after this life, to purge men of their sinnes, have no firme ground in God's holy word, they be works of supererogation, or if you will, haply works of supererogation. It is not said here, the blood of Christ hath cleansed in time past, or will cleanse in time to come: but in the present, it cleanseth. Hereby signifying that it daily purgeth all such as truly believe, who walk in the light, and have fellowship with God.

If we say we have no sinne Some say let vs continue still in sin that grace may abound, seeing the blood of Christ cleanseth vs from all sinne, let vs walk in darkness, working all uncleanesse even with grossinesse. Other on the contrary, say we have no sinne, whose puritan pride S. John opposeth here, shewing plainly that the Cathars both inmure God, and deceive themselves, in affirming that they be without any sinne, they wrong God, because (so much as in them is) they make God a liar, and his truth a lie. For his word expressly concludeth all sinne, Rom. 3.9. Galath. 3.22: reporting that all men have gone astray like lost sheep, Edf. 5.36. And that there is none that doth good, no not one, Psal. 14.3. In many things all offending, and who can say mine heart is clean, Prou. 20.9. It is true that our Apostile faith in the third Chapter of this Epistle, ver. 9. Who is born of God sinneth not: that is, the regenerate man as he is regenerate, sinneth not with a generall consent and with a plural consent, he suffereth not sinne to raigne in him, as it is in our text, he walketh not in darkness: yet he may stumble, yea sometime fall through inconstance while he walketh in the light; and therefore such as are alive, that they have no sinne, give the lie to God, and the truth is not in them: that is, God who is truth, is not in them: and the reason hereof is evident, because God refleeth the proud, Jam. 4.6. and so neither God, nor his word is in them as Aquinas pitifully, neither his eternal Word, nor the Scripture his created word dwelleth in them.

Againe, Puritans who say we have no sinne, deceuie themselves: according to that of Paul, If any man seeme to himselfe that he is somewhat, when he is nothing, he deceueth himselfe in his imagination; or they deceuie themselves, because Christ cleanseth only such as feel the heavie load, and goa under the burden of their sinnes; and therefore the true Christian as our Apostile teacheth here, first makes a confession, and then he seekes for an absolution.

1. Who, we.
2. What, sinnes, and our sinnes.
3. To whom, to God, If we acknowledge our sinnes, he is faithful, &c.
4. How, acknowledge and say.

In confession observe these circumstances: 
Saint John's day.

1. Of whom an abolution is to be got, of God for his Christ's sake, whose blood cleanseth us from all sinne.

2. Why because God is faithful & just to forgive us our sins.

3. What? A plenary, not a partial abolution, a pardon for all our sinne.

4. When? In this present life, while we walk in the light.

Our sinne must acknowledge for our sinne, and not another: we must indeed confess one to another, but not one for another: we must also confess sins, and not virtues, as the proud Pharisee, Luke 18. I fast twice in the week, I pay tithes of all that be ever I possesse. And our owne sinnes, not our neighbours offences, as the same Pharisee, who did accuse the Publican, and in comparison of his faults excuses himself. This confession is to be made to God, as being the searcher of our hearts, understanding all our secret sinne so well, yet better than our sinne. O Lord, why canst thou be offended? O cleanse me from my secret sinnes, and to God, as being very willing, and most able to purge us from all our sinnes. It is true, that we must acknowledge our faults one to another, as having trespassed one another; and in some cases it is expedient also that we refer to decent, learned, discreet factors, for the relief of our distressed conscience; yet by Bede lumines leue, this our text is not a pregnant Scripture for popish auricular confession vied in the Church of Rome. For the Ministers of the Word may both openly pronounce abolution unto true penitents; and in secret also when occasion is offered as they. though annual and auricular confession of every singular and single sinne were thrust out of the Church, as it was for twelve hundred yeeres after Christ. See Gospels 3.Sunday after Epiphanie.

We must acknowledge, that is, say with our mouth, and acknowledge in our heart, that we have sinned in Adam, and do sinne for the present, and may sinne hereafter as long as we live. For faith Augustine, I eras pecetuum infamitius, quo me pecetarem esse non arbitrarum, it is our duty to feel sinne, to fear sinne, to file sinne so farre as we can, in one word, soundly and seriously to repent vs of all our sinne. Non si sat is good doleamur. sed ex filde doleamur, de non semper doluifse doleamur. de dolore gaudemus: We must heartily grieue for our offences, and grieve for that we grieue no more, and joy for that we grieve so much.

After such a confession, a penitent ought to seek for an abolution of God, as being faithful and just to forgive us our sinnes. Haply some will object, God (if we consider him as such) is more ready to punish than to pardon, for the wages of sinne is death, and the Church hath taught us every day to pray with the Psalmist, enter not into judgement with thy servants O Lord, for no sins be righteous in thy sight. For answer to this objection, I finde the word just, expounded diversly; Some say God is just, as being able to injulte sinners. Others think that God is called just in forgiving our sinne, because Christ hath paid a just and a sufficient price for the sinnes of the whole world. Other construe just, here to be nothing else but a comely thing, or a propertie befiting the good-nesse of God; according to that of a Anfelmus: Iufium effe ë Deus, vs parcus malis. And so some read, God is faithful and facile, ready to forgive. But I follow their Gloffe, who thinke that faithfull and just in this place signifie the fame. God is faithfull in his promise, just in his word to forgive. Now God faith in his word, though their sinnes were as crimson, they shall be made white as snow: though they be red like scarlet, they shall be as wool. I am not come to call the righteous, but the sinners to repentance: Wherefore come to me all ye that labour and are laden, and I will ease you: yea that which is more then his word (if any thing can be greater) his oaths, As I live faith the Lord God, I defire not the death of the wicked, but the wicked shame from his way and line. Now God ever dealeth with his servants according to his word, and having bound his word with an oath it is due deare, and then it is sufficie to pay debtes: he is faithfull, and therefore can no more deny his promise then himselfe, who faith, At what time soever.
The Gospell. \textit{John 21.19.}

\textit{Jesus said unto Peter, follow thou me, &c.}

Peter's curiosity, \textit{What is that to thee? Follow thou me.}

The Disciples errour touching the death of John, \textit{Yet Jesus said unto him, he shall not die, &c.}

Grace with Christ, \textit{The Disciple whom Jesus loved, which also leaned on his breast at supper, &c.}

Place in the Church, as being an Apostle, that testified of these things, and an Evangelist, who wrote these things.

His Scripture containeth a Commendation of John in respect of his.

Conclusion of the Gospell, intimating, that so much is written as is necessarie to salvation, and other things omitted, and those many: for that if they should be written every one, the world could not containe the books that should be written.

Our blessed Saviour in these words immediately going afore, showed Peter in what vocation he should live, \textit{feed my sheepe:} as also by what death he should die, \textit{when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest not:} And when he had spoken this; alluding to both, especially to the latter, he said unto Peter, \textit{follow me:} that is, be thou such a Pastor in feeding my sheepe, and such a Pastor in sufferinge for my sheepe, as I have given example. Christ saide unto Peter in the 23. chapter of this Gospell, at the 36. verse, \textit{whither I goe thou canst not follow me now; but thou shalt follow me afterwards.} Vnto whom Peter answered, \textit{Lord, why can I not follow thee now? I will lay downe my life for thy sake.} Jesus replied, \textit{will thou lay downe thy life for my sake? Verily, verily, I say unto thee, the Cocks shall not crow till thou have denied me thrice.}

Now Jesus remembering this confoundt and confurcense with his Disciple, said vnto him in the words a little before our text, \textit{When thou wast young, thou girded thy selfe, and walkeft whither thou wouldst.} That is, when thou waft young, thou diddest gird thy selfe with thine owne strength, it was thy folly to thinke that thou couldst follow me whither I went: and therefore by denying me thrice, thou diddest prove my words to be true, \textit{whither I goe thou canst not follow me now:} but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, &c. that is, when thou shalt seeke thine owne weakness, and grow strong in the Lord, my other saying also shall be found true; \textit{Thou shalt follow me afterwards.} I therefore now command thee Peter againe and againe, \textit{to follow me whither I goe.}
But Peter (as it should seem) neglecting this charge concerning himself, out of a curious humour inquires after the doing, and dying of other, laying unto Jesus, Lord what shall be here done? To whom his Master answered, If I will have him to tarry while I come, what is that to thee, follow thou me. Teaching vs hereby to follow him in the same calling, and in the same way that he doth appoint. It is not lawful to examine others employment: but see your own calling. Let every man abide in the same calling wherein he was called, walking in his occupation worthily, studying to be quiet, and to meddle with his own business. The which Apostolical Apothegme, beeing a parallel vnto the worde of Christ here, (what is that to thee, follow thou me) may ferue to direct vs in all matters of this life.

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<th>The Church,</th>
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In matters appertaining to God, it teacheth vs not to bee curious inquirers after the secrets of his will unknowne for what is that to thee? but to keepe the words of his Law, doing his will which is knowne, of for of this only Christ speaks here, follow thou me. The secret things belong to the Lord our God; but the things revealed belong to vs and to our children for ever.

In allayres of the Church, it teacheth, how the good shepheard should spend his life for the benefit of the flocke committed vnto his charge. Peter follow me, forbidding Vzzah to put his hand to the Arke of God, recalling the Laick not only from encroaching upon the Clergie mans Benefice; but also from intruding into the Clergie mans office; for what is that to thee?

In businesse of the Common-weale, it correcteth our curious Enedroppers of State, for what is that to thee? Teaching vs to give the things of Cesar vnto Cesar. 2 honour, to whom honour; cullence, to whom cullence; tribute, to whom tribute: though (as Christ) Matth. 17.27. we fig for moneylost for performing this office like wise Jesus sayd vnto Peter follow thou me. The foole (faith Salomon) will ever be meddling, but he that is wise will not walke in magnis et mirabilibus, in great atayres, and such as are too high and huge for him: he plots not how to dispofe of the Sceptr, but posseffing his soule in patience, desires the Sceptr should rightly dispofe of him, as being affirfed that Princes are the Minisfors of God, even fingers of that great hand that governes all the world.

In morall offices or duties of charitie betweene neighbour and neighbour, it inhibits thee to be a busie bodie, or (as Peter speaks) a busie Bishop in another mans diocesse, for what is that to thee? aduising on the contrary, to doe good vnto all, vnto such as are of the houfhold of faith especially. For in this respect Christ Jesus our great patron and pattern speaks vnto all, as to Peter here, follow mee. 8 Learne of me to be humble and mecke, walking in none even as I have louted you; giving my selfe for you to be an offering, and a sacrifice of a sweet smelling beams an favour to God: in all other businesse appertaining either to the private house, or single selfe, the counsell is wholesome, rest that age, plow in thine owne ground, fift in thine owne boat, looke to thy selfe, ouer-look not other: vnlesse they bee such as are committed vnto thine proper charge. For in this exempt cafe Christ expects not of Peters attendance to the former clauze, what is that to thee? but obedience to the latter only, follow thou me.

Then went this saying among the brethren, that that Disciple should not die.] 1

Hence we may learne to take good heed how wee read and heare holy Scripture. For by misconstruing the words of our Saviour, many false rumors are spread among the brethren. 2 If the Disciples easilie were deceived, how much more we? Let vs embrace therefore those things which are cleare, and such things...
things are spoken darkly, let vs conferre with plainer places, always calling
upon God to guide vs the key of true knowledge, that we may discern the things
of his Spirit. The Disciples here made that an absolute affirmative, Which
indeed is but not conditionall proposition. If I will have him to tarry &c. not I will
have him to tarry. For we may not read (as the vulgar Latine in corruptly) sic
eum volo manre: but sicum volo manre. Againe, Icscus said not, be shall not die:
but if I will that he tarry till I come, what is that to thee? In this correction of
the Disciples error, observe, first S. Iohn is ingenuous, who would not suffer a
false report to be spread among the brethren, though it were for his honour
Secondly, that it is not always safe to follow the most in all things: one John here.
is opposite to the rest of his company; one Lot opposite to the rest of his Cric,
one Luther opposite to the rest of his country; one Noah opposite to the whole
world. Thirdly, we may learn by this example to be diligent and patient in
reuking all such things as have been mistaken either in our words or writings.
Augustine hath its retractions, Bellarmine his recognitions, &c Barovius his
Emendanda, the Disciples here their Erratae corrigere. This saying went among
the brethren, &c. yet Icscus said not, he shall not die, &c.

The Disciple whom Jesus loved. The Word by whom all things were made,
loues all that he made. Yet men more then unreasonable creatures, and his
Saints more then other men, and his chosen Apostle more then other Saints,
and John more then other of his Apostles. He loved all his Disciples, as the Fa-
ther hath loved me, so have I loved you: continue in my love, John 15. 9. But his
loue to Iohn (as the schoole speaks) was greater extenfive, though not intensifie;
showing more figures of familiaritie to Iohn than to the rest of his company. For
wheres Iohn the Baptift held himself not worthy to beare the shoes of Chrift, and
Marie thought her selfe blessed in anointing the feet of Chrift, and Thomas only
desire to touch the side of Chrift: our Apostle Iohn is said here to have
leane on his breast at supper, as being best acquainted with the secrets of his Sa-
uar. For when Peter and all other his fellows were silent, only he durst aske,
Lord, which is he that betrayeth thee? When the Eagle broods (as Pintarch
reports) the chick that comes of the egge lying nearest her heart is best beloved
of her: and so S. Iohn leaning on that breast (where in which are hid all the treasures
of wisdome and knowledge) is the beloved Disciple, so much honoured that Chrift
his Saviour, which had not in the world whereon to rest his head, did not
withstanding, dwell in his heart by faith, and Ieaneth (faith Ambrose) in his
bones. Sinus in quo Christus requiescet, crat triplex; in Evangelista Ioanne sides,
in Patre divinitatis, in Mariae matre virginitatis.

It is saide, Ephes. 4. 11. that Chrift ascending vp on high, gave some to be Ap-
istles, and some Prophets, and some Evangelists, and some Fathers: and Doctors,
according to his will distributing to every one a special gift. Peter was an Apostle,
but not an Evangelist: Mark an Evangelist, but not an Apostle: Matthew
both an Evangelist and Apostle, yet not a Prophet Augusetine a Doctor, but not
a Martyr; Lawrence a Martyr, but not a Doctor. But behold the beloved Di-
ciple was & all these; In his Epistles an Apostle, in his Apocalypse a Prophet, in his
Gospel an Evangelist, in his faith a Confessor, in his preaching a Doctor, in his
charitie a Virgin, in his readiness to suffer for the truth a very Martyr, yea the
Protemartyr, suffering for Chrift under the Croff; when he saw Chrift suffer on the
Croff: amans quippe plus in amoam quam in seipso patitur: all which are
so many reasons why we should praiie God in this holy Saint, but especially be-
cause the same Disciple is he that testifieth of these things, and wrote these things.
I say, for that he penned this heavenly Gospel, that we might beleive that Jesus
Chrift is the Sonne of God, and that in beleewing, we might have life through his
name. For as AristoItle saide, if Timotheus had not beene, we had not had so
much sweete musick: but if Phrynis (Timotheus his master) had not beene,
we had not had Timotheus. Even so (beloved) if S. John had not beene, we
might have wanted haply such an Evangelicall harmonie; but if Icscus the
matter
master of John had not beene gracious vnto the Church, it should not have had such a John.

It is an argument of S. John's humility, that he termeth himselfe not a Master in Israel or a Doctor, but a Disciple, and that five times in this one Gospell, as cap. 13. 23. cap. 19. 26. cap. 20. 2. cap. 21. 7. & 20. yet it winnes honour to his historie, for that the beloved Disciple peneth it, even he who leaped on his masters bosome, telleth of these things. Among all his honourable titles, he mentioneth in the first place that he was beloved of Jesus, acknowledging it only to the fountain from which all other his graces originally were derived. For he was not beloved of Jesus, for that he leaped on his breast, or for that he durst ask him any question, or for that he was the penman of this historie; but on the contrary, he therefore leaned on his masters bosome, and was acquainted with his secrets, and telleth of these things, for that he was the disciple whom Jesus loved. It is Christ's grace, by which alone we are whatsoever we are, 1 Cor. 15. 10.

There be many other things which Jesus did] Every thing that Jesus did is not recorded in the Gospels' historie, but only so much as is necessarie for vs to know; namely, that we might believe that Jesus Christ is the Sonne of God, and that (in believing) we might have life through his Name: so S. John exposeth himselfe, chap. 20. at the last verie. The Scripture then is written principally for this end, that we might understand the matter of our salvation, consisting in two points especially. First, in believing that Jesus is the Christ, that is, the Messiah promised unto the Fathers ever since the world began. Secondly, that this Messiah, albeit he were the seed of David, is not a mere Terence Jesus, but the Sonne of God: and so being both God and man, he is our only Mediator, through whose name we must be faied. The Gospell hath abundantly both affirmed and confirmed these points, and therefore we need not any further regulations of the Spirit in the businesse of our salvation. Men talk much of the Philosophers alone, that it turneth copper into gold; of Corum-copias, that it had all things necessarie for food in it; of Panaceas the herbe that it was good for all diseases; of Catholicon the drug that it is instead of all purges; of Voltne's armor that it was an armour of proofe against all thrusts and blowses. &c. Well, that which they did attribute vaine to these things for bodily good, we may with full measure ascribe inuiful to the Scripture for spiritual. It is not an armory only, but a whole armorie of weapons, as well offensive, as defensive, whereby we may faue our selves, and put the enemy to flight: It is not an herbe but a tree, or rather a compleat paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaves for medicine. In a word, it is a panarie of wholefood, against feened traditions; a Philosophers shop of preferuities, against polluted heresies; a pardon of profitable laws against rebellious spirits: a treasuries of soft costly jewels, against begggerly rudiments.

Every thing indeed that Jesus did is not set downe, yet so much is written as is sufficient for our learning, so much as may serue for a Lanterne to our feet, and a light vnto our paths, able to teach, improve, correct, instruct in right way, that the man of God may be perfected, strongly furnished vnto all good works. 2 Tim. 3. 16 I will ende this obseruation in the words of S. Augustine, Tanta sola sent, quanta sola fere dextra vnum, tanta scripta sunt, quanta multa legi debeat. His falswriters, & parum corriguntur, & parum nutriuntur, & magna obiuriantur ingenia. Nay (faith he) the Scriptures are to fit and full, in eis quotidie proficerem, si eas solas ad inmmem perseris, &que ad decrepitam senectutem maximo otiio summe studiis medio ingenio conerar addisci.

The which if they should be written every one, I suppose that the world could not containe the books that should be written. I find three diuers confutations of this one verie: the first is metaphorically, the second hyperbolically, and the third literally. S. Augustine, Theophylact, Beda, Rupert metaphorically, or metonymically; understanding by the world, men of the world: Mundus non capite id est, non intelligit, the world cannot comprehend, that is, apprehend the books that should...
I-Innocents day.

should be written. A very lanke conceit, for the world in this senfe cannot under-
stand to much as one line of the Gospell; according to that of Paul, The natu-
ral man perceiveth not the things of the spirit of God.

a Other take these words as spoken hyperbolically, for the Spirit of God (ac-
commodating it selfe to the rudenesse of men) weth elswhere this kinde of fi-
gure. Deut. 1. 28. The Cities of the Canaanites are said to have beene walled up
to heaven, Exod. 3. 7. The land of the fame Canaanites is termed a foile flowing
with milke and hone, Pfal. 107. The men who goe downe to the sea in flips, and
occupie their businesse in great waters, are tossed in the depe by the thorny
winds and waves, as that David saith in the 26. ver. They mount up to the heaven,
and are carried downe againe to the depths. And so S. John in anowing the world
could not containe, &c. doth intimate, that if all the things which Iefus did, should
be written every one, the number of the bookes in folio would be without num-
ber. As high walls and huge waves are said to reach heaven: even so these bookes
hyperbolically to be greater than all the world.

b Other construe this verfe literally, Iefus is that eternall Word in the begin-
ing, by whom all things were made, John 1. 3. and by whose mightie word all
things are sustained, Heb. 1. 3. working from the foundation of the world hi-
therto, John 5. 17. So that if every thing which Iefus did as God, both afore
the world, and in the world, should be registred; all this huge universite (though
it be Gods faire Librarie) could not containe the bookes that should be written.
And thus (as you see) the conclusion of this Gospell is answerable to the beginning,
both intimating Chrits incomprehensible Divinitie. He made the whole world
at the first, and he governes all the things in the world euer sithence; and therefore
moft impossible that all his words, and werks; and wonders should be re-
corded in booke: albeit every plant were a pen, every drop of water inke, every
foot of land paper, and every living creature a ready writer. The Disciple then
who wrote these things (as Horace saide of Homer) hath foolishly disposed of his
whole storie,

Primo ne medium, medione discreptum imum.


I looked, and loe a Lambe stood on mount Sion, &c.

Christ, a Lambe standing on mount Sion.

Open, having his name and his Fa-

thers name written in their fore-

heads, and a voice like the sound

of many waters, and great thun-
der.

Faith, in that her confesi-

on is

Harmonically, singing a new song

of divers parts, and yet all ac-

greasing as the voice of harpers

harping with their harps.

Qualities, or

This Text is no-
thing else but a de-
scription of

Quantitie, an hundred farte and foure thousand.

Good werkes, in that her children are not defiled

with women, and in their mouths is no guile, for

they follow the Lambe witherjoyer be goeth;

and the reason of all is, because they were re-
deeded from the earth and from men, that they

might be the first fruits unto God and to the

Lambe.

FF
A Lambe stood on the mount Sion. Christ the Sonne of God is the Lambe of God, even the Lambe here mentioned, as it is apparant by his correlatue, father. For so the text, having his name and his fathers: a Lambe in figure, and a Lambe in fact. In figure, for Christ Jesus is our Pashchal Lambe, 1 Cor. 5. 7. shine from the beginning of the world, Apoc. 13. 8. Prefigured in the sacrifices of the Law, so as well as now presented in the Sacraments of the Govell. As one pithily, Prior profuit quam fuit: A Lambe indeed, so meke as a Lambe, like a Lambe dambe before his forefather. A Lambe, for that he feedeth all his with flesh, and clothes all the with his white robe of righteousness, whereby we stand (as it is in our text) without spot before the throne of God. And this Lambe sits not idle, nor lieth asleep: but standeth, always in a readiness to protect his followers, He that keepeth Israel, shall neither slumber nor sleep. Paf. 121. 4. He standeth not as the beast in fickle hand or head; but on mount Sion, which cannot be moved, Paf. 125. 1. in the midst of his inheritance the Church, against which all hell gates shall not preuaile: So Sion is a type of Christs kingdom, called often in holy Scripture, Jerusalem above, prepared in the top of the mountaines, and exalted above the hills. He stands on a mount, a higher than either earth or sea, from whence the two beasts his opposites arise. So that he is willing to defend his followers, as standing, and able, for that he stands on a mount; and left any should doubt of this, our Apostle faith, I looked, and loe. Two words of attention, alluring vs hereby that the woman persecuted in the wilderness, that is, the Church afflicted in the world shall at the last have the victory, though all the red Dragons on earth, and all the blacke devils in hell furiously rage together against the Lord, and against his Annointed. And here give me leave to remember an observable note touching the writings of S. John, how that in his Govell, he teacheth especially faith; in his Epiftles, especially loue: in his Apocalyp, especially hope. This booke being (as reuerend Ballinger cenfureth) Evangelicifimus liber, of all holy Scripture the fullest of consolation. And with him an hundred ffortie and foure thousand. This affords comfort, that the Lambe stands not alone, but hath on his side many from East and West, as well Gentiles as Iewes, having his fathers name written in their foreheads. It is thought by some that this number is mysticall, insinuating the perfection of Gods Elect, because both the duodernarise number and milleniarise are numbers of perfection. It is a certain number, because the Lord knoweth who are his, 2 Tim. 2. 19. as having their names written in his booke: yet a definite for an infinite (as almost all have note!) in that the number of fuch as are with the Lambe is a multitude which no man is able to number, Apoc. 7. 9. it is in itselfe a very great number, but in comparison of the company faunouring lies and following Antichrift, it is a little flocke, a few people which are redeemed from the earth, selected out of those innumerable troopes of small and great, rich & poore, bond & free, whose names are not written in the book of life of the Lambe, Apoc. 13. 8. 16. Having his name and his fathers name written in their foreheads: The vulgar Latines, Aretia, Arden, and other reade (as the translation of Henry 8. and our Communion booke. His name, and his fathers name: the which is more significant than that in other copies, having only his fathers name. And the meaning is, that they professifie themselves openly to be Christians, acknowledging apero frome that God is their father in his Sonne Jesus, in their deeds and doctrine appearing outwardly to the world, what they are inwardly to themselves, according to that of Paul, We beleue, and therefore speake. Faith in the soule breaking forth into confession with the mouth, is the note whereby the friends of Christ are distinghuished from the followers of Antichrift. He that dependeth upon Saints as much as upon his Saviour, and trusteth in the pardon of the Pope more than in the merits of Christ: hath in his forehead the mark of the beast, and not the seal of God. If Christ once dwell in our hearts by faith, his name will infantly be written in our forehead. And I heard a voice from heaven. The militant Church on earth is called often in
in holy writ heaven as being the way to the kingdom of heaven, and as hauing her a voice, for the Church is not mute but vocil, openly professing her faith, and praising God before the face, and the foure beasts, and the elders. Haung a voice like the sound of many waters, and of great thunder, and of harpers harping with their harps. Some by these three kindes of voices, vnderstand three degrees of the Churches presgrafe perfecuted by the Dragon in the wildernefe.

First, in the days of Abbaius, Bafi, Chrisdofone, Ambrofe, Hierome, Augustine &c. Her voice (say they, but how truly judge ye) was indistinct and confused. For albeit the learned wrightes of these most accurate Doctors in their age, made a great noise in the world, like the sound of many waters; yet many points of doctrine were not so well explicated vnto the common people then, as afterwards they were. Secondly, in the days of Wickliffe and Hufe, and other Bonifer, her voice refemled the voice of great thunder. But now since her delicense from the wildernefe, and her comming out of Babylon; her voice in the harmony of confessions is like the content of harpers harping with their harps.

Other, say, that the Scriptures voice speaking by the Church, is like to waters, in that it refresheth all such as hunger and thirst after righteousness, and like to great thunder, in being terrible to the wicked: and like to the musicke of harpers, in being delectable to the godly. The Preachers of the word are vnto God the sweet favour of Chrif: in them that are fained, and in them that perife: to the one the favour of death uuto death, and to the other the favour of life uunto life,

2 Cor. 2.15, 16.

Adamrold fong before his fall to pracie God for his creation in holinesse and righteousness: but we sing a new fong to the Lord for our redemption and regeneration, whereby Gods image loft by finne is refcored in vs againe: or in regard of the manner, a new fong: for whereas the Jews in the old Testament expeting the contolation of Israell, fong praises vnto God that for their Meffias and Sainour should come: Christians in the new Testament magnifie the Lord for that Chrif: is come Blessed be the Lord God of Israel, for he hath visited and redeemed his people; for that their eyes have seen his saluation, and their hands have handled the Word of life. Or in regard of the men, a new fong: being sung by such as have put off the old man, and are new Creatures in Chrif: 2 Cor. 5.17, a new fong: for that it makes the partie who fings it a new man. Or a new fong: in that it feemeth into the world new; for Chrif: crucified the fciefe subjece of their new fong, feemeth into the worldly wise meere of foofhee, as it followeth in our text. Nowmen could learne the fong, but the hundred foorte foure thousand, which were redeemed from the earth. As our Popil aduerfaries hauing the beams marketh both in their forehead, and in their right hand, impudentely call our most ancient and Apoftolike faith a new Gofpell, and our Dimumes, Evangelit quinque profefores. But as learned Scalfifer anfwered them acutely, Nos non naturales non famus sed nostris veteres: A Monke denoted to his Superfitions order, and trufting in his owne merits, is never able to learne how faith onely inflifteth. A carnall man addited only to naturall reason, is not able to difcover the things of God. A few relying altogether vpon his Circumcision, is not able to sig another note. No manuell then if the fong of Sion fecome new to them all.

These are they which were not defiled with women. This clause makes not any thing
thing against honourable marriage, for how can that be truly called a defiling,
when as the bed is undefiled, Heb.13,4. and therefore Paphnutius openly pron-
nounced in the Councell of Nice, Cæsariiæ esse cum xere propria concubinam:
And Chrysostome (though a great admirer of virginity) fait also, primus gra-
dus castritari, est sinceræ virgo: secondus, sédet continum. And so married
couples are virgins as well as single persons, and ordinarily more chaste in having
Gods appointed remedy for fornicating fornication. Before the Law, the Patri-
archs had wines: under the Law, the Priests had wines: after the Law, to wit, in
the days of the Gospel (as Ambrose peremptorily writes) all the twelve Apos-
tles, except Saint John, had wines. And it was ever thought commendable for
the Preachers of the word to marry at their own discretion, as they did judge
the same to be more better vnto godliness, vntill Pope Nicholas the first, Hilde-
brand, alias Heli-brand, and Innocentius the third, forbade Priests marriage.
Whereupon a witty fellow made this ode old rime:

Præstiani regula penitus castitatis,
Sacerdos per hoc & hæc omnia delectavit:
Sed per hoc columna umbra articulatur,
Cum per nostrum praefatem hae amouerat,
Non est Innocentius, imo nunc uestris,
Qui quæ dat domui, verbo vult delere:
Et quæ adjunxit non libet habere,
Modus versus Pontifex vindice probabere.

What kind of virgins Popes and Popish Priests have beene, you may reade
enough, Epistle I. Sunday in Lent. Haply more then enough in Bales in
his Treatise concerning English Votaries. A profession of virginity withou't true
chastity is no better than an apple growing in the Lake of Sodome. Novum est
prosperus religionis genus, sicut non faciat, & sita committant, tempore ad concu-
binitum quanam nec hoc faciat nisi allo, & non temperent a raipra. If the noti-
ocion (Papa quod popis) be good: and the rule true, Veneror vurus muro facie defru-
mat in libidinem: I would not with many Popes to boast of their puritie.

Paphsi dia in Veneris Veneris profect quoque Papaef.

Well, y such as follow the Lambe, are neither defiled carnally with women
(for they passifie their veslets in holinesse and honour) nor yet spiritually with idols.
In which respect the Church is called a pure virgins, for that she runs not awh opin-
ing with her owne inuentions, committing fornication with other louses, but
is prepared for our husband only which is Christ. In this sense to worship idols,
and to ferre strange gods, is to be defiled with women, as our Apostle doth inti-
mate in the 17. Chapter of this book, verse 4. And therefore the Papists (albeit
unmarried) depending upon many Saints, are not so good virgins as married
Protestants wholly trullying in one Saviour, and following him whithersoever he
goeth, obeying his will, and in all endourers ever ready to keep the words
of his Law, never forsaking him or his in want, in prison, in sickness, in dearch.
And this he will acknowledge at the last day; saying to them openly, Come ye
blessed of my Father, inherit ye the kingdome prepared for you, for ye have followed
me whithersoever I went. I was an hungry, and ye gave me meate: I was thirsty, and
ye gave me drink: I was a stranger, and ye lodged me: I was naked, and ye clothed
me: I was sick, and ye visited me in prison, and ye came unto me: whithersoever I went,
y I had your company.

In their mouths was found no guile As they were chaste in mind, keeping them-
selves from idols: and chaste in body, not defiled with women: folikewise chaste in
their tongue, for they did not admire the word, or proffise the faith in hypocri-
tie: but having their mouth in their heart, they spake because they beleued,
embracing the Gospel in simplicitie, being also judicious of truth in their carriage
warder men, Lusting without Difference, Rom.12,9. Casting off lying, Ephes.
4,25, and all guile, 1 Pet.2,1. Keep in your promisse, not disappointing a neighbour
though it were to their owne hinderance, Psal.15,5. Before men in respect of any
scandalous
scandalous offences or open crimes 1 unblamable, saying with the Lambe whom they follow, m which of you can rebuke me of some? indeed their secret faults only knowne to God are many, while they be clogged with flesh and bloud, who can tell how oft he offended ? and yet in the world to come they shall appear without spot before the throne of God, as having all their spots couered with long white robes of the Lambe yea, n cleansed and made no spots by the bloud of the Lambe, redeemed from earth and from men, to be the first fruits unto God.

The blessed Innocents on this day murthered by cruel Jerod, were witnesses to the Lambe, non loquendo sed moriendo (faith) Augustine not by speaking but by suffering for Christ, and so both his name and his fathers name were written in their foreheads, and their voice was like the sound of many waters, and as the voice of great thunder, as it is in the Gospell allotted for this festival, in Ramas was there a voice heard, lamentation, weeping, and great mourning: and their crying was a song, a dolefull dittie to their parents care, Rachel weeping for her children, and would not be comforted, &c. yet 9 precious in Gods eye, so sweet as the voice of harpers harping with their harpes. And this their singing, being they were 6 primitive martyrs, even the first fruits of martyrs unto God. And they followed the Lambe whither sooner he went, the Lambe was white and reddie, Cant.5.110. That is (as Ruperius upon the place) Candidus facultate, rubicundius passione. So they were white in their innocencie being virgins in their chastitie, without any guile in their mouth, or guilt in their life; but in reipso of their blood shed for the Lambe, redder. So that as David sings in the Psalmes) out of the mouthes of very babes and sucklings he hath made perfect his praise. Christ assuredly got great praise by that hymne which Angels sung, glory be to God on high, and great praise by S. Stephen his protomartyr, and by S. John the disciple whom he loved, as you have heard in their feueral hymne of saints: but his praise was made perfect by the mouthes of babes and Innocents, of whom he faith in the Gospell, suffer the little children and forbid them not to come to me, for of such is the kingdome of heaven. O blessed babes, who came to the withered hauen without any tempter, enjoying the comforts of another life, before ye knew the miseries of this life. Qui prius in capitis coronas quam capillos acceptis, hauing your heads crowned with happines, before they were couered with haire. Herod could never have pleasured you so much in his kindnesse, as he did in his crueltie; for where his impietie did ab sound, there Christs pitie did super-abound, tranfleving you from your earthly mothers armes in this valley of teares, vnto your heavenly fathers bosome in his kingdome of glory.

2. John 8.46.  
3. See Gospell 5. Sund in Lent  
4. 1 John 1.7.  
5. Ser.11. de sancta.  
7. Augustin. ubi supra.  
8. 1st John 1.11. in sanct.  
12. Of orius con. in sanct.  
13. VIda Didac. de Tenguas. conde  
14. VIda Christ.  
15. Giron. ubi sup.  
16. Psal. 84.6.  
17. Prudentius Hym.in Ephes.
Festivals in one week. Wherein her meaning is not to withdraw our love from the Creator to the creature (for all the twelve days are called Christmas, dedicated only to Christ's honour) but that we might hereby praise this our Jesus unceasingly both in himself and in his Saints. And the reason (as some conjecture) why S. Stephen and S. John, and the blessed Innocents are named above the rest, is happily to shew that Christ came into the world to save all sorts of men, of whatsoever degree. The Chialdricie represented by S. Stephen a refolute Knight and warrior in the Lords battell: the Clergie represented by S. John, filled the Ds. nine: the Communalie or Infantrie represented by the silly children Herod slew; or intimating that Christ was born for men of every feuerall age, for men of perfect strength, as Stephen: for old men on their crouches, as S. John; for Infants in their cradles, as the blessed Innocents. Or it may be that these Saints are mentioned at Christmas rather than other, because Christ faith in the Gospel, If any man will follow me, let him forfake himself, and take up his crosse, Mat. 16. 24. The servant is not greater then his master, if they base perfected me, they will perfecute you also, John 15. 20. Now there be three kinds of suffering or martyrdom in Christ's cause. The first, Voluntatis operis, in will and in act, as that of S. Stephen. The second, Voluntatis non operis, in will but not in act, as that of S. John. The third, Operis non voluntatis, in act but not in will, as on this day the death of the Bethlehem Innocents. And for as much as S. Stephen's martyrdom comes nearest unto the sufferings of Christ, his Festival is next to Christmas in the first place, S. John's in the second, the blessed Innocents in the third. And so Christ (as it is Cant. 5. 16.) is white and ruddie, the chiefest among ten thousand. Candidus in Ioanne rubiconundus in Stephano, eleus ex millibus in Innocentibus.

1. Christ's humanitie, for that hee was a childe, and did fleeh.

In the Gospels allotted for this day, two points are more principally remarkable:

2. Herods inhumanitie, murdering

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The Angell of the Lord appeared unto Joseph in a sleepe. 3. Hence we may learn what a tender care God hath over his children in their greatest affliction, his Angel terrifieth round about them that feare him, and delivers them; and therefore let us call all our care upon him, for he careth for vs: as a father pitieth his owne children; even so the Lord is mercifull to them who feare him. It may be said of our heavenly Father, as the Poet of an earthly parent, Omnis in Aequatio charis stat inter parentis.

Take the childe and his mother] He who was in the beginning that eternal Word and everlastieng Father, about this time for our fake came downe from heaven, and became an infant and a childe. Nobis paratus, Elyas 9. 6. Sicut vs a childe is borne, and vs a sonne is given: a childe not in meeknesse only (for
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So the greatest man ought to be a little child, 1 Cor. 14:20. Concerning maliciousness to be children, and except ye become as little children, ye shall not enter into the kingdom of heaven) but a child in weakness also, wrapped in swaddling clothes, and laid in a manger. It is not said, take thy child and thy wife: but the child and his mother: whereby signifying, that Joseph was not the natural, but only the nursing father of Jesus. It is true that this Angel appearing to Joseph at another time before Mary was delivered of her child, said unto him expressly (for avoiding suspicion of incontinency) to fear not to take Mary for thy wife: but after the birth of Christ (as the Doctors observe) to shew that he was borne of a Virgin, Mary's title is the mother of Jesus, not the wife of Joseph. Again, it is not, take the mother and her child, but the child and his mother: so intimating that his greatest care should be to provide for the babe, both in respect of danger (for Herod sought to destroy him) and in respect of duty, because the child is greater than his mother, as being the Saviour so well as her sonne.

And fled into Egypt] Christ's hard entertainment at his first coming into the world, foaves that his kingdom was not of this world: he had (as Bernard sweeptly) while he lived passivum altionem, and when he died altissimum passiones. It is observed by S. Luke, Acts 1:8, that Christ alway first did and then taught, that he would not flee to be seen from Cie to Cie fleeh himself from Cie to Cie: before he grants the patent, he gives the paterna, fleeting, and that in the night; or he did flee now for that his hour was not yet come: he had not as yet done the worke, and the will of his Father, for which he came into the world, Christus enim totam cauanam nostram salutis occident, ...alleluia. But wether doth he flee into Egypt: as being out of Herods iniudiction: or into Egypt, to signify that Gods kingdom should be translated from the Jews vnto the Gentiles: and so Joseph in carrying Jesus and his mother into Egypt, represents likely the blelled Apostles and Preachers, in conveying the Gospel vnto nations in time past, aliens from the common wealth of Israel, and strangers from the commants of promises, without Christ, ...in the Gentiles. The deepnesse of the riches of Gods mercy! Babylon and Egypt whilome were malum or officing, the very ships of all villanie; but now behold the Wismen vnto the one, and Christ here flethe into the other. Vt populus qui ante fuerat perpectior populi primogenitus fuit; et sibi unigenitus: but what need we eueh a quarre, seeing heauen's messenger in the text hath uttered a quarre, namely, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt have I called my Sonne. How that word, Num. 23, 22. or Hosea 11, 1. is naturally spoken of Israel his 1 adopted Sonne; is well applied vpon this occasion vnto Christ his natural Sonne; see Rupert, Riber, Calvin in Hosea 11, 1. Likewise is it in Bunyan, Maldonat. in loc.

Mysteriously: God calleth his children out of the world, Egypt, delivering vs from the power of darkness, and calling vs into marvellous light. 1 Pet 2, 9. or out of Egypt, for that his children grow heit in grace when they are taught in the schoole of affliction: or (as Rupert obserues) it may be that Hierusalem is called here, as it is elsewhere Egypt spirittually, for that his prince and people were so cruel as Egypt, in seeking to destroy the childe Jesus.

Then Herod when he saw that he was mocked of the Wismen] It is usual with God to take the wily in their owne craftinesse; and therefore seeing Herod mocked the Wismen, it pleased the Lord tooe direct the Wismen in such a course, that they likewise mocked Herod. The crafte Fox deluded the Wismen in telling them he would (if after their diligent search hee should understand where he was) adore the babe, for his intent was to avoir non semine, to woorie, not to worship, that innocent lambe. And the Wismen deluded Herod in returning to their Countrie not by Hierusalem as they went, but another way. Then Herod seeing he was mocked of the Wismen, was exceedingly wrath, and sent forth men of warre, &c. for when once tyrants cannot preuaile with craft, they come.
Innocents day.

come to cruelty; when Politicians rhetoricke faileth, Carriers logick must doe the feat.

e Great bodies are discerned easily with a little light, but small things are not found in the darke without a great light: God the Father in the creation of the world is so glorious and so great, that the little light of nature theweth his handie worke, Psalm. xiv. 1. but God the Sonne in our redemption is so little, that wee need a great ftarre to direct vs vnto the Babe Iefus lying in a manger, a large meafure of faith and grace to finde the great God made a little childe. No manuell then if Herod could not finde, seeing he did seeke nor in faith, as hoping to be faught by Christ: but in furie, meaning to deftruy Christ. And the reason hereof is rendered in this present Chapter at the 3. verfe. When Herod heard of Christs birth at Bithlehem, he was troubled, and all Jerusalem with him, as fearing that this babe being lineallie descended from the seed of King David, should in time, challenging the Scepter of Judea, thrust him out of his kigdom.

b Succesor in fat, pelimur. 
Satelles i, servum rape,
Perfundc Cunas fanguine.
Ma omnipii infans occidit.
Scrumere nutritum fino,
Interj, maternameuore
Efsen cruentes pujio.

O foolish Herod, wilt thou not suffer the King of heaven and earth, and the whole world, to raigne in Jurie? wilt thou be fo barbarous, as fearing thy successor, to kill thy Sauour? Well maieft thou seek, but thou that not see the destruction of his kigdom, for his scepter is a right scepter, and his throne is for ever and ever. Well maieft thou destroy the bodies of poore children, but their lmes are hid with the babe Iefus in God: and thy mischiefe shall turne to mercy, quovex impia eximius mundus, Christus inferit cælo: for they died for him who was die for them, and so death had no conquest over them; in Mournunt propter Chrism, quia sua morte facris ui ipsi nulla morte te meri possum.

Herod a represents the deuill, who stands before the woman in the wilderness great with childe, ready to doeoure her babe. Hee knew that the feed which should break his head, was to be borne of the Iewes; and therefore caused Phaeno to murther all the Hebrew males, Exod. i. and stirred vp Haman to destroy the whole Nation of the Iewes, Esfer 3. and Athalia to kill all the sonses of David, 2 Kings 11. and here so soone as the noise of Christs birth, hee did cut the throats of all the children in Bithlehem, and in all the coasts thereof from two yeares old and under. Mystically, Satan as soonr as hee feeth in a man any good motion, he stands (as Herod here) ready to kill it, although it be neuer fo little a babe.

In Ramamas there a voice heard. That is, in excelsa, for the voice of bloud is loud, and crieth even from earth vnto heaven: every murther is sacrifedge, for that our bodies are the temples of the Holy Ghost, 1 Cor. 6, 19. Herod then at once committed many soule sacrifeges, in slaying so many both in town and country, who were so great innocents, in being so little children, that as Praeedium excellently,

Locum minuitar austus
Vix interemptor iuuentis
Quo placate descendat patens,
Inguilque maior pugio est.

This barbarous outrage caused lamentation, weeping, and mourning: that is, lamentation of the mothers, weeping of the children, and such a mourning on all sides, as that the criie penetrating the clouds, and knocking at heavens gate, did enter into the cares of the Lord of Hosts.

* Horrendi granister Calum pulsasse querelis.
Blessed is the man to whom the Lord will not impute sinne, &c.

Ov Apolline confirms in this Chapter that doctrine which he delivered in the former, namely, that a man is not justified by the works of the Law, but freely by grace through faith: and this he proves in our Text by two reasons especially:

1. From David's testimony, Blessed is the man, &c.

2. From Abraham's example, we say that faith was imputed unto Abraham for righteousness, &c.

Now Paul mentioneth Abraham and David in this controversy, because their works were most glorious among the Jews, in so much as they called Abraham father, and David is styled a man according to God's own heart. The pattern then of Abraham accounted righteous before God by faith, and the precept of David, affirming that our blessedness consists in the remission of our iniquities, and not in the perfection of our virtues; are both exceeding fit, and well accommodated unto the present purpose.

Blessed is the man] By blessed in the Psalm, Paul understands here justified: for justification is blessedness begun, glorification blessedness perfected. In this life blessedness is but begun; and therefore David's faith in the cited Psalm, For this shall every one that is godly make his prayer unto thee in a time when thou maist be found: and Christ in Dt. vi. 10 daily to pray, forgive us our trespasses: In the world to come blessedness is consummated, for when we shall have no more sinne, then we shall have no more sorrow.

Whose unrighteousness is forgiven] Some distinguish thus: iniquities are for-given in Baptisme, covered in repentance, not imputed in martyrdom. Other thus, quia, are transgressions against the word written, according to that, I Joh. 3. 4. and so the Jews hating God's law did offend: enim, are trespasses against the rules of nature, not ingrained in nature, nor written with inke, but imprinted in the conscience: and so the 5 Gentiles hating not the Law were sinners.

Other thus, original iniquities are forgiven in Baptisme quod culpam, and actual transgressions are covered in love, quod panam: or iniquitates, are faults of impiety, called in holy Scripture sinner censuoben, Iohn 16. 8. He will reverse the world of sinnie, that is, as Christ expounds himselfe, of vnbeliefe: peccata, are faults in manners. As other, our sinnnes are forgiven, in respect of the wrong done to God, and covered in respect of the shame due to vs: et ut sic velentur, ne in inducia renunciatur. For in sinne three things are to be considered especially:

1. An iniquie done to God, and that is forgiven.
2. An inordinate act, the which once being done cannot be undone, but is a blot or staine where the foule is defiled, and that is said here to be covered, and else where to be washed away.
3. The guilt of eternall death, and that is not imputed.

Whosoever then is in Christ hath all his sinne and every thing in all his sinne forgiven, covered, not imputed: for these three signify the same, because that which is covered, is not seen; and that which is not seen, is not imputed: and that which is not imputed, is forgiven. All his sinne is put out of God's remembrance, as it were behind his backe, so covered with Christs grace, so buried in Christs grame, that so not much as the print of one little fault appears: in the words of Augustine, Si te sig peccata Deus, non sig atdeterre: si non sig adverterte, non sig animadverterte, si non sig punire, non sig agnoscore, non sig ignorare, so that the laying of the Prophet (Blessed is the man whose unrighteousnesse is forgiven, and whose sinnne is covered) containeth a definition of justification. It is Gods free pardon in remitting our iniquities; for the Publican...
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<th>The Circumcision of Christ.</th>
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<td>is said expressly to be justified, in that God was merciful to him a sinner, Luke 18, 13.14.</td>
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<td>This makes against Sunders defined righteousnesse, as also the Popish inherent justice; for God is our righteousnesse, and Christ our holinesse, 1 Cor. 1.20. Being justified freely by grace, through faith in him who justified the ungodly, 2 Imputant Deus hominum injustitiam in comparison of justifiacionem benevolentis: Dimisso eternam ad compassionem, obedit ad dispensationem, non imputare ad benevolentiam punitis. See Epistle 25. Sunday after Trinitie.</td>
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<td>Whereas it is objected, that the blessed man is justified by works in part, because in his spirit there was guile, as the text runnes in David, howfoever omitted here by Paul: a Augustinus answereth aptly, that the blessed man hath in his heart no guile, for that he doth not distoble his same, but humbly confess his faults. I said I will acknowledge my sinners unto the Lord, and so thou forgavest the wickednesse of my sinners. Every Christian may lay with our b Apostile, When I am weak, then am I strong. And God also faith unto suchas feele their iniquities, as he did unto Paul, My grace is sufficient for thee, for my power is made perfect through weakness, 2 Cor. 12.9. And therefore the true Penitent brags not of his vertues as the Pharisee, but of his iniquities as Paul, acknowledging ingenuously that his happinesse confitts in the remission of his sinnes. c Hoc amissus sola perfectio, se nonerim imperfectos. And whereas some further object, how David faith else-where, b Blessed is the man that hath not walked in the counsell of the ungodly, &amp;c. And blessed be he that considereth the poor, &amp;c. And blessed are they that are undefiled, &amp;c. d Our Divinnes answer, that those places and the like, presuppose faith alwayes, according to that Apostolical axiomone, b Whosoever is not of faith is sinne. Faith is the nest of good works, albeit our birds be never so faire, yet they will be lost, except they be brought forth in true beleefe. The Sparrow hath found her an house, and the Swallow an nest where she may lay her young, even the altar, O Lord; &amp;c. Psalm 84.3. Such as are faithful, having their unrighteousnesse forgiven, and their sinner covered, are blest men, and all their works as being laid upon Christis altar, are most acceptable to God. But faith k Augustinus, Heretikes and Infidels in doing glorious acts and honourable deeds, have not where to lay their young; and therefore they muett of necelliti come to nought, as the fathers of our common Law speake, Abominatur alias cum perfona, their actions are daunable with their persons. See Golpeil on All Saints day.</td>
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<td><em>Came this blessednesse then upon the circumcission?</em> It is fit inuring Abraham's example, to reconcile S. James, affirming in his Epistle, chap. 2. ver. 21, that Abraham was justified through works: and S. Paul answereth here, that faith was reckoned to Abraham for righteousness. 1 Our Divines answer, that S. Paul speakes of the caues of his justifying before God: but S. James of the signes of his justifying before men. S. Paul of Abraham's Justification, ex priori. S. James of Abraham's justifiction, ex m. posteriori. S. Paul of the justifying of Abraham's a perton: S. James of the justifying of a particular act in offering Isaac his sonne.</td>
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<td>Now Paul pronces Abraham to be justified by faith, b ex ordine causam, in the 9,10,11,12. verses. And then ex causa promissiounis, in the 13,14. The cause precedes, or at the leaf is alway conioyned with his effect, but Abraham was justified when he was yet uncircumcised, Ergo, Circumcision was not the meritorious cause of his justifying. Abraham (as Melan. Plow observes out of the Scriptures euidence) was called out of Haran, and justified when he was secent in five yeeres eold, Gen. 12.4. but circumcised in the ninetie ninth yeere of his age, Gen. 17.24. Abraham then was justified 24. yeere before Circumcision was instituted, and (as our Apostile b sheweth else-where) four hundred and thirtie yeeres afore the Law was given: Ergo, father Abraham had the parden of his sinne not by Circumcision, or any other worke of the Law: but onely by faith, apprehending and applying Gods holy promise concerning the blessed fed. See Epistle 13. Sunday after Trinitie.</td>
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a Tilmix. & vclamal in loc.  
 b Psalm 41.  
 c Rom 3.24.  
 d Rom 4.5.  
 e Occasm in loc.  
 f Philippi.  
 g Idem Martyr.  
 h 2 Cor. 12.10  
 i Hom of good work, part.1.  
 k In Phil. 8.2 & Lamb al. 2. Sem. distinct.  
 l Galasso.  
 m Bex.  
 n Marthas in 2. Iacob.  
 o Actis in 2. Iacob.  
 p Grymnus epid  
 q D'Wilt in loc.  
 r Melanias.  
 s Martyr.  
 t Act.  
 u Galath. 3-17
Wherefore then serveth Circumcision? It was vnto him a signe and a scale of the righteounesse of faith, verfe 11.

Memoriam, a signe of commemoration of the Covenant betwene God and Abraham, and of the promis which he receiued: to wit, 1. Of the multiplying of his seed. 2. Of inheriting the land of Canaan. 3. Of the Messias which should be borne of his seed. And for this cause the signe was placed in the generative part.

Signum

Representatum, a signe representing Abrahams excellente faith, as it is afterward called a scale of the righteounesse of faith.

Distinatum, a signe whereby the Iewes were distinguisht from all other other people.

Demonstratum, a signe shewing the natural diseafe of man, even originall sinne, and the cure thereof by Chrift.

Prefiguratsum, a signe prefiguring Baptisme, and the spiritual circumsicion of the heart.

For that it is an witnesse of faith receiued.

As being an expresse signe of the thing signified, Abraham beleued his seed should be multiplied, & ideo congruenter accepit signum in membro generationis.

A Scale: As sealing vp secretly this misterye, that the Saviour of the world should be borne of the seed of Abraham.

Because it was a confirmation of Gods promisse to father Abraham, as the Letters Patent of Kings are sealed for better assurance. Vt obseñaret in iftitiam fidei, to scale the righteounesse of faith in his heart.

And where we may learne the true doctrine of the Sacraments against Anabaptifts, ascribing too little to them, and Papifts attributing too much. Anabaptifts affirme that Sacraments are bare badges of Chriftianitie, distinguishting a Chriftian from an Infidell, as a gowne did a Romane from a Gracion. But we teache out of our Apostle, that the Sacraments are not onely signa, but also signacula, certaine faire witnesse and scales of grace, whereby God infinitly worketh in vs, and doth not onely quicken, but also strengeth our faith in him. And against our adversaries of Rome we conclude from hence, that the Sacraments infuseth not, ex opere operato; for if they be the scales of the righteounesse of faith, how can they faie by the bare worke done without faith? *


The Circumcision of Chrift.

And it fortuned, as soone as the Angels were gone away from the shepherds into heaven, &c.

Lbeit this text commend vnto your consideration a great many of remarkable vertues of the glorious Angels in preaching Chrift, of the good shepherds in seeking Chrift, of blessed Marie the Virgin in keeping Chrift, as his mother in her loving armes, as his handmaid in her lowly heart; yet the more proper

The Gospell. Lyke 2. 15.
proper and proportionable parts, accommodated unto the present Feast, are principally two:

1. The Circumcision of Christ.

2. The imposition of his name Jesus.

Of these first I purpose to speak jointly, then severally. These two were joyned together, so that Christ our Mediator between God and man, was both a Man in being circumcised, and God in being Jesus, that is, a Saviour of his people from their sinners: or Christ haply was called Jesus, and circumcised at the same time, to signify that there is no remission of sinne without shedding of blood, Heb. 9.22. He could not therefore become Jesus, until he had gliven vs a taste of his blood; for we have redemption through his blood, even the forgiveness of sinnnes according to his rich grace, Eph. 1.7. or the dolorous (circumcision and slain Jesus are coupled together, intimating that there should be perfection and bloodied in the world for the preaching of this name. So Christ in the 8 Gospels affirued his Apostles expressly, 

"Let all men name for vs your name. And Paul faith of himselfe while hee was an oppressor of the Church, I mortally thought in my selfe that I ought to do many contrary things against the name of Jesus: or these two were coniyned, to put vs in minde how God doth exalt the humble and meek. Christ humbled himselfe (quoth Paul) and became obedient, wherefore God hath also highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under earth. Or it may be that these were both at once, to witnesse that Christ is the true Physician of the world. For when all mankinde was exceeding sicke in head, and heavy in heart, when from the sole of the foot unto the head, there was nothing whole, but wounds, and swellings, and fores full of corruption, as it is in the Prophet; then our blessed Saviour came to viſit his people, binding vp their wounds on this day, Peculicar carni. and powring in oyle and wine, washing them even with the wine of his blood, and mollifying them also with the sweet oyle of his saine name Jesus. For some derive Iesus of the Greek 

XoE'f THEO. or (as almost all Interpreters obserue) these two went together, for that it was usuall among Gods people the Iews to glue names vnto children in their Circumcision, as it is among vs in Baptisme. So we read in the first lefson appointed to be read this morning prayer, that God altered Abram name when he did institute Circumcision: Thy name shal not any more be called Abram, but Abrahams: for thy brother of many nations haue I made thee. Now the reason hereof is plain, that as often as we heare our selles named, we might instantly call to minde the Covenant betwenee God and vs in holy Baptisme: to wit, how God on his part promis’d to be our God, and we vowed on our part by Godfathers and Godmothers that we would forake the deuell and all his works, the vaine pompe of the world, the carnall desires of the flesh, and continue Christ’s faithful and fervent vs till our liues end. Hitherto concerning Circumcision, and the name Jesus jointly: let vs now treat of these parts apart.

And first of Circumcision, Carneall, vnder the Law, which is threefold,

Spirituell, vnder grace.

Celestiall, in the kingdom of glory.

The first is, Sacramentum faciæ rei: the second, sacres et sacramentum: the third, res sacramenti. The first in it due time was good; the second, at all times is better, the third, in eternity best of all. The first is sacae centum, every man childe of eight dayes old among you shall be circumcised, Gen. 17.12. The second is renae centum, a circumcision of the heart in the spirit, Rom. 2.29. When as the regenerate by the sword of the Spirit (which is sharper then the sharpe knifes vied in circumcision, yea sharper then any two-edged word, as being a difcemer of the thoughts and intents of the heart) doth not only circumcise the foreskin, but all the powers of the soule, and all the parts of the bodie, Circumcising their eyes left theye looke uppon a damfell, or beholde vanity.

Circumcising
The Circumcision of Christ.

After being circumcised, they were circumcised in their ears and their lips, hedging their possessions with thorns, and making doves and barres for their mouth, Ecclesias. 28. 24. Hedging their ears against heresie, backbiting, flatterie: barring their mouth against lying, blaspheme, foolish talking. Circumcising their hands, that they steal no more, but worke the thing that is good, Ephel. 4. 28. Circumcising their feet, that they be not swift to fied blood. Circumcising their very thoughts, Esa 1. 16. Wash you, make you clean, put away your evil intents out of your sight, as our old English translation according to the vulgar Latine. In a word, cutting off all superfluous lusts of the flesh, and all superfluous cares of the world, casting off all the old man which is corrupt, and putting on the new man which after God is created in righteousness and true holinesse, Ephel. 4. 22. The third kind of Circumcision is resurrection, in the world to come, when all superfluous shall be cut off vitally, when as we shall appeare before Gods throne without any spot in our soule, or corruption in our bodie.

Now the Circumcision of Christ here mentioned is that of the flesh: for Almighty God before man's fall, and after his fall; before the Law, under the Law, and after the Law, certified his will unto man especially by two things, an understanding minde, and a perceiving sense. When God had created Adam, he put him in Paradise, giving him his word as a witness of his will, and vnto the word he did add a twosolde outward signe, namely, the tree of life, and the tree of knowledge of good and euil. After Adams fall, he gave him a promise touching the blessefed feed, Genef. 3. 15. and added therunto sacrifices as outward signes of his word. When the fiood was ouer-paft, he made a promise neuer to destroy the world againe with water, and he made the Rainbow a signe of the same. He promised deliverance from the bondage of Egypt, which he performed also: but he sealed the promise with the Paschall Lambhe, Exod. 12. To father Abraham he gave his promise, that his seed should be multiplied, and in perpetuall remembrance thereof he did institute Circumcision, Gen. 17. At the length in the fulnesse of time he giuent his owne Sonne, and by him he promiseth eteverlasting life to such as beleue, the which he confirms with two Sacraments, as seals of his grace, Baptisme, and the Lords Supper. Thus the father of mercies in all ages enemore prouided for our weaknesses, that we might (as it is in the Psalm) Taste and see how gracious the Lord is: and therefore such as are fo spiritual, as that they cannot endure significant ceremonies and outward rites in the Church, have runne a violent course quite contrary to the goodnesse of God and meeknesse of his holy Spirit, who doth instruct the conceiv'ne minde by the perceiving sense. For the Sacraments (as Angelus speaks) are visible words, and Circumcision (in the judgement of Chrysostome) was a preacher of the righteousnesse of faith. I confesse, that the Jewish ceremonies are now no more necessarie, than a token left in remembrance of a bargain is necessarie when the bargain is fulfilled: but Christian rites ordained by lawfull authoritie for outward comlineffe in the Church ought to be retained, as hauing a more in weight than in sight.

1. The time when, the eighth day.

In the Circumcision of Christ observe these three points:

2. The part where, implied here, for that Christ was circumcised as another childe: but expressed in the first Leffon allotted for this morning Prayer, Genef. 17. 11. to be the foresmin of the flesh.

3. The cause why, should be, that is, (as in the words following) after the Law.

When the eighth day was come: Children were circumcised on the eighth day, for that in this tender age they could more easilie beare the griefe of Circumcision, or circumcised on the eighth day, because that is the day wherein our blessed Saviour arote from the dead. Seuen daies signifie the time of this present world, and the eighth day the resurrection, when all corruption of the flesh shall be cut off; according to that of Paul, 1 Cor. 15. 33. This corruptible must put

G g g
on incorruption, and this mortal immortality. For this end the circumcision knife was made of stone, Exod. 4.25. Iotha 5.2. to signifie that the celestiall Circumcision is by Christ the head and rocke of stone.

Circumcision was placed in the generative part for three reasons especially. First, for that it was a type of God's promise, that Christ should be born of Abraham's seed. Secondly, because the propagation of original sin is traduced by all generations: Thirdly, Quoniam ordinabitur ad diminutionem carnalis conscripturit, quae praper abundantiis delusionis venenorum in illis membris precipitavit. Or as other, for that it was a signe of God's promise both to the parent and his posterity. Gen. 17.7. It will effectuate my covenant betweene me and thee, and thy seed after thee in their generations, for an everlasting covenant to be God unto thee, and to thy seed for ever.

The reasons why Christ (albeit conceived and borne without any signe) would be circumcised, are manifest:

1. To shew that he was of the feed of Abraham, Heb 2.16.
2. To declare himselfe a member of the Jewish Church, in which euery man-child was circumcised.
3. To demonstrate that he had true flesh, against Manicheans: and such a flesh as was not of the same substance with his Deity, Coeppfialae destrux corpus, against Apollinaris: or fetched from heaven, as Valentinus imagined: he was lay circumcised, to shew that he was made of the seed of man according to the flesh, Rom. 1.3.
4. For that he was the truth, of which Circumcision was a type, Vs figuram ipsa veritas juris.

But the principal reason is inffuated in the Text, for that the Law required that euery man-child should be circumcised. He therefore was circumcised to shew his obedience to the Law; when the fulnesse of time was come, God sent forth his sonne made of a woman made under the Law, that he might redeem them that were under the law. As then he was borne for vs, Exod. 4.25. Puer natus est nobis; And Luke 2.11. Vobis natus. Vnto you is borne, thatis, vnto you men, as an Angell expounds the Prophet: even so was he circumcised for vs, hereby giving a publike testimony that he would fulfill all the whole Law for vs, for euery man that is circumcised is bound to keepe the whole Law.

How the coniulATORY name Iefus, inuented by God, imposed by the Angell, insinuated by men, is proper to Christ alone; see Gospell on the Sunday next after Christmas. And how his name is aboue all names, Epitile Sunday next before Easter. I will end here with a divine sonnet of an ancient friend and accurat Poet.

Iesu thy love within me is so maine,
And my poore heart so narrow of content,
That with thy love my heart well wight is rent:
And yet I long to bear such loving paine.
O take thy crofe, and nailes, and therewith thraine
My hearts desire to his full extent,
That thy deare love therein may not be pent.
But thoughts may have free scope by love I explaine.
Ab now my heart more paineth then before,
Because it cannot receive and hath no more.
O fill this emptinesse, or else I die:
Now stretch my heart againe, and now supply.
Now I want space, now grace to end all smart,
Since my heart holds not there, hold thou my heart.

Almighty God, which madest thy blest Sonne to be circumcised and obedient to the law for man; grant vs the true circumcision of the spirit, that our hearts and all our members, being mortified from all worldly and carnall lusts, may in all things obey thy blest will through the same thy Sonne Iesu Christ our Lord. Amen.
The Epistle. Ephes. 3.1.

For this cause I Paul am a prisoner of Jesus Christ for you heathen, &c.

The maine drift of all this exceeding profound Epistle written unto the Saints of the Church of Ephesus, is to confirm them in the word of truth, even the Gospel of their salvation and faith in the Lord Jesus. And this our Apostle doth in the present Text by two reasons especially;

1. From his own ministration, in respect of the bonds or disgrace he suffered of men, I Paul am a prisoner, &c.

Boone or grace he received of God, If ye have heard of the ministration of the grace of God which is given me to go-ward.

Himselfe, Unto me the least of all Saints is this grace given.

2. From the Gospels mystery, which he thinks to be most excellent in regard of God, Unsearchable riches of Christ hid in God, &c.

Angels, Unto rulers and powers in heavenly things, &c.

Men, To make all men see what the fellowship of the mystery is, and that by Christ we might have boldnesse, &c.

The summe of all which is, seeing I have received so much good, and endured so much evil for your sake: seeing the great mystery concerning the common salvation (as S. Iude speaks in his Epistle) was not in times past opened unto the sons of men on earth, or to the blessed Angels in heaven as it is now declared by the spirit: seeing I say, ye may see what is the fellowship of the mystery which even from the beginning had been hid in God: I desire you not to faint in your course, but to continue steadfast in the profession of this holy faith unto your lives end.

For this cause I Some Dunhams have troubled themselfes and other in examining the context here, but it is among words as among men, affinity which is nearest ought to be dearest: and therefore seeing the first words of this Chapter agree very well with the laft of the former; I take the coherence to be this: I Paul have preached that you Gentiles in times past aliens from the common wealth of Israel, and strangers from the common of promise: are now citizens with the Saints, built together in Christ the chief corner stone, to be the habitation of God by the Spirit. And for this cause, namely, for that I have taught that you Gentiles are fellow-heirs with the Jews, of the same body, & partakers of the same covenant: I was hated of my countrymen, accused in their Synagogues, smitten in their counsels, injured by their officers, and when I did appeal to Cæsar, I was sent to Rome, where I am a prisoner, as you may read at large in the last eight Chapters of the Acts of the Apostles.

A prisoner of Jesus Christ. He was the prisoner of Cæsar, but Cæsar had his authority from above, for there is no power but of God. Whosoever then is in prison is vindicatus Jesu Christi, though otherwise libertus Jesu Christi, suffering by Gods power and permittance, who can when he will, and will as shall make most for his glory, proclaims liberty to the captives, and opening of the prison unto them that are bound. Or he was the prisoner of Christ, as enduring his bonds for Christs faith and service, vindicatus non a Christo, sed pro Christo. Namely, for preaching among the Gentiles the unsearchable riches of Christ, as it is in the 8. ver. So that whereas two things especially commend a Martyr, faith in Christ, and love to the Church: both are met in the Apostle. He suffered for the true faith, a prisoner of Jesus Christ: and out of vindiomed love to Gods people, for you Gentiles, as it is in the thirteenth verfe, for your sakes, even for your good and example, that yee likewise may continue constant in the sincere profession of Christianity.
The Epiphanie.

Christitianity. Faint not, I pray, for my tribulation; for it is your glory, that ye have such an infruster as is the prisoner of Jesus Christ, in bonds, not for any fation of yours, or fault of his own; but for your conscience toward God, even for the ministiration of the grace which is given me to you ward. See Epistle Sunday after Trinity.

Hitherto concerning the griefe which our Apostle suffered in Christes cause for the Gentiles, I come now to treat of the grace which he received,

\[\text{Knowledge, being} \]

In respect of his

\[\text{Practife, whereof I am made a minister according to the gift of the grace of God which is given unto me, &c.}\]

\[\text{If ye have heard of the ministiration of the grace} \]

The calling of Paul to be the Doctor of the Gentiles, as it was knowne vnto himselfe by revelation: fo to them by report. \[\text{If ye have heard, &c.}\]

\[\text{As if he should haue said, if ye doubt not of my calling, ye may be well assured of my doctrine. But ye cannot doubt of my calling, as having often heard how} \]

\[\text{Christ in a vision appeared to me, saying, Saul, Saul, why persecutest thou me? And when I had answered, Lord, what wilt thou have me to doe? Jesus told Ananias in another vision, He is a chosen vessel unto me, to beare my name before the Gentiles, and Kings, and the children of Israel. And to God I separated me from my mothers wombe, and called me by his grace to reveal his Sonne among the Gentiles: as the Gospell over the Circumcision was committed to Peter, so the Gospell over the uncircumcision was committed vnto me being an Apostle, (not of men, or by man, Galat 1.1. or after man, Galat 1.11.) but the ministiration of Gods grace was given vnto me by the revelation of Jesus Christ.}\]

The word ministiration, or dispensation, may be continued either passively, being a grace given, and dispersed to Paul: or actually, or that Paul was a dispenser of it vnto other, 1 Cor. 4.1. Let a man thinke of us, as of the ministers of Christ and dispensers of the secrets of God. His office then is called a dispensation, &c for that it confluxeth in the dispensing of Christ unsearchable riches. And the Gospell is called here \[\text{Gods grace, for that it is faithfully delivered and fruitfully received, not by mans merit, but only through Gods free grace.}\]

\[\text{Preaching in the teacher, and believing in the hearer, are both the faire gifts of God. Or the Gospell is called Gods grace, because the summe thereof is nothing else but the preaching of Gods exceeding rich mercies in Christ, intimating that our justification is not by the works of the Law, but freely by grace through faith.}\]

\[\text{As I wrote afore in few words: I finde that some construe this of that which is written in other Epistles, vnto other men, as to Philemon: and other Churches, as to that of Coloss and Philippis.}\]

\[\text{Marlorat is of opinion, that our Apostle wrote another Epistle (though it be not extant) vnto the Church of Ephesus.}\]

\[\text{Other referre this clause to that which is delivered in this present Epistle; to wit, vnto that which is said in the} \]

\[\text{two former chapters, 9 or to that in chap.1. verfe 9.} \]

\[\text{He is our peace, which hath made of both one, and hath broken the frop of the partition wall.}\]

\[\text{In this little brieffe is contained all that great mysterie which in times past was not opened vnto the sons of men, as it is now declared by the Spirit, that the Gentiles should be fellow heires, and of the same body, and partakers of the same promise in Christ by the Gospell.}\]

\[\text{Which mysterie in times past was not opened vnto the sons of men.}\]

\[\text{This verfe cannot easily be digested (as one fast) without a graine of salt; for if we shall understand this of the whole mysterie of Christ manifested in the flesh, it is certain that}\]
The Epiphanie.

that Abraham with faiths eye saw Christ and was glad, and the Prophets enquired and searched when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glory that should follow. Nay the very common people did expect the conformation of Israel, as it is apparent by that of the Samaritane woman, I know well that Messiah shall come which is called Christ. Or if we construe this of that part of the mystery which only concerns the vocation of the Gentiles, it is as plain as that Abraham beleed all the families of the earth should be blessed in his seed. And the Prophet Hagge calleth the Messias expressly the desire of all nations. And in the first lettion allotted for evening prayer on this day, Thus faith the Lord, Behold, I will lift up mine hands to the Gentiles, and set up my standard to the people, &c. Kings shall be their nursing fathers, and Queens their nursing mothers, &c.

Answr then is made that this mystery was opened in times past vnto the sons of God, but not (as it is in the Text here) to the sons of men. It was knowne vnto the spiritual Jewes, but not vnto the carnall. For the Prophets spake not as the sons of men but as they were moved by the spirit of God, 1 Pet. 2. 21.

Other thinke this mysterie was opened vnto the Jewes, as hauing the Law and the Prophets testifying of Christ and that it was hidden only to the Gentiles, as wanting the light of Gods word to direct them in their night of ignorance. Other say that the Prophets in old time knew that the Gentiles should be partakers of Gods promise concerning the blessed seed, but they did not understand how this could be without circumcision, because God said Every person which is not circumcised should be cut off from his people. Yea the knowledge in this mysterie was hidden vnto the chiefe Apostles till it was in a vision revealed vnto him, as we read, Act. 10.

Answr else a direct answer couched in the words of Paul here, which mystery was not in times past opened vnto the sons of men, as it is now declared vnto his body Apostles & Prophets by the spirit. It was opened before, but not as now: for to fully manifested vnto the Patriarchs & Prophets in the old Testament, as in the light of the Gospel vnto blessed Apostles and Preachers in which respect John the Baptift is said to be greater then a Prophet. For whereas they shadowed our Christ in figure obscurely, he shewed out Christ with his finger openly. Yea, Behold, the Lamb of God which taketh away the sinne of the world. So Christ himselfe to his Disciples, 1 Bl. feed are the eyes which see that ye see, for I tell you that many Prophets & Kings have desired to see those things which ye see, and have not seen them; and to beare those things which ye beare, and have not heard them. The blessed Apostles are called in the fifth versie Prophers, as prophesying in their Creed of things to come, to wir, of the resurrection of the flesh, and everlasting life: or Prophets, as being expounders of the Prophets, as the word is vted else-where, Rom. 12. 6. Eph. 4. 11. 1 Cor. 14. 1. See Epiphe, second Sunday after the Epiphanie.

That the Gentiles should be fellow-heires, and of the same body, and partakers of the same promise.] The Gentiles are said to be fellow-heires in respect of future glory, Repeta boni futuri, because they shall be heirs of salvation, and inheritors of the kingdom of heaven so well as the Jewes, even heires of God and Joeynt heires with Christ Rom. 8. 17 Of the same body, in respect of present grace, repeta boni praeentes, as being built together in Christ, and made one Church and habitation of God, Ephes. 2. 14 22. Partakers of the same promise, in respect of mercy past already, Repeta boni praterivis: for as much as Gods covenant made to father Abraham, apparently concerned all the nations of the world, Gen. 12. 1 18. 18. 22. 18. Here the Gospel and Epiphe meet, and both are well accomplished vnto Christs Epiphanie, for the Wifemen showed that in deed which our Apostle here faith in word.

Vnto the rulers and powers in heavenly things.] Whether this ought to be construed of damned deuils, or blessed Angels, I referre you to S. Ambrose, Eresmus, Luther. Or if spoken of the good Angels only, whether it concerns all at all times, or in times past only such as were not imploied in the publishing...
The Epiphane.

When Jesus was born in Bethlehem a city of Judæa, in the time of Herod the King, behold, there came Wise men from the East to Jerusalem, saying, who is he that is born King of the Jewes, &c.

After the celebration of Christ's birth and circumcision, it seemed good unto the Church to constitute a feast in honour of his Epiphane, that his glory might be manifested in the flesh, as well as his infinitude. Now this feast is called by three sundry names according to the three principal appearances of our Lord in this kind on this day. 1. Epiphania, because Christ as this day did appear to the Wise men that sought him by the leading of a starre. 2. Theophania, for that as upon this day 20 yeeres after his birth, his glory appeared in his baptism by the witnesse of the Father speaking from heaven, This is my beloved Sonne, in whom I am well pleased, and by the descending of the Holy Ghost upon him in a visible shape like a dove. 3. Bethphania, for that on the same day twelve moneth after his baptism, his glory appeared at the marriage in Cana by turning water into wine, John 2. 11.

We must according to the present text only treat of his appearing to the Wise men, in whom I note these seven circumstances:

1. At what time they came to seeke Christ, in the time of Herod the King.
2. From what part of the world, from the East.
3. To what City, to Jerusalem.
4. By what guide, by the leading of a starre.
5. For what end, to worship him.
6. What gifts they presented unto him, gold, frankincense, myrrhe.
7. What way they returned home, after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne countrey another way.

In the time of Herod the King, the Patriarke Jacob prophesied of the Mesiaw, that the kingdom should not depart from Inda, nor a law gainer from his feet, until Shio come. Now Herod was not a branch of the Kings of Inda, but an alien from their Common-wealth, a stranger and a tyrant, crept in by the favour of the Roman Emperour; and therefore the Wise men enquiring after the birth of Christ in the daies of Herod the King,obscured their right 

The Gospell. Matth. 2.1.
The Epiphanie.

borne in Bethlehem a City of Judic; when his Israel fate in darkness and in the shadow of death, then he visited and redeemed his people, Luk. 1:68, 79, according to that of David, Thou shalt arise, and have mercy upon Sion, for it is time that thou hast mercy upon her, yea the time is come, and why? Thy servants think upon her stones, and it pitied them she in the dust.

Some think the wise men came to Jerusalem about two years after Christ's birth, and the ground of this assertion is in the 16. verse of this present Chapter, Herod seeing that he was mocked of the Wisemen, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, &c. in all the coasts thereof, from two years old and under, according to the time which he had diligently searched out of the Magi. But the Wisemen had proved themselves none of the wise old men, if they should at that time have sought for Christ in Judic, when he was in Egypt. For in the 2. text plainly, Joseph according to the direction of an Angel appearing to him in a dream, took the babe Jesus and his mother by night, and departed into Egypt, and was there unto the death of Herod; and that was in 1. Nich.ophas account 5. yeeres, as in Luke 2. yeeres, as in Sabel. 7. yeeres. I think therefore that the Wisemen came to Jerusalem according to the Churches instruction of this feast upon the twelfth day after the birth of Christ. If any desire to be satisfied how they could performe in so short a time to great a journey, let them at their leisure peruse the Commentaries of Malouon upon this Text, and Cardinal Baron's annot. Tom. 1. ad an. fol. 53:54.

From the East.] The first sinne committed by man in the world was eastward: for Adam and Eve did eat of the forbidden fruit in Paradise planted eastward, Gen. 2:8. Cain who slew his brother Abel was an inhabitant of the east, Gen. 4:16. The builders of the tower of Babel also came from the East, Gen. 11:2. And therefore Christ (who did appear for this purpose that he might destroy the works of the devil, and take away the sinne of the world) called at his first appearing Wisemen from the East: and he was crucified looking toward the West, as having put all our sinnes behind his backe, Esa. 53:17. And for this cause haply concurring with other, whereas the Moors pray toward the South, and sectaries to the West: Orthodox Christians (and that from the very time of the Apostles) vfe to pray toward the East. And it was an ancient custome that such as were to be baptized should in their renunciation of the devil and all his works, turn their face toward the West; and on the contrary, when they made their confession of the faith, vnto the West, as Dionysius Areopag. and Cyrilus: Baron annot. Tom. 1. ad an. fol. 64.

Our Saints omit, Mat. 8:11. that many fould come from East, and West, and shall sit downe with Abraham, Isaac and Jacob in the kingdom of heaven. These Magi came from the East, and Pilate from the West, and both acknowledged Christ to be King of the Jews. The Magi ab oriente, Pilatus ab occidente venerat, unde illi orienti, hoc est nascendi, ille ante occidenti, hoc est morienti, attulit abas rerum. In Deorom. That these Magi came from Persia, most accord; but whether they were Kings, or Philosopher, or both, it is uncertaine. It was a receaved opinion among the Popish Friers heretofore, that these Magi were Kings, and that Matthew in terming them Wisemen, gave them a title more honourable than that of Kings. Auriculas ait Mudas habet, A scepter may be put into the hands of a fool. The name then of Magi in that age when Philosophers did raigne, was of greater account than that of Magnis. Other Papists of better note for their learning confesse, that they were not reges, but reguli, not puissant Princes of a whole country, but petite lords of some little towne, as Gen. 14. Ber. King of Sodom, Biria. Biron King of Gomorrah, Shinar King of Admah, But that these were crowned Kings, and but three, whose names are &c. Melchior, Gasper, Bathasar: Cosmatas ex pictura, sed non ex scriptura, is a tale painted on a wall, not written in the word. I say these were but three, whereas one was an old man, another a young man, and the third child; whose dead bodies have been translated, first from India to Constantinople: Secondly, from Constantinople to Millane:
Millan: Thirdly, from Millan to Colon, and thereupon commonly called the three Kings of Colon; is thought by Protestant Divine a ridiculous fable, better fitting the signe of a Tauerne than the wall or window of a Temple.

That they were Wisemen is said in this text and proved also; for in seeking the Lord, when and where he was to be found; they shewed themselves wisemen indeed, according to that of the Prophet, Let not the wise man glory in his wisdom, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth kindness, judgement and righteousness in the earth; for in these things I delight faith the Lord. It is like wise confonant to the Text, that these Magi were aliens from the Common-wealth of Israel: as the shephards were the first fruits of the Jews, so these Wise-men the first fruits of the Gentiles. They were notere, these came from farre, both met in Christ the chiefe corner stone, who made of both one: that is, of two walls one house; for the Jews and Gentiles are all one in Christ, Galath.3:28. A mysterie which in times past (as you have heard in this dayes Epistle) was not opened unto the fomnes of men, as it is now declared by the Spirit. Reade Ser.2.4. 6.7. of Augustine de Epiphania Dom. And herein appears the goodnesse and unsearchable riches of Christ, that he manifested himselfe to the shephards albeit ignorant, and to the Wise-men albeit impious. In ruflicitate Parsorum imperitia praedest, infacligegys Magorum impietas, and yet he who chose the foolish things of the world to confound the wise, and came not to call the righteous, but sinners to repentance, appeared vpon Christmas day to shephards, and on this day to wise, but wicked Astrologers. Vi nullas magnum superbiret, nullus infirmus desperaret, as Augustine and Aquino sweetly.

To Ierualem] As to the Citie of God acquainted with the divine oracles, having Moses and the Prophets, which witness of the Messias. And here they did learne that Christ should be borne at Bethlehem in Iurie, for thus it is written by the Prophet, And thou Bethlehem in the land of Iurie art not the least among the Princes of Juda, for out of thee shall come unto me the Captaine that shall govern my people Israel. And so haueing the light of Gods holy word added to the starre, they went on their journey with cheerfulnesse, vntil they came to the place where the child was.

Or to the Scribes and Pharises at Ierualem, to condemne their suggilinaffer and carnalitie, who standing hard by, law not so much as they who came from farre. 9 Veritas illuminat maos insiditas obscurat magisfros. Carnalis Israel non intelligit, quod legis; non videat, quod offendit; vittam paginis, quamum cord eloquys. In which respect Augustine compared the Jewish Doctors vnto stones clefted in common passages, that teach each other how to walk in the right way, but them selues stond still. And here let vs vpon bowed knees intrett the father of mercies, and God of all grace, to so lightne our darke understanding with his heavenly starre, that we may search and spiritually discerne the things of the Scripture; left the Lord (as Augustine prophesie a great while since) for our carelessnesse and carnalitie take his word from vs Christians, as he did his kings doome from the Jews, and give it to such as we thinke to be most alien from God and his Gospell. Examine the cited passages and pattions of that holy Father againe and againe, Decies repetita placebunt: and then in thy serious meditations apply them vnto the present Romish Synagogue, and thou shalt easie finde, that the Protetants estate in respect of the Papists, is very like to this of the Wise-men in respect of the Jews. For as the Jews euer boastted of the Temple, so the Papists of the Church: as the Jews and only the Jews in times past hat Godswlaw, so the Papists in latter ages, (and if you well beleue themselues) only the Papists embrace the Catholike faith: as the Jews were magnificient in their ceremonies, even so the Papists exceeding glorious in their ornaments, orders, outisdes of the Church. And yet such as are Wise-men, and have wit to count the number of the Beall, know that Antichrist feat is the Romane Sea. He
The Epiphaniac.

The whole pencil is not inferior to many, standing in so fit a place as any to take Rome's picture, portrayeth her thus:

In Hebrew, Rome, in Greek, signifieth

in Latin, Strength.

in English, None, if it be read backward.

Four tongues like trumpets Rome doth found thy name.
In Hebrew thou art Height, in Greek a power,
And None in Latine speech, and place in our,
Four squares of hundred yeere, do fit the same.

The first in Height excult Christ his name,
The next in Strength augmented worldly power.
The third Gods None cast backward on thy flower.
The fourth in empty place bath showed thy beams.

And now four words show wouldst thy fall conclude,
With Scriptures upper Height and Strength of Schooles,
And formes of Zeale, and Rome the head of fools:
The Height wants ground, to reaon truth, to zeale
Science, and Rome containeth now no grace,
Thy height of strength is backward loue of place.

We have seen his starre.] Cardinali a Aliaus and x Albertus have written that these Wife-men endowed with extraordinary skill in Astrologie, might foreknow the time when our blessed Saviour (should bee borne by the position of Stars and constitution of the Planets. But this affection is vitally condensed by S. Augustine, and other holy Fathers of the Church, as you may finde in Beauxanis Har. Tom. 1. fol. 60. 61. Sixth. Senen. Bibliotheca, lib. 8. annot. 10.

Place, for it could not have shewed the direct way to such as travelled by it, unless it had beene in the lowest region of the aire.

Moving, for it moved not circle-wise, but went right forward as a guide of the way, none otherwised than the cloud and pillar of fire went before the people of Israel at their going out of Egypt.

Brightness, for whereas other starres appeare to shine by night only, this gave light cuen in the broad day.

b Hae stella quae solis rotam
Vincit decore ac lumine.

c Gregory Nyssen and d again think that it was a new star created only for this purpose. c Theophylact and c Euthymius, that it was an Angel or some other heavenly power, appearing not in the nature, but in the figure of a starre. S. Augustine faith, it was magnifica linguacola, the fately tongue of heaven.

* Other coniecture that it was the Holy Ghost, appearing in the likenesse of a Starre at Christs birth, as in the likenesse of a Dove at Christs Baptisme. For as 1 Baronius out of the great opinion of his owne reading is bold to write) all the Fathers agree, that these Magi were led to Christ here by an inward light of the Spirit, so well as with an outward light in the skie. k Agente hoc fine dubiis in corum, cordibus,
The Epiphania

cordibus inspiratione divina, ut constata visionis mysterium non lateret, & quod oculi offendeabant insolitum, animam non effe obseruam. And therefore when they found the babe Jesus in the little cottage, they were not any whit discouraged at his contemptible pouerite, but infantly they saw (non terra portant, sed caelo narrante) magnam aquisip adrem lateret, that this little childe was a great King, yea a great God, and a great King above all gods. And hereupon, as it followeth in our text, They fell downe flat, and worshiped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, myrrhe. That is, (as n Augustin glosseth) Adorant corporibus, honorant numeribus, venerantur officias, oculis bonaminem videns, & Deum obsqestis confessitur.

Chrift (as being the Word in the beginning by whom all things were made) be

flowed on these Wife-men every good and perfect gift, corporall, spiritual, temporal. And therefore they did honour him (as n Interpreters obtene) with all these kinde of goods. In falling downe flat, they did honour him with the goods of the boste: in adoring him, with the goods of the minde: in offering to him gold, frankincense, myrrhe, with the goods of the world. They did offer gold to reconcile Maries nescellicie: frankincense, to sweeten the stable: myrrhe, to comfort the swadied babe. In offering frankincense, they confounded Arming, holding that sacrifices are only due to God the Father: in offering myrrhe, they confounded Mansiezeus, who dened that Chrift truly died for our saines: in offering gold, they confounded them both, as denying that Chrift is our King. In offering all these, they confounded Neflorim, dwinding Chrift into two personas, one divine, another humane; for the Magi gaine not here some gifts vnto God, and other vnto man: but all vnto one Chrift Ergo non duidatur in persona qui non immaculata dicitur in donis, as Fulgentius excellently. Or as a other, they did offer gold to Chrift, as being a King: frankincense, as being God: myrrhe, as being man: according to that of the Christian Poet, Aavum, Thus, Myrrham, regique deo, bonum,

Donaferunt.

It is an idle conceit, that one did offer gold, another myrrhe, and the third frankincense: for seeing each of them acknowledged Chrift to be a King, and God, and a passeable man: it is more probable, that all of them offered all these gifts, every one three, { singularia. They returned into their own country another ways. } The grace of God appearing teacheth vs that we should deny vngodline, and worldly liues, and that we should live soberly, and righteously, and godly in this present world. Wherefore the wise-men having found Chrift, and being taught of God not to returne againe to Herod, that is, any longer to serve the deuill; they renounce their owne wills and their old wayes, and walke according to Gods will in new wayes. Immunatio vie emendatio vive, quoth x Euseb. Emien. Hertefore they walked in error, but now they walke in truth: heretofore they went a whoring after their owne inventions, but now they follow the word and warning of God.

The summe then of all this Gospell is, that we must fecke Chrift by the g

iding of a starre, that is, by the light of his word: and when wee have found Chrift, it is our duty to manifest our faith by good works, in presenting vnto Chrift our King gold, that is, a pure conception of a true beliefe: frankincense, that is, humble prayer and invocation: myrrhe, that is, a chaste and a mortified life. We must also gliese to Maries, that is, to the Church, vnto the Preachers of the word, and all the other members of Chrift in want, a part of our temporall estate. And all this ought to be done cheerfully, for the Wife-men opened their treasures, and our heart is our treasure, Matth. 12. 35. So that we must euens with exceeding gladness, from our heart offer gold, frankincense, myrrhe that is, almes, prayer, satisfaction. Prayer respecteth God, almes our neighbour, fasting our selves. And thus having changed the whole course of our inordinate conversation in time past, and walking in another way which is the path of Paradise: we shall in fine
The Epiphanie.

fine returne to our owne countrey, which is heauen in heauen, and there we shall enjoy Christ our King, God and man in eternall happiness evermore.

There be many points in this text as yet untouched, and I might as **Ruth**, haply gleane after such as haue reaped before me: but I am so devoted to breuiety, that I rather chuse to wonder a little with another, than to write any more myself upon this Gospell.

O strangest thing that God doth now begin,
In being which, he hath no Godhead's grace:
O strangest Roome, this subject takes his place
In want of Roome, for none was in his line.

O strangest colour to be viewed in,
For humane darknesse vailed hath his face.
O strangest middle of resplendent space,
Where as a starre more than the sunne could min.

O strangest starre that must receale this light,
That by disorder from the rest gives light.

O strangest eyes that saw him by this starre,
Who when by-standers saw not, saw so farre.

And since such wonders were in seeing him,
No wonder if my wondering thought grow dim.

O God, which by the leading of a starre, didst manifest thine only begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord.
The Epistle being the same which is appointed for the Sunday, is expounded among the Dominicals in due place.

The Gospell is written, L v x e 2. 22.

When the time of their purification after the law of Moses was come, &c.

It is the saying of St. Bartholemew, reported by Dionysius Areopagitas, that the Gospell is little, yet large: If we consider only the syllables, it is a very small book; but if we examine the profound sense, it is so great, that (as St. John saith) the world cannot contain it. Example hereof is found in this present Chapter, abounding with as many wonders almost as words. Here you may read that Marie was at once both a mother and a maid, at once both a wife and a midwife, bringing forth a son whom she was her father, by whom all things were made, swaddling him in cloths, and laying him in a cratch, which filled heaven and earth. Here you may read how the Word in the beginning infinite and incomprehensible, was not only circumcised, but also circumcised. Here you may read, that the pure was purified, God offered, and the Redeemer redeemed. Here you may read, that a glorious Angel attended the shepherds, and that a child of twelve yeere old confounded the Doctors in his disputations, and that a dying man uttered songs in stead of sobes.

In the words allotted for our text three points are to be considered especially, the Purification, Presentation, and Commendation.

Marie: When the time of her purification was come.

Chrift: They brought him to Hierusalem to present him to the Lord, &c.

Simeon: Behold there was a man in Hierusalem whose name was Simeon, and the same was infi & godly, &c.

And
The Purification of S. Marie.

And this Feast hath accordingly three names, as the **Masters of ceremonies** obtenne: 1. The Purification of Marie. 2. The presentation and induction of Christ into the Temple. 3. Saint Simeons holy day.

*When the time of their purification*  b Some read, **&c.** his purification; our latter English Bibles and old Latin, **&c.** her purification; **Origen, Theophylact, Euthymius, and many &c.** as the text of our Common book, here, their purification. And the reason hereof is plain, **&c.** becaufe Christ is presented in the Temple, as well Marie purified, both undergo the Law, though in equity neither of them are bound to the rites of the Law concerning purification.

*After the law of Moses.*  b The Law, faith  b Luther, is not **adulatorium sed monitorium**; it takes not away finne, but only bringeth vs to the knowledge of finne, and to the remedy for sinne; into the knowledge and true feeling of sinne, Rom. 3:20. Galath. 3:19.  b becaufe God wrot the Law, not so much to forbid offences to come, as to make vs acknowledge our finnes already past, and now present; that considering our owne miterie we might fioe to his mercy. By the Law we know finne, by finne we learne to know our felues, and in knowing our felues, we renounce our felues, and come vnto Christ the faine for finne, being the **Lamb of God, who taketh away the finnes of the world, refuffing all such a groome under the burden of their offences,** Matth. 11:28. and thus (as **Paulispeake**s) the Law is our schoolemafter vnto Christ, and Christ is the **end of the Law:** **Finit perspicience interiectoria,** quoth  b Augustine, not the destruction of the Law, but the confmation, as being the very marke, at which all the ceremonies of Moses aimed: as in this rite concerning the purifying of women, Almighty God inuinited to the leues his people their original corruption, how they were **conceived in finne, and borne in iniquitie, prins damnati quinamniati,** being the fomes of wrath afore they were bene in the world, vncleane in their conception, vncleane in their birth, vncleane in their life, and to confedently that they need the blood of Christ, prefurged in their daily sacrifice, to cleanse them from all finne both original and actual.

The children of Israel had continued among the superflitious Egyptians a long time without any Law of God written, and therefore being now delivere from them, and yet inclined to their idolatrie, God out of his admirable wildorne (as most Interpreters now) did to charge them with a multitude of sacrifices and ceremonies in his written word, as that they should neither haue licence to make new of their owne, nor yet luft to follow the fashions of other. And in this almost infinite number of **Indiciales and Ceremonials,** euerie one (though in appearance never so little) hath a morall: as, **This shal not take the Dam with the young,** Deut. 22:6. **This shal not seethe a kid in his mothers milke,** Exo. 23:19 mouth vs to compance and pitie. **This shal not muzzle the mouth of the Oxen that treadeth out the corn,** Deut. 25:4. **This leaseth in Pauls exposition this leas, that the labourer is worthy of his wages,** especially the Preachers of the Word, for that law was not written out of Gods care for oxen, but altogether for your faces, inuinating, **That he which eateth should earne in hope,** & that he who laboureth in hope, should be partaker of his hope: if we bare some unto you spirittall things, is it a great thing if we reap your carnall things? So likewiue in the ceremomy touching purificacion, Leut. 12. there is some thing morall, as namely, that the weakneffe of women after their child-birth might be releaved, and the luft of intermperate husbands a while restraine. Now that which is ceremonial is abrogated verry, but the morall is perpetuall, and ought to continue still in the Church vntil the worlds end: and therefore howeuer women in our age be not tied either by the law Common or Canon, **(much lesse by the Gospels lest it selfe)** to the precise number of dayes, and particular oblations of the leues: yet it is meet (I may lay, more necelarie) that they should kepe in a convenient time, for the recoverying of their strength, and when they come to the Church, in Heat of the Jewish offering, to present vnto the Lord Christian sacrifices of prayer and prade, for performing them in the great danger of child-birth, 2 as also for their deliverance by Christ.
The Purification of S. Marie.

Christ from that time, whereof that infirmity is an everlasting testimonie: and affuredly, whosoever shall out of inoffent contempt neglect this duty, sinnet against the rules of nature, yea the God of grace. For it is a conclusion orthodoxall in Diuinittie, that the politcal and ceremoniall lawes of the Iews are abrogated in the particular oneley, not in the generall; in the circumstance, not in the substance: b quoad specimen, non quod genus: as in observing the Sabbath, in paying of Tithe in purifying of women, and the like. Or as other, abolished as concerning the letter, but in force concerning the spiritt.

Whereas it is d objected, If there should be done anynne and expressely giving of thanks in the Congregation for every benefit either equal or greater than that which any singular perfon in the Church doth receive, we should not only have none preaching of the word, nor ministring of the Sacraments, but we should not have so much leisure as to doe any corporall or bodily works, but should be like the Messalian heretikes, who did nothing else but pray. Answer is made, that these schismaticall opposers are to themselves opposite: elsewhere they millike the booke of Common Praier for want of thanksgiving for benefits receiued, and here they condemne it for appointing thanks to be given for deliverance from sinne, from manifold perils and dangers, and for the increale of Gods people; the which are publike blessings, though a private perfon more particularly giveth the thanks. Againe, it would trouble their heads exceedingly to finde out to many benefits greater or equiollenent to the goodnesse of God toward women in child-bed; for as e Messiah is bold to write, child bearing is magnum miraculum,a miracle so great, that the Prophet faith in confirmation hereof, I will give thanks unto thee, for I am fearfully and wonderfully made. But howsoever it be, this one thing is certain, that it is better to be like such heretikes as do nothing else but pray, than to be such schismatiques as do nothing else but prate.

Concerning the wearing of the vail, we say f that it is not an ecclesiasticall Canon, but a ciuitall custom: not an injunction of the Church, but the fashion of our countrey, as wearing of newe clothes at marriages, and blacke at funerals: an attire for such a time not only decent and grave, but also most viesfull and convenient. As for the name of offering, applied to the Curates accustomed dutie, we say, that as the life of the Clergie is spent in the servcie of God, so it is sustained with his recompence. b Nothing therefore more proper than to give the name of oblation vnto such payments, in token that we offer vnto God whatsoever his Ministers receive. In a word, the thanksgiving of women after child-birth, according to the doctrine and discipline of the Church of England, performed not out of custom, but out of conscience; not to make the act of Honourable marriage vncclean, but to bleffe God for delierance from so manifold perils; is not a Lewish ceremonie, but a Christian dutie: the which (I think) diuinity onely such as haue either an overflowing of their gall, or an overweering of their wit.

The Lawfaith in the 11. of Luclius, If a woman by the feed of man should conceive and bare a childe, she shall be reputed vnclene, nisi ipse factum, &c. but the power of the most High nonehadowed Marie, Christ was conceived in her womebe not by the polluted seed of man, but by the vertue of the Holy Ghost, and lo by consequence d not tied vnto the law: for (as the Lawyers say) where the reason of a statute doth ceafe, there the statute hath his end. But the reason of the law concerning purification had no place in Marie, being a pure Virgin, both in her conception, and in her child-birth also. See S. Ambrosii epist. 3. 1. Augustin. contra Julian. lib. 1. cap. 2. de civit. lib. 22. cap. 3. Thomas part. 2. queb. 28. art. 2. Erasmsi annot in loc. Belarm. de saecrarm. Enchiriad. lib. 3. cap. 6. That Christ might appear to be man, he was borne of a woman; and yet that he might appear to be God, he was borne of a Virgin. m Qui vult triste laticiorem scelum, ventris non contributum hostitiwm: qui enim disjigna corpus membra in aljud protect integere tangendo, quantos magis in sua mater quod imputat integram partem non violare nascendo? See Creed, borne of the Virgin, and Epistle allotted for the Annunciation.
The Purification of S. Marie.

Maria then obsecrated the rite of purification (as Bernard excellently) not for her selfe, but for our example. Christ was circumcised for vs, and Marie purified for vs; he needed no Circumcision, who was the end of Circumcision; and she needed no purification, as having conceiued by the Holy Ghost: yet he did undergo the one, and two performe the other. * Hereby teaching vs to submit our selues vnto the present government of the Church vnder which we live; teaching vs I say to fare to seeke the peace of Jerusalem, as that we should be content to depart even from our owne private right, rather than in any fort scandalously preuide the common good of the Church, enduring rather a mischife in our selues, than an inconvenience in the State.

Maria (knowing obedience to be better than sacrifice) performed the rites of purifying, albeit shee was not bound to the same. But Schintmats in our daies injoynd to keepe the ceremonies of the Church, even by that law which faith expressly, Let every soule be subject vnto superiour authority; hold disolonte- neffe a revoluteneffe, and breaking of Ecclesiasticall orders a point of detuion and Pietie, shedding (as it is laid of Iob) the bloud of warre in peace. But if their zeale were such the Godpella, Maries was to the Law; they would rather wring themselves in the particular, than wrong the Church in the general. I read in Plut. how two Goats meeting on a narrow bridge, now vomed quam fecere, they did not make away each other, but make way one for the other, as Minuam an eye-witnisse tells the tale, the one lyng downe on his belly suffred the other to passe over his backe, and do both escaped the danger of the ditch. In the time of the Gesifbar warres I finde alfo, that a Romme sulphur and a Barbaryman casually falling into the same pit as they marched along the country, were to fare from contending one with another, as that they both agreed mutually to releuce each other, and to accedtly making them friends (as Procopier reports they were drawnne out of that hell, and safely delivered againe into their Captaines and Companies. I would to God the Separatists in this cafe had so much good wit as the Goa, or else so much good will as the Goth.

They brought him to Jerusalem to present him vnto the Lord, as it is written in the Law of the Lord, every man-child that first-borne to the matrix shall be called holy to the Lord, Almighty God in delivering his Israel out of Egyptes bondage smote all the first-borne in the land Egypt, from the first-borne of Pharaoh that sat on his throne, vnto the first-borne of the captiue that was in prison. And therefore that his people might alway remember this benefit, he commanded in his Law, that they should consecrate all their first-born to him,Exod. 13.2. For this reason is rendred by God himselfe: Numb. 8.17. All the first-born of the children of Israel are mine, both of man and of beasts: since the day I smote everie first-born in the land of Egypt, I sanctified them for my selfe. Now Christ is the first-born in many respects: First, in his Divinitie, being Gods only begotten Sonne. Secondly, in his humanitie, being Marie's first-born Sonne, he they bare none before him or after him. Thirdly, the first-born in grace, for he was the first man borne, which being offered vnto God was accepted of himselfe. Fourthly, in power, being the first-born of the dead. Fifthly, the first-born, for that all of vs are new-born through him. And therefore though he were not tied vnto the rite of the Law, yet he suffered himselfe to be presented in the Temple for these reasons especially.

First to shew that the same God is author both of the Gospel and of the Law. Secondly, in that the Law-giver himselfe obeyed the Law, he teacheth all Princes to give good example in observing their owne statutes. For an Emperor, faith & Eusebius, is not to be counted thereafter as he governeth other, but as he ruleth and guideth himselfe, making his life a light for his subjects to follow. For this cause the chiefe Magistrates among the Romans had burning lamps carried before them.
The Purification of St. Marie.

Thirdly, he submitted himselfe into the Law, that he might redeeme those that were under the Law. God became man, that men thereby might be made Gods. He who was free, became servant unto all to make all free.

Fourthly, because the first borne presented in the Temple, was a figure of Christ, the first borne among many brethren, Rom. 8.29.

Fifthly, that he might avoid occasion of scandal among the Jews, and exhibit a pattern of meekness unto all.

Sixthly, that being presented in the publice Temple, many good people might bear witness to him, as here you see "Jesu and Anna did it." 2

Seynently, that the world might be put in a poesition and seisin of the Sauiour. He was offered twice : first, in the Temple, which is called his morning sacrifice; then on the Croffe, which is termed his evening sacrifice. In the one he was redeemed, in the other did redeeming himselfe for us an offering and a sacrifice of a sweet smelling favour to God, Ephes. 5.2.

By this precept of Moses, and practive of Marie, Parents ought to learne that they beget children unto God, and not to themselves or Satan; and therefore must be forward in bringing their children to holy Baptisme, as Joseph and Marie were in presenting Christ, confecting them in their infancy to God, that afterward they may feare him in holiness and righteounesse all the dayes of their life; that the ground may bring forth fruit in due time, you must have both a good seed man, and good seed: in education of children a good instructer is the seed-man, and good discipline the seed. For as late sluggishtesse corrupts the best nature, so liberall instruction is able to correct the worst.

"Invidia, praecedit iniurias, vinofus, amator, Nemo adeo ferus es, ut non miserece possit, Si modo cultura patientem commode autem,"

It is reported of Stilpho Meganem, a great Philosopher in his age, that he was exceedingly given by nature to women and wine; but he so tamed his unbridled affections by good discipline, ut nemo culpam vincereum ilium, nemo in cognito, nis veligum viderit. Now for as much as children are taught more by pattern than by precept, by that they see men do, rather than by that they hear men say: Parents ought in their private families especially, to be lights and enamples in all holiness and honestie. For (as it is in the proverbe) "if both Horfe and Mare trot, the Colt will not amble. You desire that your children may have strength and beautie, yet both are suddenly consumed, either through age or time. You purchase titles of honour for your pofterity, yet blood corrupted by treason or felonie, cannot be restored againe by the Kings bare grant, without authoritie of Parliament. You rife vp early and goe to bed late, that you may loose wealth enoynt your babes, and yet one spark of fire may devour all their house; and one quarte of law carrie from them all their lands at a trice. Manners onely makes a man; if thou shalt afford thy soules religious and ingenious education, it will enuer fuche by him among all the changes and chances of this mortal life; no yecke nor can blaffe this beautie, no malice blote out this honour, no fire consume this tenement, no law wreft this inheritance from him. It will be his comfort untill he die, that you brought him vp in instruction and instruction of the Lord.

A pair of Turtle doves, or two young Pigeons [The blessed Virgin obtained every due circunstance of the Law. ? The due time, when the days of her purification were come. The due place, they brought him to Jerusalem, and presented him into God in the Temple. The due oblation, a pair of Turtle doves, &c. As she spared no pains in comming to the Temple, so no pence in offering. ? S. Basil complained of the couroues rich in his age, because they performed only that kind of devotion which is without cost, as to pray for fashion, and to fast out of mizerie; but they would not afforded halfpenny to the poore. Soe many men in our days are..."
content to heare Gods holy word read and preached with their elbows on a
ceunion, and huts on their heads, and if need be they will also make bitter in-
tenes against Atheisme and Poperie: but if the Parsh impoide but an ordinaria
charge toward the repairing of the Church, or the Pastor require but accustome
offerings for his necessarie maintenance; you shall have them as the a bulrush
in a wet place, fo dry, that an obligation is as hardly got from them, as a sword from
a souldier, or a new coat from a childe. Marie did offer according to her eflate; 
for whereas the b Law requireth of the rich a Lambe, but of the poore two Turtles:
or two young Pigeons: it is said here that shee brought the poore offering. And
therefore the Papists vtilly painting her in exceeding rich attire, and in making
her a great Lady of latelie port, feed the peuples eyes with babbles, and their ears
with fables: for (to make themselves in this case Judges of the meflees) it is not our
observation onely, but also their c owne collection in their Potifts and Ser-
mons vpon this Scripture. Nay their famous Iefuite d Maldonate doth affirm, 
that all Expositors hauie this glosse, further adding out of his owne conicicerie, 
that Marie did not offer two Turtles, but two young Pigeons, & quia faculstus re-
periit, & quia minore pretio emi poterunt; because young Pigeons are prouided
more easilie both in respect of paines and price. Here then is matter of comfort 
for the s poore, of care for the rich, of instruction for all. Of comfort against po-
وري, because the Lord of Lords, hauing all things at his command, vouchsafed 
to be borne of a poore Virgin, according to that of e Paul, He being rich for our
sakes became poore, that we through his poore might be made rich. Of care for
the wealthy, because Marie defending of a noble lineage from princely lonnes, 
is said here to be bo aggerly, that shee was not able to buy a Lambe for her offer-
ing. It is the fashion of great men (as the a Prophet complained in his time) to 
lay field to field, and to joyn house to house, b calling their lands after their owne 
names, entailing their estate to childrens children, and making it (as the Lawyers 
speak) a perpetnitise. But i one generation passeth, and another generation succeedeth;
that he is higher than the highest, often c pulls downe the mightie from his fear, 
and exalteth the poore man out of the d mare, that he may set him even with the 
Princes of his people For in one age you may behold the Gentlemen heere ferue 
his owne Farmers fille. Lastly, this affords instruction for all, intimating that 
we must offer unto God the sacrifice due to God. If we cannot give much, he will 
accept of a little, of the Virgins two pigeons, of the Widowes one e farthing. 
We may not spend all in our house, much lesse in the tap-house; something is to 
be laid out vpon Gods honfe, for his seruice, for his honour, if not a Lambe, yet 
a parie of Turtle dores, or two young Pigeons.

b Mystically, the blessed Virgin did offer a Lambe, but it was her owne fonne
for the Lambe of God, o Agnus qui praefatrat eis de origine mundi, et aequus eis in fine 
mundi: and shee did offer a young Pigeon, but it was her owne fonne conceived
of the Holy Ghost, appearing in the likeness of of a Dove, Matth. 3.16. and shee
did offer a Turtile, but it was her owne fonne, of whom it is said, The voice of the 
Turtle is heard in our land. Our bleffed Sauior being a es tacerdos & sacrifecum,
& vlltor et uilitima, the sacrificer and the sacrifice for the sines of the whole
world, f was offered, first by God his Father: secondly, by the Virgin his mo-
ther: thirdly, by his owne felfe. God sent him into the world, the Virgin pre-
sent, and the Legall Sacrifice reprefent him in the Temple, but himfelle did offer
himfelle actually for our sines on the Croffe.

And behold, there was a man in Ieryfalem whose name was Simeon] Two things 
are requisite in a sufficient witnefe, vnderfanding to know the truth, and ho-
nesty to speake what he knoweth. Old Simeon in teifying of Christ had both,
a good vnderfanding, as having arcuulation given him of the holy Ghost, that he 
should not see death until he be firl saw the Lord Christ: and a great honfty, being
inft and godly, or denou, f outwards to the world inft, inwardly to himfelle god-
ly. f For his workes, he was iuft in his dealing with men; for his faith, he was
denou in the feruice of God. These a two denouation and inftice, comprehend all the
whole
Saint Matthias day.

whole law: *denunciation* all the duties of the first table; *insinuation* all the duties of the second. *Denunciation* is the mother, *insinuation* the daughter, because the true fear of God bringeth forth alwayes vpright carriage toward men. It is not reported here that he was so righteous as that he needed not another rightconvinced, for he looked for the consolation of Israel, acknowledging in his song, Christ for his Saviour; y but that he lived (as it is said of Zacharias and Elizabeth in the former chapter) unblameable before men. The word *insinuation*, is translated *pins*, *religion*, *timoratus*, one who feared God; and this fear was not servile, but filial. He did not fear God as a bad servant, fearing the stripes of his great master: but as a loving son, fearing to displease his good father. *Et timebat cum dilectione*, & *diligebat cum timore*. He was in his course so careful to do the will of our heavenly father, as that he feared with a pious lour, and loved with a reverent fear. *Solicite pins omnium temporum non falsi pins*, in doing good a just man, in eschewing euill one that feared God.

And looked for the consolation of Israel. He was a just man in deed, giving every one his right: vnto God, as being *denunciation*; vnto himselfe, as expelling the consolation of Israel: vnto other, in preaching Christ openly to be both a light to the Gentiles, and a glory to the Jews. All the chiefest Christian virtues appeared in him eminently: *Faith, hope, love*; *faith* as fearing God; *hope*, as looking for the Messiah of the world; *love*, as being inusto, communicating his gifts of *prophecy* to the benefit of the Church in singeing his *nunc dimittas*, and in saying, *mine eyes have seen thy salvation*. My corporall eies thy manhood, my spirittuall eies thy Godhead; the *conununion* of which is *Salutare tum*, thy salvation, as giving it; and *Salutare nostrum*, our salvation, as receiving it. And this *Salutare* is not figure, but as Saint Jude termeth it, a *Common salvation*, and as old Simeon in his hymne, prepared before the face of all people.

The Epistle. Acts 1. 15.

In these daies Peter stood up in the midst of the Disciples and said,*c.*

This Epistle containeth a short yet a sweet narration, how *Matthias* a Disciple was elected vnto the traitor *Ludus* Apoistlehip and Bishoprick. Wherein three things are more principallly remarkable.

**1. His Composition de leere, decl.** in an eloquent speech, in which he performe the

- **Horatiorie**, persuading that one must
  - be chosen, verse 16, 17, 18, 19, 20.
- **Oration**, partly
  - must be chosen, verse 21, 22.
  - **Nomination**, verse 23.
  - **Proceede by**, **Prayer**, verse 24, 25.

**2. His election, and in it the**

**3. His Installation, he was conmited with the eleven Apostles.**

In these daies] To wit, in the space betwene Christs ascension and his sending of the Holy Ghoft, at that time the Disciples being gathered together at Hierusalem in an upper parlour, *They continued with one accord, not in supplication only*, but in consultation alfo for the Gospels advancement. 1 Hereby teaching all men, especiall Preachers of the word, to spend their houres profitably for the benefit of the Church, in supplanting her foes, and in supplying the number of her friends.

Peter
Peter stood up in the midst of the Disciples and said: [Here the Papists oblique Peter's supreme power over the rest of the Disciples and Apostles, and do by convenient sequence though inconsequent the Popes absolute command over all other Bishops in the whole world. But if we will exactly consider and examine his behaviour in this assembly, we shall understand that he carried himself not as a Pope, but as a Peere toward them. 1. In calling them brethren, and frater is here alter, as Lorinus upon the place. 2. For that he flandes up in the midst of the Disciples, equally referring all things unto their 1 common consent and free choice, terming him-else a fellow pallor, 1 Pet. 5. 1. Whereas every Bishop assembled in the Tridentine Convocation took a corporall oath that he would not dispute any point to prejudice the Roman sea, nay there was nothing determined in that irregular meeting, except it was first handled and harnessed at Rome by the Pope, for then it was ordinarily said in a by-word, that the Holy Ghost in a bull, or Popes breue was sene from Rome to Trent, as in Clementius plainly told Andrianus, In illo concilio idem alter, ven, & index. Our Divines therefore say that Peter was elected protector of this convocation either by secret revelation of the Holy Ghost, or else by express judgement of the congregation: or for that he was visibly more frequent then the reft in such businesse, & adorer & relitus adh
eri religius existerat. 1 For it became him of all the Coledge bell, as being denied Christ heretofore most. He stood up and spake, as the mouth of the compa
gue, but he placed not the Pope, but only the perswader, exersicing not a supremacy of authority, but a primacy of order, as Chrysostome and other notes. See Gopell 1. Sund. after Easter.

The number of names that were together were about an hundred & twenty. The vulgar Latine reading turba hominum, antwvers not the Grecce so well as our text, turba nominum, the number of names. For in exquiste numbering vnitul men are mustred by their feueral names, in Counsels especially the names of such as gue voices, are first enrolled in a bill or registers table. But by name, our Evangelist understands men, as the Holy Ghost is where, Thou hast a few names yet in Sardis which had not defiled their garments. A few names, that is (as Bullinger and 2 other upon the place) a few personas. And it may be that the sacred spirit in vying this phraze doth intimate that they were men of eminent note, as Gen. 6.4. The Giants are called men of renowne, that is (as Munster translates according to the Hebrew) viri nominati, men of name. Well, howfoever their names were great, their number was but small, being about an hundred and twenty. By which it doth appeare, that the kingdom of heaven is like vnto a 3 grainne of mustard seed, the which in sowing is indeed the least of all seeds, but in growing it is the greatest among herbs, euen a tree, so that the birds of heaven come and build in the branches thereof. Vnto these 120. 2 He the Lord added daily such as should be saved: at one Sermon of S. Peter, Acts. 2. the number of brethren was increasid about 3000 foules. A ship doth aptly resemble the Church of Christ; for as a ship is small in the foredeke, broad in the middle, little in the stern; so the Church in her beginning (as you see) was exceeding little, in her middle age flourishing, but in her old age her company will be so small, and her beleefe so weake, that when the Sonne of God shall come to judge the sonsne of men, he shall scarce finde any faith on earth.

This Scripture must needs have been fulfilled, so Peter in his oration here, first sheweth how Indus Apostleship became void. Secondly, that it is needfull another should be chosen into his place. Indus Bispoprvice was loft by treason, as being guide to them who took Jesus. Whereupon (as we read in the Gopell) he did first accuse himselfe, I have sinned in betraying innocent blood: secondly, arraigne himselfe, he repented and brought against the thirteene plates of silver to the chief Priests, and cast them downe in the Temple: thirdly, execute himselfe, he departed, and went, and hanged himselfe. Now to take away the scandal of this horrible fact, our Evangelist intimates that nothing in Indus treachery came to paffe casually, but it was forecenes of God, and foretold in his word, This Scripture must.
must needs have been fulfilled. And yet the fall of Judas is not executed hereby, no more than the fault of Herod and Pilate, who did whatsoever God s own hand and counsel had determined before to be done, Act. 4. 28. For Judas committed not this outrageous crime by the compulsion of prophecies, but through his own motion and malice. 

His death was in surging, and it did happen unto him he loosed, therefore was i t fore from him. It is true that Peter faith, be not numbered with us, and had obtained fellowhip in this manifestation: but he received the grace of God in a vaine, abusing it to countourschle and worldly luft, he did open a dooote to Satan, and gave him as it were possestion of his heart.

This necessitie then is not necessitie absolute, fed consequent or supposition, a necessitie hypothetical and by consequent, not an absolute or a simple necessitie. So the Holy Ghost elsewhere, "There must be heretie," "it must needs be that offences shall come, ye shall hear of wars, and rumours of wars, for these things must come to passe. That is, supposing the malice of Satan and wickedness of man, it is impossible but that there should be wars and offences, and hereties in the world. An Astrologer expert in his Art, foretelleth an eclipse of the Sunne, yet his prediction is not for any cause why the Sunne is eclipsed: even to God foreseeth all the works of darkness, and eclipses (as it were) in the probable, but his prescienece compeles not any to commit any finite. It is the prince of darkness who worketh in the children of disobedience, taking them in his snares at his will, 1 Tim. 2. 16. All our woes are knowne unto the Lord, our going out, and our comming in, Ecy. 37. 28. being of every good pace about author, but of every bad passage nuis vitor. I will end this argument in the words of Augustine, the first (O Domine Demu) apud retem hominum nostru, & quis antebibus illum visurus fuerat illum. For faith 1 he, legentis eram non serra alia, sed serra volante, velle nemus unicustum, & unde muti catarum secat et conjunxerint me, quippe ex unum visurus, silla est libido, sed dum frustra libidini fallacis est con-cuncta, & dum confeci est at non rebitur, silla est necessit. How the fall of traiterous Ierarcs may serve to terrifie the Paltar, and teach also the people: See Gospell 6. Sunnd. in Lent.

Whereof these men which have companied with us, Christ in his life chose twelve Apostles, one therefore must be orained and elected into Judas room, to fill up the number againe, anfwerable to the twelve tribes of Israel, of which as our Saviour promised they shall be Judges, and to the twelve gates of heavenly Jerusalem, of which also the twelve Apostles were builders, according to that of Paul, Ephes. 2. 20. built upan the foundation of the Apostles and Prophets, 1. st Christ himselfe, being the chief cornerstone. See Epistle on 3, Thomas day. Therebe more resemblancesthe twelve Apostles, as you may read in my first sermon upon the Gospell, Sund. 6. in Lent; and in Caffanose Catalog. part. 3. confederat. 19.

One must be chosen, and one of these men, ergo, not a Pope loane, for a woman must be silent and not a teacher in the Temple; one of these men, ergo, not a boy Bishop, nor a younger in yeares, or scholarship, for Pallors are called elders, and Christ himselfe preached not until he was thirtie yeares old; one of these which have companied with us, ergo, not a stranger, but a domestical one, that is knowing, a man of note living among vs all the time that the Lord Jesus was conversant among vs, ergo, not a lewd or ignorant person, but a proficient in Christes owne school, brought vp even from his youth in instruction and information of the Lord. See Gospell on St. Andrew, and 5. Sund. after Trinitie.

But why should one being such an one be chosen into Judas room? to witwitness with us of the resurrection of Christ. A Prelate then ought to be precentor, not an Ida or an Idfol Apostle, like the dumbe Doctors, and Abbey-lidgers, and lazie lay Bishops under the government of the Pope. Right prating (as old Father b Latinerm) is laboured, and not lording or layering, it is honour rather then honour, for an Apostle to leave the text, and only to follow the tith. A witness he must be, yet not a witness alone, broaching insolent noelteties and other
other doctrines of his owne braine: but a witnesse with vs, of one heart and of one minde with vs, endeavouring to keepe the vitie of the Spirit in the bond of peace. For he who seekes in the troublesome sea of this world to schismaticall Apostles affecting singularitie: Non portum sed plantium innocet, as Augustine pithily.

Well, the new chosen ought to record and accord, to witnesse and to witnesse with us, agreeing with the rest of his Colledge and company. But whereof is he to be a witnesse of the resurrection of Christ, in all his words, & in all his works: in his preaching and in his life to beaking himselfe, as one that bealeth the resurrection of Christ, and hopefull for his owne redemption, even for his Saviour, even the Lord Jesus, who shall change our vile body, that it may be like to the glorious body. Or a witnesse of the resurrection of Christ, because this one point is, "primarium Evangelium caput, as it were the predominant article," presupposing all the rest, as being the "tying knot, on which all other linkes of holy beleeue depend, as I have thieved often elswher e; but especially Golsp. on S. Thomas, and Epift. on S. Andrewes day.

And they appointed two.] They nominated more than one, y that the Lord who knowe the hearts of all men, might chose the partie that should take the roome of the minimification and Apostleslap, from which Judas by transference fell: and that Matthias might acknowledge that he received it (as Paul speaks) not of man, but by the reuelation of Jesus Christ, Gal. 1. 12. The world is a circle, God is as it were the center of this cIRCLE, the wayes of men are lines deduced from this center. If that event of the Lottery be not expected of deuels, nor of the stars, nor of any force of fortune, but looked and prayed for to be directed by God, it is lawfull to vse lots in temporall things; as in division of lands and inheritance, Prov. 18. 18. The lot causeth contentions to cease, and maketh a partition among the mighty. And in spirituall affairs also; for it is reported of Zacharia the Priest, that his lot was to burne incense, Luk. 1. 9. And though ordinary chusing of Prelates and Preachers ought not to be by lot, as both Heathens and Christians in this agree: yet in some cases extraordinary (to wit, if two or three shall happen to stand in election, of such equal holiness and other sufficiency, that humane wildeome cannot any waies diluerne, and to decide which is most fit) it is lawfull according to the president in our Text, to cast lots, and to commit the disposition of the choice to God. In the lawfull vling of a Lottery then obserue these remarkable cautions.

1. We must expect the lots event from God only: Prov. 16. 33. The lot is cast into the lap, but the whole disposition thereof is of the Lord.

2. We may not vse lots in affaires ordinarie, but in cases of necessity, when as the businesse cannot otherwise be transacted.

3. We must abandon all vucheare conceits, and all dishoneste deceits: Psal. 56. The Lord will abhorre the deceiulf man, and destroy such as speake leaing.

4. We must before we call lots (as the blessed Apostle here) call vpon God in hearty prayer for a blessing on our endeavours.

I could adde easilie more, but I remembre & Augustines rule, Secundus habet partes modestie, que primas non potuit habere sapientia. If any knowe else than I, they may be bold to persue this, and such as understand more than I, may raed Augustin.epist. 180. & de delib. Christ. lib. 1. cap. 38. & 203. in Psal. 3. Thomas 2. 22. que ad. 95. art. 3. Bellarmin. lib. de clericis cap. 5. Sixt. Senen wisprain. in many. Arretus, Marlorat, Kilian in loc.

And the lot fell on Matthias.] In the Tabernacle the curtaines of fine tined linnen, and blew like and purple, were covered with curtaines of Goats haire. Some men are great ornamentes in the Church, and yet vnit to governe the Church. Orennum Ecclesiæ qui folis rebus spiritualibus vacante, regant ecclesiis, quos & labor rerum corporis nullam non grauam, &c. It may be Joseph as being haut was a fine curtain in Gods Tabernacle, but Matthias a covering; as being apt and

In that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, &c.

Christ's exceeding rich mercy toward us is manifested in this Scripture by two things especially: to wit, his innocency of God, I thank thee O Father, &c. And his imputation of men, Efficient, the good pleasure of God, the Father, Lord of heaven and earth, &c.

In both joined together, he hath an eye to see may behold the chief causes of our effectual vocation:

I thank thee, 1. Prayer and thanksgiving vnto God for benefits obtained in prayer, ought always to concur. Christ had often heretofore prayed for the gathering together of the Church, as it was prophesied of him in the second Psalm; Deire of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And now his prayer being heard, he renders vnto God his praise, Father, I thank thee Lord of heaven and earth, in which one line 3. three wicked errors are confuted: first, the words (I thank thee) confound the Jewes, affirming that Christ was a blasphemer. Secondly, Father, outwrought Arrian, and all such as deny Christ to be God eternal. Thirdly, heaven croseth the Manicheans opinion, holding God to be Creator of visible things only, but not of invisibl.

Because thou hast hid these things from the wise] He did not absolutely thank his Father for hiding the mysteries of his saving grace from the wise; but for that he revealed them vnto babes. You may read the like phrase, Rom. 6. 17. God be thanked that ye have beene the servants of sin, but ye have obtained from the heart vnto the forme of the doctrine which was delivere to you. The blessed Apostle did not give thanks vnto God, for that the Romans had made their members as weapons of iniquitie: but because they who sometime were the servants of sin, through his grace were now the servants of righteounes, as Primapius upon the place. Gratias Deo qui... Rom. 6.

and a shoe for government. Aliarati boni cius & boni vivi, quoth Aristotle, every good man is not a good magistrate. Are all Apostles, are all Prophets, are all teachers? There be diversities of gifts, and diversities of administrations, and diversities of operations. Haply Joseph excelled in one kind, and Matthias in another. He who knew to judge bet of the best for this ministration, in his secret wisdom called the lot on Matthias. Or in electing Matthias, he did inuariate that his ways are not as our ways, and that he judge according to the hearts of all men, and not after the flesh, or titles, or outside. Joseph is called "Barfusab, that is, the sonne of rest and innocency, surnamed also for his finguilar honesty Inclus. And yet Matthias is chosen of God, howsoever not adorned with such commendations before men. & Here the Gospel and Epistle meet. I thank thee Father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and haft showed them vnto babes, even so was it thy good pleasure. The lot felleth on the sonne of labour, afflicted with the load of sinne, not on the inuit, or on the sonne of rest, on Matthias, and not on Barfusab.
Saint Matthias day.

which is earthly, sensual, and deceitful (James 3:15), but because though he suffer the prince of darkness to blind the minds of the worldly wise: yet he doth openly shew the glorious light of the Gospel unto babes: that is, unto such as became fools that they may be wise, wholly renouncing their own wit, and solely submitting themselves unto God's will. If Jesus did betray in the Spirit, and magnified the Lord of heaven and earth for vs; e O what thanks ought our souls to present unto God for our selves. Praise the Lord, O my soul, and all that is within me praise his holy name. For mine eyes have seen thy salvation, and mine heart hath often endued a good matter, and my pen sometimes is the pen of ready writer. O Father of mercies, whereas these things are yet hid from the leaves, and from the Turkes, and from the superfluous Heathens, and from carnal Christians; I have, to the great refreshing of my soul, through thy grace (tweet jest) both heard by the Gospel, and embraced the Gospel, and preached the Gospel, and in some measure practiced also the Gospel. I O my sole praise the Lord, and forget not all his benefits. I will sing unto the Lord as long as I live, I will praise my God while I have any being. Ps. 104:33.

The twething of honey lieth in the bottom, I passe therefore from Christ's invocation, to the latter part of this Gospel his inspiration.

In which observe the  

Mourn, Jesus,  

Moved, all that labour and are laden.

The person imiting is Jesus, hefaith here come, not to mine, but to me: not to my Saints, or Angels, or Martyrs, or Mother: but to my selfe. Send not other, it is my pleasure that ye come: seek not for helpe from other, I will eafe you. Come unto me, for I am the way, the truth, and the life. The way by which, and the truth in which, and the life for which all of you come. None can come but by me, none finde eafe but in me, none reit in eafe but with me. Come therefore, for I am the way: learn of me, for I am the truth: and ye shall finde rest unto your souls, for I am the life. Come to me, for I am (as you see) willing, in saying come, and able to receive you: for that all things are given unto me. So that ask, and ye shall have: seek, and ye shall finde: knock, and it shall be opened unto you. Whateuer ye shall ask in the Father in my name, he will give it you.

None can come to the Father except it be by the Sonne; for none knoweth the Father but the Sonne, and he to whomsoever the Sonne will open him. In saying (as the Sonne, he doth not exclude the holy Spirit being the third person in Trinitie, for it is a good conclusion in Diuinitie, an infinite exclusion sine exceptione adiutoriem per se personalitatis in essentia bus non exclusit ubi altera persona divina. God the Father, and God the Holy Ghost, as being all one with the Son, are in the words (hath signified) included, and only the creatures excluded. For none know the Father by nature, but by the revelation of the Sonne. We speake the wisdom of God in a mysterie (faith Paul) which none of the Princes of this world knew, but magnus Plato nesciuit, et egeus Demonsthes ignarius. It is true that we may know by the light of humane discourse that there is a God, for the Godhead is seene by the creation of the world: The heavens declare the glory of God, and the firmament sheweth his hande worke, Psalm 19:1. Yet none know the Father, that is, a distinction of the persons in sacred Trinitie, but by the spirit of him in whom are hid all the treasures of wisdom and knowledge, Coloss. 2:3. And this our revealed knowledge is but imperfect in this life. They who saw most of God obtained only the sight of his hinder parts. And in the kingdome of glory when as we shall enjoy the beholding of his fore-parts also, seeing him en face to face; our knowledge shall not be comprehensio cognitio, sed apprehension, an apprehending rather than a comprehending of his infinite Majesty. We shall not even in that day know so much of the Father, as the Father knoweth of himselfe,

So in
Saint Matthias day.

The second burden is that of the Law, a yoke which neither our fathers nor we were able to bear, faith S. Peter. Act. 15. 10. A yoke of bondage, a heavy burden, and grievous to be borne. Now Christ casteth vs of this burden, being made under the Law, to redeem them under the Law. He cast away the hand-writting of ordinances that was against vs, which was contrary to vs, and took it out of the way, nayling it to the Cross. So that if Satan, that former and common accuser of vs all, object the Lawes obligation against vs, and our answer be, that the debt is payed, and the bond cancelled. If his evidence be good, let him if he can shew it in the court. Christ is the end of the Law, Rom. 10. 4. For the Law was added because of the transgression, until the blessed seed came, to the which, the promise was made, Galath. 3. 19. The Prophets and the Law did endure till John, but since the kingdom of heaven suffereth violence, and the violent take it by force, The blessed seed is come, when once Christ dwelleth in our hearts by faith, and then it is time for the Law to be packing out of the conscience, then her kingdom is at an end. Come therefore to Christ all yee that labour under the yoke of the Law written, and all ye which

To speake more distinctly, there is a three-fold burden, namely, the burden of

- Affliction
- The Law
- Sinne

Christ casteth all such as come to him of all these. Concerning the first, Great tranell (faith the sonne of a Sirach) is created for all men, and a heavy yoke upon the sonnes of Adam, even upon the day that that they goe out of the mothers wombe, till the day that they return to the mother of all things. But Christ, as a refuge in due time of trouble, yee, as present helpe, doth either take away this burden from our shoulders, or else giueth unto such as come to him abundant strength and patience to bear it. Art thou crost in thy goods? It is the Lord that gieheth, and the Lord who taketh away. 1. Call all your care upon him, and he will so care for you, that this burden shall be made light, and this yoke easie. Art thou wronged in thy good name? Say with David, it may be the Lord will looke upon mine afflication, and doe me good, for Shem his cursting me this day. Come to Christ, and hee will bring it to passe, that thy greatest enemies shall (if hee have any graces of grace) confesse ingenuously to thee (as Saul once to David) Thou art more righteous then I, for thou hast renderd me good, and I have renderd thee evil. He shall make thy righteousness as clear as the light, and thy injustice as obscure, as the night. Psal. 27. 6. Art thou much afflicted with sickness? I faith the Lord am I, who kill, and give life, wound, and make whole, bring downe to the grave, and raise up againe. I am the resurrection and the life, be that beeleth in me, though he were dead, yet shall he live. John 11, 25.
are laden with the burden of pharisaical traditions unwritten, and ye shall finde rest unto your soules.

The third burden is of sinne, the which is so weightie, that Zacharias calls it a talent of lead, and David who felt the load himselfe faith of it expressly, There is no health in my flesh because of thy displeasure, neither is there any rest in bones by reason of my sinne, for my wickednesses are gone over my head, and are like a sore burden too heavy for me to bare. And here let vs oblique with Ezekiel, That sinne is first a labour in accomplishing, and then a load when it is accomplished. The couteous, incontinent, ambitious, exceedingly labour to compose their unlawful desires, and yet when all is done, they remaine still as men vndone. For no man is more beggar-like, than a couteous wretch in an opulent fortune, nor more base, then a proud man in the midst of his honour. There is a labour in getting these things, and when once they be got, a load. All is but vanitie and vexation of spirit. They who truly repent them of their sinnen, feele this burden in this world, and they who being irrepenitent, are in a reprobate fence, shall at the last day notwithstanding confess to their endlesse frame. We have wearied our selves in the ways of wickednesse and destruction. Now Christh faith vnto such as griefe and groane vnder the burden of their sinnen, I am not come to call the righteous, but sinners to repentance. The spirit of the Lord is upon me that I should preach the Gospel vnto the poore, he hath sent me that I should heal the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blinde.

He calleth all that labour, a fine secundum naturam in quanascimur; fine secundum culpam quatrotransgredimur; fine secundum panam in quamorimur. All men, as you have heard insufficiens, yet only such as labour and are laden with the burden of their sinnen efficiently. The carnall and carnellie hauie eyes and fee not, care not, care not, hearts and understand not. How often would I (faith he who calleth all) have gathered you together, as the heu gathereth her chickens vnder her wings, and yee would not? And in this present chapter at the feuenteenth verie, We have piped vnto you, and yee have not danced, we have mourned vnto you and yee have not lamented. That is, as Ambothe confirment it) we haue preached vnto you the sweet comforts of the Gospel, and yee have not rejoiced in spirit: we haue denounced vnto you the terrible indigments of God contained in the Law, and yee have not trembled at our words. O thinke on this all yee that forget God, all yee that stop your cares and harden your hearts at his voice; repent and exhorrse one another. While it is to day, feele the Lord while he may be found, and call vpon him, and come vnto him while he is neere, Esa. 55. 6.

Yea, but where shall we finde the, sweet Iesu? I am (faith he) found in my works, and in my words, and in my Sacraments. In my works: for they haue witnessed of me, they shew that by me the blinde receive sight, and halt goe and the leapers are clesed, and the dead are rasied up. Matth. 11. 5. In my word, for the Scriptures are they which testifie of me. There you shall reade, how God folowed the world, that he gave his only begotten Sonne, that wholesoue beleeveth in him should not perish but haue everlasting life. John 3. 16. In my Sacraments, he hath easeth my Flesse and drinketh my bloud dwelleth in me, and I in him; if yee come to my table, yee shall be refreshd with my flesh and my bloud: reficieris si accesseris, deficeris si recederis.

I come now to the comming or motion, and that is by faith and not by feet, moribus non pedibus, by love not by legs: come to me then in faith, and take my yoke upon you in hope, and learne of me meekenesse and lowlinesse in loue; he that comes to God must beleeveth that God is, and that he is a rewarder of such as feele him: hee must in hope bear Christs yoke, the which in respect of the present labour is beany; but in respect of the future retribution hoped for, esse: to faith he must add, because there bee two principall objectes, and two principall offices: the principal objectes of our loue are God and our neighbours,
The Pet Beaux Imu Rom. if but & yet you in there Hildebert or was willeyou'2 workemanfhi^ three nntherhea'^tofmanable loupeloue and feBorie\ admiration vntill glory one nelTeandlowline(Tc,thit that faith, mendeth John end. cryeth face, low;humb!ene(Teofmindis ifthoiid(.l;re booke, out of him only who is the x forme of God, tooke upon him the forme of a fervant, and became man, yea a worme and no man, a very forme of men, and out cast of the people : termed Apocalyp. 1. 8. the first and the last; in miellie the first, in meeknesse as the last; his whole life being nothing else but an open booke, or rather an open hop of humiliite defend then, if thou wilt ascend, if thou desire to build high, and to fecke the things aboue, lay thy foundation low;humblenesse of mind is scholeand scalledte, the schoole teaching, and the scale reaching heaven.

b Qogor minor est quisquis maximus est Hominum.

I will eate you. The world cryeth, ego deficiam I will corrupt you: the deaf cryETH ego inficiam, I will destroy you: but he (which is a verax, verus, veritas, ever speaking the truth, as ever being the truth) oppothez himselze against all these mortal enemies, and faith, ego reficiam, I will eate you. This one clause then, is the very clofe, yea the very c summe of the whole Godspell, in as much as all our learning and labouring is for this end, that we may finde refreshing and rest vnto our iunices in the end. The Latine reficiam hath 3 significations.

1. Reficere, is to repair or renew. Matth. 4. 21. reficiere etiis Iames and John were mending their nets, &c. and to Christ as being the brightnesse of Gods glory and his expresse character of his person, resteth againe Gods image defined in vs through Adams fall, vs recreatio creation responderet, faith Aquine, that the redemption of the world might anfwer the creation:he who first madenow mendeth vs,all of us being the workemanship of God in Christ as creatures and as new creatures: as creatures, for in the beginning was the Word, all things were made by it, and without it was made nothing that was made: as new creatures, for Christ Iesus is the new man we mult put on, of whom we must leame meeknesse and lowlinesse,that we may walke in newnesse of life. Rom. 6. 4.

2. Reficere, doth signifie to strengthen with meat, in which acceptiion a common hall in a Colledge where the societicie meet and eat together, is called a refelorie; now Christ hath a two-fold refelorie for all such as come vnto him, one in his kingdome of grace, when he prepareth a table for vs in despight of our foe, refreshing vs with the food of his word, of his supper of his examples vntill we are made fat, Pron. 28. 25. even so full and faire, that the Church in admiration herof asketh her best beloved, show me where thou seatest? another refelorie Christ hath in his kingdome of glory, Luke 22. 30. The tall eate and drinks at my table in my kingdome, there God hath prepared for those that love him a banquet of such delicaces: as ye hath not scene, neither ear hath heard, neither heart of man able to conceive. 1. Cor. 2. 9. Sentirem potes, nisi non potest. Come then vnto me all ye that hunger and thirst after righteousnesse, and I will feed you, feast you, fill you, feed you with the sincere milke of my doctrine, feast...
you with a cheerfulness of confidence which is a continual feast, fill you with an overflowing cup in the flate of glory: come to me, pay if you will open the wicket of your heart when I knocke and desire to come to you, I will sup with you, and you shall also sup with me, Apocalyp. 3. 20.

3. Referee, signifith as our text runneth here, to refresh and to ease such as labour and are laden, and this expresseth the word mercedem best; and is most agreeable to the clause going afore, labour and are laden & the words following after, rest, ease, light: as if he should have said, 1 will ease such as labour, and give rest unto such as are laden, I will make their heavy burden light, and their hard yoke ease, so that they shall count it exceeding joy to fall into divers temptations, James 1. 2. as sorrowing, and yet away rejoycing, 2. Cor. 6. 10. blessed in eating the labours of their hands. As men of the world are infidoliter solaces, unhappy in being so much happy: so the children of God are felicitos infidels, happy in feeling their load, and understanding their unhappiness, for God is faithful, and will not suffer his children to be tempted above their abilitie, but will even with the temptation make a way to escape, that they may be able to bear it. This ease Paul found vnto the rest of his soule, 2. Cor. 4. 8. We are troubled on every side yet are we not in distress; perplexed but not in despaire; persecuted, but not forsaken, cast down but yet not cast away. A. Physitian (albeit he be nimmer so skifull in his Art) cannot absolutely promise that he will ease you; his comforts are, I will endeavour to give you, if I can help you, neither invention of wit, or intention of will, I assure you shall be wanting: but Christ here faith, I will, I can, as having all things given unto me of my Father; and I will, as being a spirit vnto the world to comfort such as mourn in Sion.

See shall find rest vnto your soules. Some finde rest in their bodie, but not in their soule, as the Gletton, mentioned Luke 16. his bodie was richely clothed, and deliciously pampered euery day, but his soule (to full of sors as Lazarus at his gate) found no rest: one drop of a bad conscience did drunk him vp as it were the whole sea of his worldlie delights: some finde rest in their soule, but not in their body: so the seruants of God are said to rejoyce in tribulations, as the blessed Apostles. Act. 5. afflicted in body, rejoyced in spirit, because they were counted worthy to suffer for Christes Name: some neither in bodie nor soule, as the damned in hell, haung in purgator & dieriematam & unieriematam, aire to torment the bodie, a worme to torture the soule. Esay 66. 24. Some both in bodie and soule, as Gods elect in heaven, who rest from their labour, Apocalyp. 14. 13. and from their griefe; for God shall wipe away all tears from their eyes, and there shall be no more dying, or crying: and from their fear, Job 11. 19. When thou takest thy rest, none shall afflict thee: come then vnto me all ye that labour and are laden, and ye shall finde rest here begun, hereafter accomplished fully: yee shall finde, 5 not by your owne industrie, but through my grace, first I will ease you, then yee shall finde rest vnto your soules: wherefore I give you meane to seeke, yee cannot finde, if you will haine it, I pray come to me for it.

For my yoke is easie, and my burden light. Some construe this of Christes humilitie, because meke and lowly persons have more rest and ease then the proud and ambitious, euer labouring for higher place; per quos periculum peregrinandum est. Augustinus sceptically. The Courtier is indeed resolute, yet resolutio: if he be turne gallant, he shall bee condemned as vaine: if otherwife, disgraced with the titles of basenesse: if he follow his studies, he shall be thought dangerous; if not, argued of ignorance: if hee haue travellled, his feruice will be questioned: if not, he shall bee reputed vneasable of employment. So miserable is his estate, that his imperfections are hated, his virtues suspected, and either of them both alike able to barre him from preferment. Hee must ever finde not so much to haue friends, as to beware of his enemies. In a word, there is leffe service inueruing of God then the King; for the King hath enly some fewe hours of audience, whereas God, faith, At what time soever a souerain deth
It doth repent of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance.

But most Interpreters understand this of Chrisists Gospell and doctrine, for his burthen is light vnto such as he refreatheth and cateh from the burthen of sinne, his commandememts are not heauie to them whose faith overcometh the world, 1 John 5.5. A yoke when it is greene is heauie, but when it is somewhat wore, easie. Now Christ himselfe did first weare this yoke, that it might be seafoned and made light for vs. If he commanded other to fast, he himselfe fasted: if he commanded other to pray, himselfe prayed: if he commanded other to forgive, himselfe pardoned: if he commanded other to die, himselfe also died, &c. And therefore faith he, learne of me. For this yoke will appeare to be sweet, if once you be well acquainted with it as I am. It is my yoke, not yours. I put my shoulder vnto the burthen, and beare more than you, saulus e principalis super humerum eius, Efay 9.6. Christ doth as Paul faith, Who is weak, and I am not weak? who is offended, and I burne not? I beare the yoke when ye suffer, Act.9.4. Saul, Saul, why persecutest thou me? To this purpose Paulinously excellently, Christus et patiens & triumphans in sautilis: Etatis: in Abel, occisus a fratre: in Noe, criris a filio: in Abraham perigrinatus, in Isac ablatus, in Joseph venditus, in Moses fugatus, in Propheta lapidatus, in Apostolis terra maraqne saltatus. When as then ye labour and are laden heavely, learne of me, ye alike on me: Psalme 55.23. Cali thy burthen upon the Lord, and he shall nourthber, Come to me and I will canse you. So S. Augustine doth expound this claue, Chrisists burthen in it selfe (faith he) is exceeding troublesome, for all that will live godly in Christ Jesus shall suffer persecution: but his spirit helpeth our infirmities, and sweeteth affliction for vs; he maketh vs willing, and so by conseqvintable to beare his burthen, and vndergoe his yoke. For vbi amor est, non est labor ed sapor, vnto the willing all things are welcome. The way to heauen is angella paece eligentibus, facultas ramorum diligenter. O come then vnto Christ, and take vp his yoke. Fear it not as being a yoke, but beare it as being easie. Repent not the present paine, but expecte the future pleasure For our light affliction which is but for a moment, causeth vnto vs a faire more excellent and eternall weight of glorie, 2. Cor.4.17.

It is very remarkable, that Christ faith in the singuler yoke, for he doth not command vs to plough with many yokes. The dull enticeth vs to many vices which are contrarie, the world hath many troubles which are contrarie, the flesh also many deieres which are contrarie: but God hath vpon the point but one commandement, namely, that we believe in his Sonne Jesus Christ, and expresseth this faith in louing one another. All that Christ on our part requireth is, that we come to him, and learne of him. If thou shalt acknowledge with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him up from the dead, thou shalt be saved. The Gospell is called a burthen and a yoke, left we presume: yet light and easie, left we despaire. By this one sentence, two sortes of men are confuted especially: the carnall Gospellers on the right hand, who because justification is by faith onely, hold themselves free from all burthens: and the superstitious Monkes and merit-mongers on the left hand, leading the confences of men with too many burthens. Of sweete lefte, so guide me with thy holy Spirit, that I may walke betweene these towne rocks in thy midway. Thou, (to whom all things are given) give me thy grace, that I may come to thee, learn of thee, rest in thee: That I may beare thy croffe on earth, as that I may ware thy crowne in heauen. Amen.

Saint Matthias day.

= Calvin. Didae. Vetus Can. de S. Matth. 2. Cor.11.29.
= Epift. lib. 4. epift. 1.
= Guenara edit.
The Epistle.  Esay 7.10.

God spake once again to Abaz, saying, require a token of the Lord thy God, &c.

In this Scripture two things are more chiefly considerable; namely, the

In this Scripture two things are more chiefly considerablin this Scripture. First, Goodness of God, and secondly, Wickedness of Abaz.

Goodness of God

 Particularly towards Abaz, King of Juda, God spake again to Abaz, saying, ask a signe, &c.

Generally towards all the house of David, even the whole Church, a Virgin shall conceive, &c.

Open 5 unthankfulness and b insolent impietie, Then said Abaz, I will ask none. Wickedness of Abaz

Secret k hypocrisie, covering his contempt and Atheisme with a cloake of devotion and dutie, neither will I tempt the Lord.

God spake againe to Abaz] In the dayes of Abaz the shine of Lotham, the shine of Zeziab King of Judah (as we read in the beginning of this present Chapter) Rezin the King of Aram, and Pekah the shine of Remaliah King of Israel came vp and fought against Hierusalem. Now God (as being a prefem helpe in trouble) sent his Prophet Esay to comfort King Abaz in this extremite, saying verse 4. Feare not, neither be faint hearted for the two taites of these smoking flames, for the furious wrath of Rezin, and of Remaliah's shine. For albeit they determine to depose thee, and to dispose of thy kingdom, purposing to set vp in thy throne the shine of Tabeal, yet thus faith the Lord God, their counsel shall not stand, neither shall it be for the head of Aram is Damascus, and the head of Damascus is Rezin, and within three score and five yeeres Ephraim shall be broken from being a people. As if he should say, these two kingdomes shall haue their limits, and their two Kings must be content with their owne greatnesse, they both aspire to the Crowne, but I have fet them their bounds which they shall not passe. Beleeue my word and it shall go well with you; but if ye will not beleeue, falsely ye shall not be establisht, ver 9. And therefore that Abaz and his people might giue credit to this promife, the Lord (faith our text) spake once more to Abaz.

Where note Gods long suffering and patience towards an Idolatrous and a wicked King, o who did not uprightly in the sight of the Lord his God, like David his father: but made his son goe throowe the fire after the abominations of the Heathen, whom the Lord had cast out before the children of Israel, and offered, and burnt incense in the high places, and on the hills, and under every greene tree. The Lord did not the death of a sinner, but that he may turne from his cuil wayes and liue, speaking to him, as here to Abaz, againe and againe; Turne you, turne you, for why will ye the house of Israel? He doth intime to merce, not only such as are godly men, according to the prayer of a David, Do well O Lord unto those that bee good and true of heart: but he maketh his Sunne to rife on the cuil, and sendeth his raine in the vniust, and on the vniust, Mat. 5. 45. He is not flacke faith: Peter in comming to judgement (as some men count flackenesse) but is patient toward vs, and would have no man to perish, but would all men to come to repentance. Wherefore thou, whosoever thou be which art in the gall of bitternesse, telling thy selfe to worke wickednesse, naying thy selfe to wantonnesse, to commit all vncleannesse, even with greedinesse: how doth thou thinke thou shalt escape the judgment of God? or diptest thou the rickes of his bountifulnesse, and patience, and long sufferance, not knowing that the goodnesse of God leadeth thee to repentance? The Lord spake to Abaz againe, yet not only for his sake, nor for the wicked alone: but rather to promise for the weake which had some feads of godlinesse. For albeit they did offend the Lord very much in their difrulf and Idolatrie; yet God
The Annunciation of the Virgin Marie.

God as being the Father of mercies, in wrath remembers mercy, Habac. 3. 2. Commissiōn and forgiveness is in the Lord our God, albeit we have rebelled against him, Dan. 9. 9.

Require a token of the Lord thy God.] As if Eoph should have said, I perceive you give little credit to my report, entertaining my speech as the words of a mere man and not as the word of God. Whereto to demonstrate that I come not in mine own name, but from the Lord of Hosts, Ask a signe, b not of Iodols, or of strange gods unable to help thee; but of thy God. Aske a signe, not of me, but of the Lord, c which only doth wondrous things. Aske of him, Abaz, and then shalt understand, that it is the Lord who speaketh unto thee. God for the confirmation of our faith d addeth unto his promises, as props of our infirmity, signes and tokens, which * Augustine calls aptly, visible words. And these signes are of two sorts, extraordinary, whereof the Prophet in our present text, and that which was given to Hezekiah in the 38. Chapter of this Prophesy. vrs. 7. ordinarie, in daily use as Baptisme, and the Lords Supper, the which are signes and teales of Gods holy covenant with vs. And we must so joyne faith unto the word, that we despise not the Sacraments, which Almighty God offereth as helps for the strengthening of our faith. e It is a true saying that Jesus Christ came into the world to fame sinners; and this saying ought by all meanes to be received; and one ch efe meane is the minification of the Sacraments: and therefore the sanctifie spirits in our time, who make no reckoning of Baptisme, nor of the blessed Eucharist, but feeme them abees only for little children, are worthily cenfured by reuerend i Calvin, to separate those things which God hath joyned together.

*Whether it be toward the depth beneath, or toward the height above:] The Prophet prescribes not what token Abaz should ask, hastily the truth of the miracle might be suspected; but he teacheth it to the Kings owne free choice, whether he will have it toward the depth or height, h that is, in earth or heauen. Or it may be the word depth is of some deeper signification: i as if Eoph should say, God will openly shew thee that his dominion is farre above all the world; yea that he reacheth even from the heauen of heauens, to the very depth of depths, in so much as he can at his good pleasure fetch Angels out of heauen, and also raise the verie dead out of their graue. k Here then observe Gods omnipotencie, who can doe whatsoever he will in heauen, and in earth, and in the sea, and in all deepes places, Phial. 135. 6. l O God the great and mighty, great in counsell, and mightie in worke, Behold thou hast made the heauen, and the earth, by thy great power and stretched out armes, and there is nothing hard unto thee. This doctrine is comfortable to the godly, who dwell under the defence of the most high, and abide under the shadow of his wings, having his spirit for their guides, and his Angels for their guard. But it is verie terrible to the wicked, in that all the creatures in heauen, in earth, and vnder earth attend the Lord of Hosts, evermore readie to fight against such as fight against him.

I will require none.] This argueth his pride, rather than humbleness. Or as o other, his trust in the strength of the King of Hosts, rather than his alliance in the King of Kings. And yet he colours his feicous contempt q hypocritically with a faire pretence, saying, I will not tempt the Lord; alluding doubleclee to the text, Deut. 6. 16. Te shall not tempt the Lord your God. He forgot the words in the same chapter a little before, Te shall not walke after other gods, &c. and only wroth that claus, which he thought would fit his turne; whereas I say, for to require a signe when God impieth and inioyneth vs, is not to tempt the Lord, but to trust and obey, which is better than sacrifice. Gideon is commended for asking signes of the Lord, Judg. 6. the Pharises on the contrary, condemned even by Christ himself; The wicked generation and adulterous seeketh a signe. Now the reason hereof is exceeding plaine, their actions differed in their ends: for whereas Gideon asketh a signe to be confirmed in Gods promise; the Pharises required miracles of Christ out of curiousitie to betray, rather then to be taught.
taught of him: in this acceptable time of grace we need not ask for new miracles, it is sufficient to believe those which are recorded in holy Bible. The blessed Sacraments are God's ordinance signes appointed in his word for the strengthening of our faith, that he refuseth them as a superfluous help, commits the name of Abaz, he that receiveth them according to Christ's ordinance, spiritually receiveth Christ himself, as Calvin pithily, verbum audimur, votum spontaneum, medium ne semus, praeviam credimus.

Heareth now, 6 house of David! Forasmuch as it was an intolerable wickedness, to shut the gates against the might and mercies of God, under colour of holiness and modestie; the Prophet is fully displeased, and sharply rebukes these painted espiehres, and faith, heareth now 6 house of David, etc. For albeit it was an honour for them to be held the race of Daus,(if they had walked in the steps of David) yet not notwithstanding he now calls them house of David, rather by way of reprooch than otherwise. And in very deed the contempt and unthankfulness in refusing a signe was so much the more hainous, because this favour was rejected by that house, out of which the salvation of the whole world should come. Note then here the Prophets order and exquisite method in reaching: first he begins with doctrine, take heed, be still, and fear not, &c. then he proceeds to the confirmation of his doctrine, require a token of the Lord thy God, &c. Lastly, when he saw that both his offered signes and layings unto King Abaz were fruitles, he comes to reprooche, grievously chiding this obstinate man; and not him alone, but also all the royal house defiled with this impiecy; we must in our ministratie ke the like course: first beginning with doctrine, then proceeding to confirmation, and when those two fail, we must (as our Prophet speaks elsewhere) lift up our voice like trumpets, shewing Gods people his transgressions and to the house of Ichob their names, after proofs we must (as Esay here) come to reprooche: auditorum lacrymae laudent sui quiet, as Hierome doth advise us, for faith he, melius est ex duobus imperfectisbus, qui est tamminam peccatricem: and Martin Luther that sonne of thunder was wont to lay, Cortex men esse potest durior, sed nucleus mollis & dulcis est.

It is not enough for you that ye be gracious unto men, but ye must giue my God al. so? He doth vse comparisions betweene God and men, not as if the Prophets could in deed be separat from God, for they be nothing else but his instruments, having one common cause with him as long as they discharge their duties, according to that of Christ, Luke io. 6. He that heareth you, heareth me: and he that despiseth you, despiseth me: the Prophet then shapeth his speech according to the wicked opinion of Abaz, and his followers, imagining that they had to do with men only, as if he should say, thou is a mortall man as you conceiue, yet in reiecting the signe which is offered unto you, ye giue God himselfe, forasmuch as the Lord speakes in me; this (faith 4 Luther) is our comfort and credit, that in deliering Gods errand, our tongue is Gods tongue, and our voice is Gods voice, he therefore that despiseth our preaching, despiseth not men, but God; as the Lord said to Samuel, they haue not received thee, but they have receiued me, that I should not reigne over them: and this ought to move the Prophets and Preachers of the world, that a wrong done to them in executing their holy function is an injurie done to God himselfe, and they must giue not so much in respect of their owne dishonour, as for that God is giued, according to that of David, mine eyes ghost out with water, because men keepe not thy law: it is well observed, that wheres Esay four before whilest Abaz rebellion and ingratitude was hidden, askst a signe of the Lord thy God: he now taketh this honour to himselfe, saying, my God, not by God, intoxicating that God is on his side, and not with these wicked hypocrites: and he testifies with what a confidence and confidence he promised deliverance to the king; as if he should have said, I came not of my selfe, but I was sent of the Lord, and have told thee nothing but out of the mouth of my God; all Preachers of the word should have the same boldness, not in appearance only: but effectually rooted in their hearts: as 4 Luther excellently, Summa. S. August.
summarum hec est inanimate gloria confecnicte nostra contra omnem contemptum in mundi, quod Christiani nos praeciputores plane dos creat, dicendo qui vos recipit, me parerem, meum recipit.

Therefore the Lord shall give you a sign, behold a Virgin. All orthodoxall Interpreters, as well ancient as moderne, conforme this of Christs admirable nativity, herein being taught by the spirit of truth, in the 1. Chapter of Saint Matthew, Gospel at the 22. verse, all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall conceive, &c. I know the Jews have many caulis against this exposition, be that desires to know them, also the Christians answer to them; at his opportune leisure may read the Commentaries of Hierome and Calvin upon this text, of Arcius, Muratorius, Mallocaus, in Matth. 1. 22. Pet. Galatian, de arcandis cur verit. lib. 3. cap. 18 & lib. 7. cap. 14. Suarez, in 3. Thome dist. 5. sect.

That which here troubleth Interpreters most, is how this token is a confirmation of Gods promise to King Abaz; examine the circumstances of the place, say the Jews, Hierusalem is besieged, and the Prophet is to give him a signe of their deliverance; to what end then is the Messias of the world promised now who should be borne five hundred yeares? Anywhere is made by Armin, that the coherence may be thus: O Abaz thou art exceedingly deceived, in thinking that God is not able to deliver thee from the furious wrath of Rezin, and of Remaliahs some; for he in time to come should great arguements of his power unto thy succeeding posterity, for behold a virgin shall conceive and beare a sonne, who shall deliver his people from more dangerous enemies than the two tities of these sinaking firebrands: he will in the fulfille of time send a Saviour to deliver vs from all that hate vs, even our spirituall enemies, as sin, death, and the devil: he shall be called Emmanuel, which is by interpretation, God with vs, not God against vs, but with vs and for vs, as Muffelsis upon the words of S. Matthew, Non sine nobis, non contra nos sed nobisum & probis.

Other obserue, that it is the cusomne of the Prophets in confirming the particular promises of God, evermore to lay this foundation, that hee will send his Sonne the Redeemer. By this generall prop, the Lord ever where ratifies that which he specially promiseth unto his children, according to that of a Paul, In Christ all the promises of God are, yea and amen: that is, categorically & true, I complete and implies; and all that we venally expect, helpe and succour from God, must also be peradventure of his fatherly love; but how should he be favourable without Christ, in whom he hath adopted vs his sonnes, and heires before the foundation of the world? for being vs that he hath given his only begotten Son to dwell among vs, and to be God with vs: and when his hour was come to die for our sinnes, and to rise againe for our justification: so that upon these promises we need not at any time doubt of God's holy promises, but infallibly conclude with the blessed Apostle, Rom. 8. 32. If God spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also.

Other hold this signe most agreeable to the present occasion of Indabs promised deliverance, because the Patriarch Iacob had prophesied, that the scepter should not depart fro Indab, nor a Law-giver fro between his sect, until Shilo come: as if Esay should thus argue with Abaz, the Messias of the world is to be borne of the tribe of Indab, and of the lineage of David; it is impossible therefore that either Rezin or Pekah or any other prince whatsoever, should rent thy kingdom from the succesors of David, until a virgin conceive and beare a sonne, which shall be called Emmanuel. It is reported in Matth. 2. that the wise men inquired after the birth of Christ, in the dyes of Herod the king, wherein they searched themselves to be wise men indeed, obseruing their right guide, because the scepter had departed from Indab, and was in the hands of Herod, an Alicant and a Tyrant, crept in by the Romane Empereor; this then is a first and a full signe to confirme Gods promise touching Indabs deliverance from the furious wrath of Rezin and Remaliahs sonne. For there be two kinds of signes, summum prognosticium, alterum romorantium,
remotarium, as Petrus Galatius in his examination of this text aptly distin-
guished: one which is a prophesying of an event to come, for Gedoneus siche
was a signe to him of future victory; another which is a memorial of a thing
past, so the Lord sayd vnto Moses, Exodus 3:12. This shall be a token vnto thee,
that I have sene thee, after thou hast brought the people out of Egypt, ye shall see
God upon this mountain: now the signe mentioned here was a remenotarium, not
a prophesie. And all now this token, but his posteritie might say with Da-
dam, as we have beare to have seene in the cite of the Lord of Hosts in the cite of
our God: God upholdeth it for ever. And here the Fathers obserue that Chrits
admirable natuurtue was a signe both in the depth beneath, and in the height above.
For in being a man, eating butter and honey, nourished after the same manner that
other children are, he was a signe on earth: and in being Emmanuel, conceived of
a Virgin without the seed of man, he was a signe from heaven. Thus as you see this
token is accommodatum, aptly fitted to the present occasion of the Prophet: I pro-
ced now to show that it is also commodum, as profitable for vs as it is pertinent for
Hierusalem.

A Virgin shall conceive] That is, the Virgin or that Virgin, for the Hebrew
particle added in the text original, and the Greeke article prefixed by the
Septuagint Interpreters are both emphatically, and import so much as that ex-
cellent Virgin. So the Fathers vth to speake, Quis virgum, aut sive sancto aut
a sive sancta nomine S. Maria, & interrogatus non satis in virgins vocem: In
what age did any man name the blessed Mary without adding her surname Vir-
nay. Nay the blessed Apostles in their Creed have taught us to believe, borne of
the Virgin Marie. For she was a perpetuall Virgin: & antecumque, in parte,
parti. All which is concluded, at the least included in our present text. A Virgin
before the conceiued, and when she conceiued her Sonne our Saviour, as we de-
pend against unbelieving men and Gentiles: and against misbelieving heretics
also; namely, the Cerinthians, Ebionites, Carpocratians, holding that Christ was
the natural Son of Joseph & versus & meruus homo, contrary to the words of our
Prophet here, Behold, a Virgin shall conceive. The Lord hath made a faithful
oath vnto David, and he shall not shrinke from it, Of the fruit of thy belly shall I
set up thy sect. Where the Doctors note, that he faith according to the Hebrew
de fructus ventris, and not de fructus femoris, art rennem, because the promised seed
is the seed of the woman. Gen.3:15. made of a woman, Gal.4:4. hauing the materials
of his body from Mary, but his forrnale principium, of the holy Ghoft agent in
his admirable conception, as it is in the Gospell allotted for this day. The Holy
Ghoft shall come vnto thee, and the power of the most High shall overshadow thee. See
Gospell on the Sunday after Christmas.

2. We say, that Mary was a Virgin in her childbirth, against Iounian, and
Dorandus, according to the tenor of our Text, A Virgin shall conceive and bear
a Sonne. The which is not to be construed, in senso dimisa, sed in senso composito
to wit, a Virgin shall conceive, and continuing a Virgin shall bring forth her child,
graude fedem non granata. So runnes our Creed, borne of the Virgin. For
otherwise what wonder had it been, that one who sometime was a virgin, should
& Hierom. in loc. .

Parvis & integritas discordes tempore longe,
Virginis in gremio seder ast pacem habent.

3. Marie was a virgin after the birth of Christ, as the Church hath our
taught, against Helminians, and Antidemocariannites. And some probable reason
hereof also may be gathered out of this Scripture, then shall call his name, &c.
that is (as our Communion bookke) thou his Mother; or as our new translation
hath it, A Virgin shall conceive and bear a Sonne, and shall call his name, &c. For
(as Calvin note) the verbe is of the feminine gender among the Hebrews
which occasioned haply the translators of Geneva to read, she shall call his name.
Now the naming of children is an office properly belonging to fathers and not to mothers: in that therefore this charge was wholly referred and transferred to Marie; we may note, that Christ was so conceived of his mother, as that he had no father on earth; as also, that Joseph affianced to Marie, was rather an helper to an absolute head, a wedded, but not a bedded husband: I say, not a bedded husband after the birth of Christ, as Hierome notably proues in a tract of this argument against Helvidius. And for the strengthening of this reuente opinion, I finde a tradition entertained by the most ancient Doctors, f Opjren, Bafiile, T hottestaff, and another, that whereas the married women had one several place in the Temple for their dutions and the Virgins another; Mary not only before, but after the birth of her sonne also did violently trouble with the maidens, and not with the married, f living and dying a Virgin. This Epistle then is all one with the Gospell, Esay & Gabriel are messengers of the same errand; for that which Esay speaks of Mary, Gabriel speaks unto Mary; Thou shalt conceive in thy wombbe, and beare a sonne, and shall call his name Iesus. And they both are so far the present feast, that he who runs & reades, may see the reason why the Church allotted them for this day.


And in the sixth moneth, the Angel Gabriel was sent from God, unto a City of Galilee, named Nazareth, to a Virgirn, &c.

A lmightie God in the twelth chapter of Exodus, enuoyed his people to eat the Paschall lambe: head and feet and purtenance. Christ is our Paschall lamb, 1 Cor. 5.7. Wherefore we must as Mary did, anoint Christs head and feet, that is, meditate on his birth and death; on his ingress into the world, and egress out of the world. This Scripture principally speaks of his birth, and of the purtenance thereof, an euangeliall and angelicall annunciation of his admirable conception.

When, In the sixth moneth.

Where, In a City of Galilee, named Nazareth.

Who, Saluting, Gabriel an angel sent from God.

Saluted, A Virgin espoused, &c.

What, Hails: full of grace.

In the sixth moneth ] That is (as Gabriel expounds him selfe, ver. 16.) in the sixth moneth, from the conception of Elizabeth. And it is an argument to periwade Marie that she may have a sonne, for that her cousin Elizabeth had conceiued a Childe in her old age, by her old husband. John the Baptift (as it is thought) was conceiued about the latter end of September, and Christ according to the Churches account about the latter end of March. In the very same moneth (as some conjecture) the world was created, and to the second Adam was conceiued about the time the first Adam was deceased. For as in Adam all die: even so in Christ shall all be made alive. The 5 Poet faith of the Spring which always beginneth in this moneth, Omnis tunc florent, tunc off nova temporis etas, Et nova de grandio palmitae gemma tunc.


The Jews for religious vses, and festival times, counted Nisan the first moneth, (which for the most part answereth our March) and so formerly: but for ciuill they counted the seuenth the first. It is worth observing therefore that the Annunciation unto Zacharie was in the beginning of the ciuill, and this Annunciation

1. Seraphim in Exod. 1.2. 2. Parashim in Exod. 12.
The Anunciation of the Virgin Marie.

The Angel Gabriel was sent from God.] Gabriel in Hebrew signifies the power of God, a fit ambassador for such an errand, because the conception of Christ, & through it the redemption of the world is called expressly the strength of God's arms, Luke 1. 51. Eucry Preacher of the Gospel ought to follow this example, for his commission, he must be sent from God: & execution of it, he must bee Gabriel that is, a man of good courage, powerfull in doctrine and exhortation. An Angel was sent about this businesse, and not a man for tryndy reasons, especially three.

1. That our humane nature might be repaired after the manner it was ruined: as a serpent was sent by the devil unto Eva to work our wo, so Gabriel an Angel was sent from God unto Mary, to bring glad tidings of her weale.

2. An Angel was sent unto a Virgin, because Virgins are as angels, according to that of Isaiah, Calhibitatus quasi caelo beatus. And Christ also faith, in the resurrection when there shall be no more marrying, that we shall then as the Angels of God be in.</p>

3. To shew that Angels are ministering spirits sent forth to minister for their sakes who shall be heirs of salvation, Heb. 1. 14. and therefore seeing we have such a guard attending vs every side, we should doe whatsoever we doe, in a receent and seemly fashion, alway remembering that we are made ad spectacle to men and Angels 1. Cor. 4. 9.

Into a cite of Galilee, named Nazaret. The Jews held this countrey and city so contemptible, that the Pharisees said of the one, out of Galilee ariseth no Prophet. And Nathaniel of the other, Can there any good thing come out of Nazaret? Here then observe that even Pharisees and learned men may be deceived, as also that God is not tyed unto any place, but his spirit bloweth where it listeth. And therefore we may not judge of men either by their country or countie: Joseph and Mary lived in Nazaret a cite of Galile: good people though they dwel in bad parishes and places, are the same. Misically, Nazaret is by interpretation a flower; it was fit there that he (which is the lily of the valleys, and the rose of the field) should be conceived in, as in Nazaret: de flore, de beata Virginis, cum floribus, tempore flore, in the spring or flower time. Galilee was the marches of the Iews, abutting and adjoyning necer to the country of the Gentiles, and so Christ's conception in Galile doth intheme that in him all the nations of the world shall be blessed, Gen. 2. 10. And that he should breake downe the stop of the partition wall, and so make the Iews and the Gentiles both one, Ephes. 2. 14 or Galilee signifies an end or confine: so Christ a Galilean is the end of the law, Rom. 10. 4. See this and many more like this, and Pont. in feft. annum.

To a virgin espoused to a man whose name was Joseph.] Mary, though a Virgin was affiainced to Joseph of the house of David for the time of marriage, as she should be judged an adulteresse, and so stoned to death according to Moses law. 2. Left her soone should be reputed a babbard, and so consequently not admitted for the Measias. He who came into the world not to destroy the law, but to fullfill all righteounness, Matth. 3. 15. would not himselfe bee borne unlawfully.

3. That Christ hereby might honour both estates, of maidenhead, and marriage; of maydenhead, in that she was a Virgin; of marriage, because she was espoused.

4. That Joseph might be to her selle and her soone a curat mor and a guardian in the time of trouble; for so we reade in the second chapter of S. Matthew, that the Angell of the Lord appeared to Joseph in a dreame, saying; Arise and take the...
The Annunciation of the Virgin Maria.

the babe and his mother, and flee into Egypt, &c. Again, Arise, and take the babe and his mother, and go into the land of Israel, &c.


Of the house of David. S. Luke sets downe the names of so many places and persons exactly, that we might attend his relation more diligently. *Notitit vos neglegenter audire, quod tam diligentiter sinuunt narrare. Because Christ is the promised seed and Sonne of David, Marie was espoused to Ioseph of the house of David.

Hereby shewing her own pedigree by her husband's genealogie, for the Iews according to *God's Law, were to take wiuies out of their own Tribes. David is a man according to God's own heart, Acts 13. 22. And so Ioseph, a man of David's house, was a man according to God's own heart, to whom did reuelse secretissimum atque secreta imaginis in cordis arcanum, a mysterie which none of the Princes of this world understood. And Marie being thus affiance to Ioseph, she proved a good housewife, being in this respect like the Snacle which is domin. She was not of the Tribe of Gad, but a bufie gossip gadding about from house to house, pratling and speaking things which are not comely: but (as almost all Interpreters have noted upon the words of our Text, ingressus ad cim Angelus) she was within, either at her holy devotion, or at her daily worke.

I come now to the saluation it selfe. Haile Maria, &c. the which (as Luther said of the Pater noster) is made by the Papists a very great Martyr. I purpose therefore to demonstrate these two points especially: First, their foule abuse: secondly, the true use of Ave Maria.

The Papists inflame this *Grossly, by misconstruing the whole sentence incorrely. Angelicall salutation in ? Parcell, abusing every particular word severally.

For the first, they patch it vp together, by fetching in other fitches out of other places, as *blessed is the fruit of thy wombe, and adding the name, Maria, Iesus, amen. And all this that it may be repeated often upon their beades, as a maine point of holy devotion: and why so? *because forsooth it was vfed by the Greeke Church in their Maffe daily, for so they finde it recorded in the Liturgies of *S. James, and *Chryfofome. *Our answer is, that those Liturgies are counterfeitt, the one being a sufficient confutation of the other. For if the Greeke Church had a Liturgie written by S. James, the blessed Apostle, who would imagine that Chryfofome would have made a new? and if Chryfofome had penned a Liturgie, he would not have made a prayer for Pope *Nicholas, who lioed almost five hundred yeares after him, and for the Emperor *Alexius, who lioed feuen hundred yeares after him. It were very much (as *B. Iewell objected against *D. Harding) to say Chryfofome prayed for men by name so many hundred yeares before they were borne.

But to trace the Papists a little neerer, even from step to step, if Ave Maria be a prayer, it must either be a prayer for Marie, or to Marie. It cannot be a prayer for Marie, whether we consider the words as uttered by *Gabriel while the lioed; or as abased by them now the is dead. If in her life she was full of grace, and *free from all sinne, as they teach impiously; then surely she did not need any prayer of man or Angel, as abounding with all miferie, and abandoning all miferie, much lees now being a Saint in heaven, and (as they would have vs to beleue) a Queene of heaven, overruling and commanding Christ himselfe to shew merce on such as she will have mercie.

As Ave Maria could not be a prayer for Marie, so it should not be a prayer to Marie, because praying to Saints hath in Gods holy Bible *neither precedent, nor promisse, nor patterne. Not to dispute this point, *Eckius a ranck Papist acknowledges

1 Bessl vii sup.
3 Hieron. vii sup. & Art. in loc. Numb. 36.
5 1 Cor. 27.
6 1 Tim. 13.
7 Luke 1.42.
8 Rhein. in loc.
9 De Folke in loc. & Mauerus de fac. Eucharii. lib. 1. cap. 3.
10 Ave priusse Manci. aul. 5.
12 Chemnitz exar. Con. Tri. den. part 2 Tit. de Sanct. inosc. pag. 184.
acknowledgeth in his Enchiridion, that invocation of Saints is not injoyned in the Scriptures expressly; not in the old Testament, because the Patriarkes and the Prophets afore the coming of Christ (as the Church of Rome believe) were not in Heaven, but in Limbo. Not in the new Testament, least haply the Gentiles lately converted vnto the faith of one God, should instantly returne to the worshipping of many Gods; as the men of Lycaonia would have sacrificed vnto Paul and Barnabas, Acts 14. Petrus also likewife, and other Romanists of most eminent note for learning confesse, that praying vnto Saints is not taught in Gods book plainly, but intimated only. So that (as Melanthon obserues) the Papists are faire to ride poft vnto the Court for an example. We cannot come to the Princes presence, but by the mediation of some favourite: in like fort (they) we must exhibit our petitions vnto Peter, or Paul, especially to Marie, that she may commend them vnto Christ her Sonne: God himself hath anfwere
d this idle conceit for vs, Osee 11. 9. I am God and not man, the holy one in the midst of thee: and Eze 55. 8. My wayes are not as your wayes, &c. Earthly Princes out of necessity mult impoy many mediators and officers about them, as tongues, and cares, and eyes vnto them: but the King of heaven is all eye, and all care, seeing, hearing, understanding all things, even the very secrets of our hearts afore we speake: your heavenly father (faith our Saviour) knoweth whereof ye breast need, before ye aske of him. Againe, if a King appoint a Matter of requestes, he will not ordinarily receive petitions from other: and therefore seeing the Kinges of Kings is pleased to make Christ our only Mediator and Advocate, the sole Matter of the Kinges in heaven, ever living to make intercession for vs; it cannot be but dishonourable to Gods choice, and Christs office, to subsist any other halfe mediators either of redemption or intercession, as Saint Ambrose, Com. in Rom. 1, Miserae suntur excusationes, dicentes et illos posse ire ad Deum, secum per comites pernicios ad regem. Yet although Ave Maria be not a supplication, it may be taken as a thanksgiving, and that is a kind of prayer, according to that of Paul, I exhort that supplication, prayers, intercessions, and giving of thanks be made for all men, &c. Anfwere is made, that it is not a thanksgiving, and if it were, yet shoud it not be babled vnto Marie, but vterted vnto God, as containing his praise to whom all honour is due, kingdome, power, and glory. Well, Ave Maria notwithstanding all this, may be vded as a salutation: our anfwere is no, for that a salutation is civill, whereas the Papists appoint this to be said as a religious office. 2. Salutations are pertinent persons, but the Virgin is absent, and therefore the Papists may not, may the Papists indeed cannot vde these words in the same sense they were deluered by Gabriel and Elizabeth: that there should be ten Augustines to one Pater nofer, and that 150. Augustines with fifteen Pater nofiers make a Ladies Psalter, and that after the Pater nofer which Christ himself taught vs by his owne mouth, Ave Maria is the most excellent prayer, and that in it we speake with the mother of God as the Queene of heaven & our Advocate, is now knowne in the world to be such intolerable popery, that (as Hierom said of the Pelagian heretikes) a repetition of it is a sufficient refutation.

I know that heueren Fox in his Calender of Saints annexed to his Martyrology, calls the blessed Virgin our Ladie, and the Church of England also termed visibly this present fealt our Ladies day: but herein we doe not (as the Papists) atribute to the Virgin any divine honour, making her our Ladie, as God is our Lord. It is a civill vde, not a religious office, for in a holy sence to speake properly, there is but one Lord, and never a Ladie, one Lord, one faith, one baptism: or the Virgin is vtilde our Ladie, because she was (as Elizabeth calleth her) the mother of our Lord, Luke 1. 43.

Hitherto concerning the wrong done by the Papists in grosse to the hauie Marie, let vs examine now their injurie of every word in particular, the first is xevt, which they translate Ave, turning vpside downe the letters of Eua: the woman who did occasion the worlds woe, was named Eua; therefore it was fit that Mary who bare Christ, the worlds joy, should be fulminated with Ave; being oppoist in name.
name so well as in nature, this playing upon the word is prettie, but not pithie, because Am is Latin, whereas Eun is Hebrew, and Eu in Greek, so that the Friers that frie in this exposition and transposition of Eun and Aue. The great Predicant 1 Alphonso Giron, obliterates in the three letters of Aue, the three persones in holy Trinitie: A, alitting Paris: V, veritas Filii: E, esernitas Spiritus Sanabi. Some Friers have profoundly deduced Aue of (A) primitively taken, and we, quafi sine we, that is without woe: now there is a threefold woe denounced, Apocalyp 8. 13. Vae, vae, vae incolam terræ, woe, woe, woe to the inhabitants of the earth, and this woe is for sinne in the world, as the lust of the flesh, the lust of the eyes, and pride of life. Woe to the couetous, woe to the luxurious, woe to the proud: all which Esay lets downe in his fifth chapter expressly: Woe to them that saye house to house, and field to field: till there be no more place for other in the middes of the land, &c. That is a woe to the couetous: Woe to them that rise early to follow drunkenesse, &c. that is a woe to the luxurious: Woe to them that are wise in their owne eyes, &c. that is a woe to the proud: now the Virgin as seeing peace, chaffe, and humble, was exempted from all these woes; and therefore worthily lauded by Gabriel with an Aue: or as other Popish Expositors, inhabitants of the earth have defeuned a woe for their original sinne, and that is the woe which is in Limbus: a woe for their veniall sinne, and that is the woe which is in Purgatory: a woe for their mortal sinne, and that is the woe which is in hell: but Maria the Virgin (say they) was free from all these kinds of sinne, and so consequently free from all these kinds of woe; the which affirion is contradictory to the text of holy Scripture, concluding all under fin, Rom. 3. 9. Gal. 3. 22. Yet but say 2 Suarezes and Bellarmine, Maria was exempted ex speciali Dei privilegio: let them if they can shew her patent, and we will instantly beliefe it, other Gods word is a lanterne to our feet, and a guide to our paths: if either man or Angell preach a new Gospell, let him be 3 accursed. That Maria was a blessed Virgin, and the mother of the worlds Saviour; we beleue, because we reade so: but that she was impecabili, conceiued without finne, borne without finne, living without sinne, dying without sinne, we doe not beleue, because we doe not reade it in the Bible, ray we reade the contrary, for Maria in her hymne, my spirite rejoiceth in God my Saviour &c. If shee needed a Saviour, undoubtedlie she was a sinner, for the whole need not a Physitian, Mat. 9. 12. and therefore the Popish annotation of Aue thus applied vnto the Virgin, is both vnlearned and vitrieue.

The next word is Maria, the which is so magnified and extolled by the Romains, as that King 4 Alphonso the frieth would not have his wife called by that high and venerable name. 5 Petrus de Palude whose wit as it should seem dwelt in a fen hath this muddie conceit, the first letters of Maria, designe the first singular priuligedes Almighty God granted vnto the Virgin, (M) Mater omnium Sanilorum, (A) Advocata omnium peccatorum, (R) Regula omnium mortuorum & virtuorum, (T) Itinerarius omnium vitiorum, (A) Harmonia Spiritus Sanabil donorum, The Portugall Friar and flowr Philip Dier, approv'd by Didacus Caro, Dominicus Bannes, & other great Clerks of Spainne for an exquisite Prescher, 4 affirms that Maria is compounded of the first letters in the names of five most illustrious and holy women in the Actuell Religion, Machel, Abigail, Rachel, Judith, Abiag. Having all their eminent qualities in her nature, and all their prime letters in her name, taking (M) from Machel, (A) from Abigail, (R) from Rachel, (T) from Judith, (A) from Abiag. I must here quit Philip Dier with an old rime, which vndoeth his name with a great deale more wit.

Phi nota foris, Lippus malus omnibus horis,
Phi malus & Lippus, totus malus ergo Philippus.

*Saint Ambrose faith of the denill, that he is nax and 6 Bernard of bad Divines, that they be tenere mundi. I am unwilling to lay the nax upon Dier, but his obscure fooperie defetres I think veryly Bernardi tenere.

Well, as the Friers haue taught vs how to spelle Maria, so let them informe likewise

1 Con. 2. in sse
2 ius
3 Dit.
4 Dom. de
5 Guin. de
6 Gal.t.8.
7 Con 2. in
8 Ser. 28.
9 Ser. 60. in

K k k 2
likewise what it signifieth, Augustin. de Leosia faihacutely, Maria quoji Ma-
riæ: for as in the fea there is a gathering together of all waters; even so in the
Virgin a congregation of all vertues. Again, as all riuers come from the sea,
and returne to the sea againe: fo likewise all grace is derived from Mary, and
ought to be returned againe to Mary, for the forseith (if you will beleue the
Church of Rome in her publique denotions) is mater gratie & misericordiae, the
mother of mercies, and goddesse of all grace; Chrifi is the head, but Mary
(Laith in Ocrinus the Ieufite) is the neck. Now whatsoever descendeth into the
whole body from the head is conuedied by the necke; fo whatsoever blessing or
favour is conferred upon other is conuedied thorow the hands of the Virgin. Vi
liquid gratie, liquid piet, liquid dulitas in alias redauderarur, non nisi per manus
Marie transieris, etc. And therefore most of their schollers vufually begin their
sermons and writings with an Ave Maria, and end them with lans Virgini. Their
voluminous Historiographer Card. Baronius, concludest his 1. Term. of Anales
imprinted at Aurempamn. 1597. San.tiffima Virgini Maria voè has confenua accepta
fectionis, stat pariter & offerimus: That is, as I have recedied all from the most holy
Virgin Mary, so likewise I returne all to her againe. Cardinall Bellarmine alfo
doth annex this postscript unto the 1. Tom. of his Controversies imprinted Lug-
dunum. 1587. and unto Tom. 2. Ingolfs. 1591. Lani Deo vivificique maris Mi-
arie. And other setting the cart before the horfe, Lani beata Virgini & Iefu Chrifti.
It is well if Chrift haue the second place, if any place, when his mother Mary
commend in place. These are their petitions, in some refpefts as blasphemous as
the worft in the Turkes Alcoran. And these their practifies, as idolatrous as any
we finde in the Pagans schools.

The third word is, nesarex, which they translate gratia plena, full of grace.
And hence they collecta a threefold plenitude of grace in Mary,

Multitude; abounding with all kinds of grace.

Magnitude, as having the greatest in the greatest measure.

Latitude, excercising them in earth, heaven, hell.

All which is to shew, that whereas other holy Saints and fervants of God
had grace by measure; Marie like to Chrift was endued with grace beyond
measure, being medium & causa gratie, as Antonius and Albertus impolently
teach.

Yet some popish Interpreters as well as Protestants obferve, that "neptrouv", signifieth gratificata, freely beloved, as the Genera translation.
As our new, highly favourd, or much grace, one which hath obtained, and is ad-
orned with grace. Not one that giues grace, but receiues; ye as Gabriel in the 30.
verse conEXAMPLE him elfe, thou hast found favour with God. And so Saint Paul
expounds this word, Ephes. 1. 6. God hath predefines vs to be adopted
through Iefus Chrift unto himselfe, according to the good pleafure of his will,
to the praiie of the glory of his grace, ov ετοι μεγαλύνομαιSE ini APOLLOXOAO, where-
where he bath made us accepted in his beloved. And gratius in Latine doth im-
port a favourite, which is gracied out of his friends abundant love, rather than
one who merits favour out of his owne worth, as Calum and Erasmus in their
annotations upon this accurately.

But suppose the translation be good, and that we may read as indeed our
Communion booke doth here, full of grace: yet the popish annotation is falle;
for it is recorded in this prefent chapter, that John the Baptist, Elizabeth and Za-
charie were full of the Holy Ghost, and elsewhere that S. Stephen was full of
faithand of power, and the feuen Deacons full of wisdom, Acts 6. 3. and that
the blessed Apofles were filled with the Holy Ghost, Act. 2. 4. All these were full
of grace, yet they received it by meafure. So that as their own & Iefu obferves
truly, Maria fuit gratia plena suæ, non ot; Mary was full of grace in her selfe,
but not of her selfe. Fountains are full of water, and riuers are full of water, and
brookes are full of water: Chrift is full of grace as the founraine, but Mary full
of grace as the riuers, and Mary full of grace as the flood.
of grace as a river issuing from the fountain of grace. She was a virtuous woman; yet a woman; a sinner, not a saint: one that was endued with excellent grace, not by her own merit, but by God's especial grace. Therefore full of grace, because the Lord is with thee.

The first thing is abuse likewise Dominius tecum, in making it an extraordinary salutation unheard in the world before. Whereas Boaz said the same to the reapers, the Lord be with you, Ruth 2.4. And a glorious Angel said to Jesse, Judg. 6.12. The Lord is with thee thou valiant man. And the plain grapher infirmates the commonness of this phrase among Gods people, Psal. 129.8. They which go by, say not much as the Lord prosper you. But why should I fill any longer in the fourth paddle? you may fey by that which I have delivered already, that the Freeman infinite famewok merchandize of Ave Maria, both in parcell, and in graces. Let vs now come out of Babel into Gods Citie, from their foule abusing of this Scripture to the true confutation of the same. Note then in Gabriels salutation of Mary, two things especially:

To wit, 2. Formes, Halie, the Lord with thee. 3. Titles, full of grace, blest among women.

And because both are double, we may learn that these Christian complements are not to be neglected or committed. A glorious Angel saluted a poore Virgin: superiors ought to salute inferiors, and inferiors to reverence superiors, and all out of Love to respect one another. See Gospell Sunday 6. after Trinitie.

2. This Angelicall Ave teacheth vs to use good formes in saluting, not such as are idle, prophane, vnfnavourie. Not a pox in head of haile: nor the deuill take you, for the Lord be with you; not a curse, but a blessing; Haile, full of grace, blest ari thou among women.

3. We must vs use salutation as sent from God, and not according to the worlds fashion only. For some (speak friendly to their neighbours, but imagine misbeliefe in their hearts. 5. Indus haud haile master, as well as Gabriel an haile Mary. Christians in their complements ought to be heartie, not hollow. See Gospell Sund. 4th after Trinitie.

Haile] The Greke, xanwv, signifies (as h Erasimus ofbereus) sandere, saluer, salve. If we take it in the first acceptation, it is Gabriels ginning of the joye to Mary. Teaching vs to with much joy to the good, and to labour for true joyes in our selves, always rejoycing in the Lord, Philip. 4.4. If in the two latter, health is a good blessing of the Lord, to be diered in our owne selves, and for our other selves in this world, without which all our whole life is but a lingering death. O Lord grant thy servants health and beatiu. It was good for (David that he was in troubles: so likewise it is good for the health of our foule, that our body be sometime sick. Affliction is the true purgatorie of the flesh; ininfinitas carnis rigvis una mortis exccs. Upon this ground (Plato leaft his Academie at Athens in an unhealthy place. We must especially with haile to the foule, praying alwaies, "It is mens finam in corpore fano."

The Lord with thee] Some confute this salutation by way of enunciation affirmatively, the Lord is with thee. Other interpret it, by way of a good salutation, the Lord be with thee. They who take this affirmatively, make it a reason of Maries haile, rejoyce Marie, because full of grace, because the Lord is with thee, because blest among women. God is inbeatissper gloriam, in eleastis per gratiam, in atestimam carnis per unionem, in omnibus per providentiam: fed in virgine per super eminentem quodam operationem. As if Gabriel should have said, I am sent from God, and so the Lord is with me: but he is with thee much more. The Lord is in me, because he made me: but with thee, because within thee, because he shall be borne by thee. 3. Ita Dominus est tecum si est in corde tuo, si sit in orbe tuo, adimpleat mentem tuam, adimpleat carmen tuam. God the Sonne is with thee, for thou shalt conceive him in thy wombe, God the Holy Ghost is with thee, for the Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee.
God the Father is with thee, making his Son thy Son. *Dominus Filius tecum, quem carnis tua induit.* *Dominus Spiritus Sanctus, de quo concipis,* & *Dominus Pater, qui genuit quem concipis.* But I follow their judgment which understand this *imprecation,* because the blessed Virgin her selfe took it to, ver. 26. She saith in her minde what manner of salutation that should be, *ergo,* all the words spoken by Gabriel vnto her hitherto were *salutation.*

**Blessed art thou among women** In comparison, or *above other wemen happy.* The like præfale is vied, *Ind. g. 5. 24.* Last the wife of Heber the *Kesite shall be blessed aboue other women.* It doth inuocate that *Maria* was highly favoured of God, as also that the shall be præfied of men throughout all generations. *Elizabeth* expounds Gabriel in this present chapter, at the 43. verfe, *Blessed art thou among women,* because the fruit of thy wombe is blessed: and *Bernard* expounds *Elizabet. Non quia tu benedicta, id est benedictissima fua ventris sui: sed quia tu praenunti in benedictionibus dulcedinis, id est in benedictis.* *Mary* was blessed of God, in that she was chosen to be the mother of God. Other wemen have beene and are the daughters of God, but *Mary* was both a daughter and a mother. The one is a especiall favour, the other a singular honour, and *Mary* was blessed in respect of both. All ict we doe not bære Christ bodily, yet if we spirituall bære him in our heart by faith, it is a great mercie, which we must acknowledge both in our selues and others. *For he that doth the will of God is a brother, and a sister, and a mother vnto Christ.* As *Mary* was highly graced of God, she was, and is, and shall be magnified of men. And from hence we may learne, that there is a time to commend, so well as to condemne, namely, 1. When the partie præfied needeth encouragement. 2. When his gifts extolled are most excellent and eminent, as in *Mary* fulnesse of grace. 3. When he that is commended hath the grace to give the glory to God, acknowledging himselfe to be freely beloved, and therefore *blessed.* 4. When the partie praising doth it as *Gabriell* here, not to flatter men, but to magnifie God.

I have spoken of three remarkable persons in this *Gospel,* of the partie sending, *God:* of the partie sent, *Gabriel:* of the partie to whom he was sent, *A Virgin whose name was Mary,* full of grace, *blessed among women.* *Therefore I should now treat of the partie for whom all this annunciation was, and that is man.* For all this was said, and all that followeth in our text was done for vs men and our saluation. *I will here briefly glesse this Gospel in the words of Bernard,* *Felix est qui mittitur, felix a quo mittitur, felix ad quem mittitur, ut homo fiat felix pro quo mittitur.*

We besech thee Lord, powre thy grace into our hearts, that as we have knowne Christ thy Sonnes incarnation by the meassage of an Angell; so by his Crofe and Passion we may be brought vnto the glory of his resurreccion through the same Christ our Lord. Amen.

**The Epistle. Acts 10. 34.**

Peter opened his mouth, and said, of a truth I perceive that there is no respeckt of persons with God.*&c.*

He summarie pith in this accurate speech of Saint Peter vnto *Cornelius* is, that all men indifferently, whether they be Jews or Gentiles, have remission of their sinnes by faith in Christ, which is Lord over all things, and ordained of God to be the Judge of all men quicke and dead. The whole Sermon is diuided into three parts.
Monday in Easter weeks.

Proem, ver. 34, 35. What is said for the matter, there is no respect of persons with God, &c.

Wherein obserue How it is said for the manner, Peter opened his mouth, and said, of a truth I perceive.

Narration, ye know the preaching, &c. Wherein S. Peter catechizeth his auditor Cornelius in the chief points of holy belief concerning the doctrine, ver. 36, 37.


Refurrection, &c. Of the doctrine of Jesus Christ, ver. 40, 41. Confirming to judgement, ver. 42.

New, the blessed Apostles, ver. 39. We are witnesses of all things which he did, &c. and such witnesses as were chosen before of God, ver. 41.

Old, the holy Prophets, ver. 43. to him give all the Prophets witness.

Peter opened his mouth. This phrase doth intimate a weightie seriousnesse in the speech, and a free libertie in the speaker. In the speech, a weight and gravity; so Christ (in whom are hid all the treasures of wisdom and knowledge) when he made that excellent Sermon upon the mount, is said to have opened his mouth. And S. David in the person of Christ, I will open my mouth in parables, I will declare hard sentences of old. In the speaker, a libertie to deliver his minde freely; so the Lord promised Ezekiel, I will give thee an open mouth in the midst of them. And S. Paul, faith, O Corinthians, our mouth is open unto you. So that to speak are nothing, with an open mouth, is nothing else, but after silence to speake out of mature deliberation and freedom of spirit pondersouly, fully, cheerfully. So S. Peter having seen a vision, and heard a voice from heaven instructing and affuring him in the truth of the doctrine he was now to preach: opened his mouth; and said of a truth I perceive. That every successor of Peter may doe the like, he must often pray with S. David, O Lord open thou my lips: and entreat his people likewise to pray for him, as S. Paul did his Ephesians, that utterance may be given unto him, and that he may open his mouth boldly to publish the secret of the Gospel.

Of a truth I perceive. Peter assuredly knew before, that there is no respect of persons with God; but by this experiment he did understand it better. Iohnus seinit dicitum quod fietur magis. As Almighty God knew that Abraham was a good man before he would have sacrificed his sonne, yet upon that occasion he did express it more, saying, Now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine only sonne from me. Truth is more clearly perceived in a particular experience, than in a general notion, in which respect the New Testament is called truth, in comparison of the Old; John 1. 17. The Law was given by Moses, but grace and truth came by Jesus Christ. The Law predhuring Christ was a truth concealed, but the Gospel exhibiting Christ, a truth perceived. The Law was truth in the theorie, but the Gospel a truth in experience, veritas facta, faith the beloved Disciple, became Christ only shadowed in the Law, was actually shewed in the Gospel. And so Peter (of a truth I perceive that there is no respect of persons with God) is like to that of S. Paul, in Chri$t. If there is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female, neither circumcision nor uncircumcision, neither thing which is written by law, nor thing which is written by the power of grace. Or we may take the clause (of a truth I perceive) for an earnest affectionation, answerable to that of S. Christ, I tell you the truth, and to that of S. Paul, I speak the truth in Christ, and it is not. As if S. Peter should have said, I deliver nothing unto you, but that which I certainly know to be true, by manifold reasons, and infallible signes, as having read it in the Prophets, ver. 43, and seen it in a vision, ver. 11, 12. and heard by voice from heaven, ver. 13, 15. By this example, Preachers of the Word are taught, first exactly to know the truth, and then
there earnestly to deliver it unto God's people. The Sermons of the Prophet Nahum are termed the book of the visions of Nahum, because faith I Hicrmen, he well understood and saw whatsoever he said. A Pastor in like manner see with Nahum, and say with Peter, of a truth I perceive. For it is a frame that any should be Doctors of the Law (but a greater offence that any should be Preachers of the Gospel) and understand not what they speak, neither whereof they affirm, 1 Tim. 1.7. Imitate this practice of Peter, and choose vain talkers, teaching otherwise for filthy lucre sake. It may be said better of a Minister than of a Monk; Terus ecclesiastis non videt nisi aliena bona, & sua male; illa ut ambulat, haec ut emendet.

There is no respect of persons with God.] That we may well understand and learn this lesson once, the Spirit repeats it often: as Deut. 10.17. 2. Chron. 19.7, Job 34.19. Rom. 2.11. Eph. 6.9. Coloss. 3.25. 1. Pet. 1.17. 'By person is meant not the substance but the quality, to wit, whosoever is about or without a man; as his birth, education, honour, wealth, and the like; God respects not, because they be Jews or Gentiles, high or low, rich or poor; but in every nation he who soever he be, that feareth him and worketh righteousness, is accepted with him. Hee that is the searcher of the heart, judge not after outward appearance. Whereas Pelagius objected, that God is a respecter of persons, in giving grace to some, and denying it unto others: Answer is made, that this comes to pass, not ex dignitate humana, sed ex dignatione divina, it is a donation of bountie, nor a donation according to the rules of justice. Now God faith in the Gospel, is not lawfull for me to doe as I will, with mine owne? Mans merit workes not this mercy, n by grace ye are saved through faith, and that not of yourselves, it is the gift of God. And so in God's inuious favours, and forgiving fouls vnto this man, and not vnto that, it is not an accepter of persons: for herein he regardeth not the rich more than the poor, nor the Jew more than the Gentile, nor a man of peace more than a man of warre; as here you see Cornelius a Captaine, Cornelius a man of Caesarea, Cornelius an alien from the common wealth of Israel, is accepted with him as well as Peter borne among God's owne people, and brought vp in Chirills owne school. See S. Augustin contra duas epistles Pelagianorum, lib. 2. cap. 7. Thom. obi sup. in margin. & part. I. quael. 23. art. 16. 3. Pet. 3. Martyr. & Pareus in Rom. 2.11. Zanchius in Ephes. 6.9. Calvin & Lorin in loc.

Princes and Magistrates are fled Gods, as being the deputie lieutenants of God on earth, and (as it were) the fingers of that hand which rules all the world: and therefore they must be followers of God as dear children, sincere as our Father in heauen is mercifull, holy for that he is holy, no respecter of persons, as there is no respect of persons with him: as they stand in Gods place, so they should walk in Gods path: ye shall have the small as well as the great, Deut. 1.17. wroth not the law, nor respect any person, neither take reward, Deut. 16.9. thou shalt not favour the person of the poor, nor honour the person of the mighty, but thou shalt judge thy neighbour uprightly. Leuit. 19.15, for it is not good to have respect of any person in judgement, Prov. 24.23. The Hebrews hercupon vniwallly pourtraced their Prince blinde, with eastes, and the Judges afflithing him in justice without hands. Blinde, lett he should have respect of persons: with eastes, that he might hear both parties indifferently: the Judges without hands, left otherwise they might be corrupted with bribes, for the gift blindeth the wise, and perverteth the words of the righteous: and for this end our forefathers ordained wisely, that every Judge should ride his Circuit in a Countrey farre distant from his owne home, whereby he might administer justice freely without any favour or feare. It was an old complaint of Diogenes, that the greater the cures of the State did ordinarily punishe the lesser: and another after him, that secret pillers of the Common-weake fit on the bench to condemne open robbers, standing at the barre. Magistrates in our daies have their houses leated so neere to Saint Bibles, as that few can fay with lob, I put on justice, and it covered me, my judgement was arode and a crowne, I was eyes to the blinde, and feet to the lame: fewer with Samuel,
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k Samuel, whose Ox: have I taken? or whose Afe have I taken? or to whom have I done wrong? or whom have I hurt? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. None I seare with! Nona, who was so good a Prince, that he did awe boldly, fe nihil sese, quo minus posset imperio deposito primaria tua uerere. Some Magistrates vse the lawes as cobwebs, only to catch little flies: other as fox-nests, only to take great ones in a trap: and to the lites of our kingdom: (as a reverend Father of our Church once said) have a good prologue, but had epilogue: their intention is wise, their intention honourable, but we faile in execution; and a law without execution is as a bell without a clapper. A Judge must have two kindes of fait in him, as Ballus truly, the falt of science to know the law, and the falt of confidence to determine according to the fame; neither respecting the person, nor expecting the gifts of any.

He that feareth him and worketh righteousness is accepted with him.] To seare God and to kepe his commandements is the whole dutie of man, Eccles.12. 13. and therefore thefe two, the fearing of God and working of righteousness, comprehend our whole dutie. The firft, all religious offices of pietie toward God; the fecond, all righteous offices of charite toward our neighbor. Cornelius fear was not fertile, but filial: he feared God as an obedient child: feareth a kinde father, and God is not our father after this fort but in Chrif, in whom he is swell pleased, and in whom he doth adopt vs his children, guing vs his Spirit :) whereby we cry Abba father: in word, Cornelius fear was 1 faith, and by this faith he was accepted with God, and this faith openly shewed it selfe in working righteousness toward men. And therefore such as build upon this example, free-will and justification by works, are 2 deceased exceedingly, for Cornelius is faid here, first to seare God, and then afterward to work righteousness. He had heard among the Iews of Gods holy promife concerning the fending of his Sonne our Saviour, the which he beleued as the Patriarkes and Prophets, and other of Gods people who ligned before Chrifts comming into the world; and this faith (as Paul spakes) wrought by lorne, Galat. 5.6.

It is worth obseruing, that this commendation of Cornelius, is remembered often in holy Scriptures, as a speciall infallable mark of Gods children. 3 Job a infell man, and one that feared God; 4 Simeon was a infell man and feared God; but euermore, the fearing of God, as being the 5 beginning of wildenes, is mentioned as the chiefe note: father Abraham, a man who feared God, Gen. 22.12. Iofeph, a man who feared God, Gen. 42.18. the Midwives in Egypt feared God, Exod. 1.17. If the fearing of God once goe before, working of righteousness will infinitely follow, according to that of the Wifeitan, 6 He that feareth the Lord will doe good. If thou feest a man in a desperate course, felling himselfe (as it is faid of 7 Abah) to worke wickednesse, 8 fifting vp earlie to follow drunkenneffe, and continuing at the taverne till it be night, drawing in iniquity with cords of vanitie, and famine as it were with cart-ropes; it is a sure signe that the true feare of God is not rooted in his foule, for whofocuer hath a care to live religiously toward God, will alfo (to fcare as humane frailtie will suffer) live soberly toward himselfe, and righteously toward his neighbour.

Toe know the preaching.] The narration and confirmation ensuing, are a little creed, containing the chiefe articles of holy beleefe, but the point urged by the blessed Apostle meft, is the resurrection of Chrif, expressly setting downe, 1. The author of his resurrection, him God raised vp. 2. The time when, the third day. 3. Before what witneses, openly bowing him ouf to witnesse choisen before of God. 4. What he did after he rofe from death, he did eat and drinke with vs. 5. What he said, he commanded vs to preach ouf to the people, and to teftifie that it is he which was ordained of God to be the judge of the quick and the dead. In this argument of Chrifts resurrection, the Golphell and Epifhck mee, and both are full and fit for the present feaft of Easter. In that S. Peter mache Apoifec and Prophets oynt witnesse of all these things, he doth infinuate that Chrif is the
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Behold, two of the Disciples went that same day to a towne called Emmaus, &c.

His Scripture containeth a sweet conference betweene Christ and two Disciples, as they journeyed in the way from Hierusalem to a towne called Emmaus. The summe whereof is, that Christ Jesus is truely risen againe from the dead, as having fulfilled all things which Moses and the Prophets have spoken of him. The whole may be divided into three parts:

1. Prologue, which occasioned the conference, verse 13, 14, wherein the circumstances are considerable:

- Who, two of the Disciples.
- When, that same day.
- Where, in the way betweene Hierusalem and Emmaus.
- What, they talked together of all the things that had happened.

2. Dialogue, or the conference it selfe, wherein Christ sheweth with his tender care toward his Disciples, in

- Drawing near to them, verse 15.
- Walking and talking with them, verse 17, 19.
- Correcting them for their error, verse 25.
- Directing them in the truth, and that by

3. Epilogue, declaring what ensued upon the conference, to wit, an

- Ingenious confession of the faith in the two Disciples.
- Did not our hearts burn within us, verse 16.
- Earnest desire to confirm the same truth in other.
- And they rose up the same hour, and returned to Hierusalem, and found the eleven gathered together, and them that were with them, verse 26, and they told, &c. verse 33, 34, 35.

Behold two of the Disciples went the same day: Two are better than one, for if they fall, the one will lift up his fellow. And therefore the Disciples here went not alone, but in company, two, that they might by their mutual help and conference mitigate one another's griefe. And for this end they went to Emmaus, which is interpreted, a thirsting after good advice; signifying hereby, that their afflicted soule desired earnestly to be releued with healthfull and heavenly comptell in this extremitie. Two they were, and two of the Disciples: not of the twelve, (for INDas had hanged himselfe before this; and it is said in our present Text, at the 33. verse, that these two found the other eleven gathered together) but of the first seven Disciples, as almost all Interpreters obserue. Yet (as in one notes) it may be that these were Disciples of Christ in secret, as Joseph of Arimathaea was. Joh. 19. 38. One of the two Disciples is named here Cleophas, and he was (as Hierome writes) a citizen of Emmaus, in whose house Christ was entertained at table, and so knowne by breaking of bread. That other Disciple not named is thought by Gregorie the Great, Theophylact, and other, to be S. Luke, concealing his owne name out of modestie. But it is apparent in the proeme of this evangellish historie, that S. Luke receiued his relations from other, and therefore not probable that he was one of these two. See Iansen concord. cap. 148. & Maldonat in Luc. 1. 1.
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opinions, observe two things especially: 1. That it is fruitleſſe to ſearch after this name curiously, ſeeing the Spirit of truth and wildſome concealeth it. 2. That traditions are vncertaine though ancient, and therefore we must build our faith upon the word written, and not upon tales unwritten. These two Disciples went the fame day Chrifl arose from the dead out of their Colledge, but they went not out in Apoſtale, like to them of whom S. John, 1 Epift. 2. cap. ver. 19. They went out from vs, but they were not of vs: for if they had bene of vs, they would have continued with vs. Neither went they forth in curioſitie, like to * Dina, who went out to see the daughters of the land; but they went out from the rest of their companie like * bees out of their hive, that they might returne home laden with honie: for their communication is answerable to the prefent doctrine and griefe of their Colledge, they gather vſe from the flowers of Chrifl's speech, hearing him expounding the Law and the Prophets attenſuſely, compelling him improtunately to ſtay with them, and neuer leaving him vntill in breaking of bread they knew him. And then as being filled with heavenly food (which is 2 sweeter than honie and the honie combe) they returned home to the bleſſed Apoſtles and other Disciples at Hierufalem, and told what things were done in the way.

To a town the called Emmaus] a Plinii reckoneth Emmaus among the Toparchies of Indea, called afterward b Nicopolis, vpon the 8 vctorie which Augustus Cefer got against Antonius and Cleopatra. This Crie was exceeding famous, as I finde in the records of antiquitie; but our Evangelift nameth it here, not for the celebritie of the town, but for the certaintie of the truth.

And they talked together of all the things that had hapned] c Of the death of Chrifl, and of the newes of inhumane crueltie who put him to death, of the women going to his Sepulchre, and of their report unto the brethren: their heart was fixt on Chrifl, and out of their hearts abundance of mouth spake.

Quicquid agit Cleophas, nihil ejus Cleophani Chriftus,
Si gaudeat, si fret, si tacet, hone logutur.

The newes at Hierufalem how Chrifl was cruſched, dead, buried, and rifen again, are called things that hapned and chanced; d in refpect of the Disciples ignorance, not in refpect of God's knowledge: for as concerning the paffion of Chrifl, it is faid expressly by S. Peter, Act. 3. 23. that he was deliuered, and cruſched, and faued by the determinate counsel and fore-knowledge of God, and fo nothing hapned casually, feeing every thing was aforetime written of him in the law of Moses, and in the Prophets, and in the Psalmes. And as for the resurrection of Chrifl, himselfe faith in this prefent chapter at the 25. verfe, F o faules, and flow of heart to beleive all the Prophets have spoken, ought not Chrifl to have suffered these things, and to enter into his glory? And he began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. e Mystically, these two Disciples are prayer and meditation, the which are two to wondrously coupled together, as that they talk together often. In prayer our meditation is illuminat•ed, and by meditation our devotion in praying inflamed. Meditatio res ministeriora vulnerum, fixarum clausorum, lanceam & actuam, poſteriorum fortitudinis, Apostolorum fuga, mortem turpifimam, & corporis sepulchrum: oracio satisfatis, pie deo tini fyllas aromata, fortior estulatum in lamenta.

And it chanced while they communed together and reasoned, Jesus himself drew neere] f The Lord is nigh to such as are of a contrite heart, and in the midst of such as are gathered together to praiſe him. In the tap-houette, where the communication is idle, prophane, scandalous, and in every refpect vnauiorius, there the devil is in the drunkards heart, and cares, and tongue: a but in Gods house when we meet together to magnifie his name, nay in our owne house, when as we meditate on Chrifls precious death and burial, and other mysteries of holy beleefe, Jesus himselfe o standeth behind our wall, looking forth of the windowes, bowing himselfe bow the grate, and putting in his hand at the hole of the door to helpe vs, he draws neere to vs, and walketh along with vs, as he did with the two

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a Hillibr. cap. 14.
b Hierom. Dan. 8.
c Idem expost. cap. j and Tr.
d Vide Baron. annal. Tom. 1. ad annum 54. jul. 203. 204.
e Malaciat. loc.
f Augilin. Ser. 144. de temp.

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a Luke 24. 44.
c Bernard, hom. de dubibus dafpi- pios epreuibus in Emmaus.

d 1 Pif. 24. 17.
e Matt. 18. 20.
f Redo Bernard. Calam.

g Cant. 2. 6.
h Cant. 5. 4.
two Disciples here, neuer leaving vs untill he perceiue that we be thorowly confirmed and comforted in the truth. 1 Ampleas cum illis in via & non dum illis ambulabunt in via, innunt enim eos exorbitasse de via: he which is the way, seeinge his Disciples out of the way, shewes them his pathes, and leads them forth besides the waters of comfort: and for this end he doth ask, what manner of communications are these? i. not as doubting himselfe, but only to put them out of doubt: "quertia ab eis qui interfecerunt, quos ipse fcebat illis faterentur. He doth ask them and urge them againe and againe, ° that he might have that occasion and ample matter of discourse: and when he found them vpon conference to be dullards in his school, he chides them, O fools, and flow of heart, &c. fools in vnderstanding, flow in affecting the truth. % Augustus amentia in parte cognoscientia, & tarditatis in parte affectionis. But yet in calling them fools he brake not his owne law, (* who/one shall say fools to his brother is worthy to be punished with hell fire) because this rebuke proceeds out of a spiritual zeal for their good, and not out of any carnall hatred for their hurt. And such a reproofe is not a reproofe, it is officium, and not cunsum, a work of charitie, and not a mark of malice. So * Paul called his Galatians foolish, and he gave this precept vnto c Timothes, improo, rebuke; but with all long-suffering and doctrine, for Christ here did not only correct his Disciples error, but also direct them in the truth, and that by words and deeds. By words, urging the truth of his death and resurrection:

1. By reason, ought not Christ to have suffered these things, and to enter into his glory?
2. From authoritie, he began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. Here first note the sweet harmonie between the two Testaments, in that both agree together, and meet together in Christ, as being alphe and omega, the beginning of the Gospell, and the end of the Law. Secondly, that the grounds of all our Sermons are to be taken out of holy writ; the s Ministers and messengers of God ought to deliver the r words of God. Thirdly, that in our preaching we should vsuall Scriptures as are most apt and fit for our present occasion, as Christ here cited not all the Scriptures in all the Law, but only such as were written of him, even those which evidently proved his death and resurrection. He did interpret vnto them in all Scriptures, and yet named none, ° that he might incite vs hereby to the diligent search and examination of them.

Secondly, Christ instructed his Disciples in this present controversy with his actions: for as it is said at the 19. verfe, he was a Prophet mighty in deed and word: & that is, in foundnesse of doctrine, and fanctite of life. First (as ° he prophylaxis obferues) powerfull in deed, and then powerfull in word. For he pervaded vnto vertue mefi, who lyeth beft. As in this place Christ himselfe was knowne by breaking of bread, r sooner than by preaching of the word. Or as k other, powerfull in his miracles, and powerfull in his teaching. His actions here mentioned concerning the bread, are foure; He took it, and blest it, and brake it, and gave to them. Among all which, he was only knowne in breaking of bread, ° for that he did miraculously breake bread with his hands, as other cut it with a knife. The which he did often in his life; and so by this easily knowne after his rising from death.

n) By this dialogue you may see, that Christ is especially knowne in the Scriptures, and yet not in the Scriptures, except he first open our eyes, and breake and gave to each one the bread of life. And in the conclusion or epilogue following, you may seelikewise the fruit of interpreting Scriptures, how the a minifterie of the word maketh the fire of Gods spirit to burne, first in our faces, and then afterwards to shine towards other. As the two Disciples here, so soone as their eyes were opened to see Christ, instantly the same bowre they rose vp, and returned to Hierusalem, and found the eleven gathered together, and they told what things were done in the way, and how they knew him in breaking of bread; the circumstance of the time, and distance of the place, manifestly shew their zealous affection in relating these newes vnto the brethren. Emmanu (as our Evangelist in the 13. verfe) was about

This text is part of that excellent sermon made by the blessed Apostle S. Paul at Antioch, a City of Pisidia to the Jews assembled together in their Synagogue, on the Sabbath day. The main scope whereof is, that Jesus Christ is the Saviour of Israel, and Messiah of the world, promised unto the Fathers, and exhibited in the fulness of time to their children, even unto us, as being by faith a generation of Abraham, and that through him all that fear God and believe, receive forgiveness of their sins, and are justified from all things, which they could not be justified by the law of Moses.

Explication, from the 16. verse to the 25. intimating that Jesus Christ is the blessed seed promised in old time by the Prophets, and preached in these last days by John the Baptist, who was more than a Prophet.

The whole Sermon hath especially two parts:

1. Application, in the words allotted for our present text, where in three points are principally regarded, to wit, an

2. Infinition, ye men and brethren, &c.

Preoccupation, for the inhabitants of Jerusalem, &c.

Commination, beware therefore lest that fall upon you, &c.

The Gospel of Christ is a proclamation in writing common to all, and the Preacher is the voice of a cryer, even the mouth of God to give notice to the people, that the contents of the proclamation concern them and every one of them. As Acts 2:39. The Promise is made to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And Acts 3:25. Unto you hath God raised up his Son Jesus, and him has he exalted to be Lord and Saviour, even to the salvation of all men. And verse 38. Be it known unto you that through the man Jesus is preached unto you the forgiveness of sins.
Now that our Apostle might the better insinuate himself into the minds of his hearers, and thereby more powerfully persuade the truth of his doctrine, he calls them brethren, children of the generation of Abraham, and such as fear God. 

The first title was among the Jews held gratious, the second and third glorious, effecting it ever the greatest honour to be the servants of God and fomes of Abraham. And whereas Christ crucified is vnto the Jews a stumbling block, (for what few will out of his own judgement admit him for the Saviour of Gods people, who was condemned by the chiefe Priests: and rulers, and inhabitants of Gods owne Civitie Jerusalem; of which it is said, [The Law shall go forth of Zion, and the word of the Lord from Hierusalem] our Apostle removes the scandal of Christs Cross, retorting and answering this objection in his ensuing discourse. 

First, he retorteth it, and maketh it advantage in his present businesse. As if hee should say, yee men of Antioch, children of the generation of Abraham, especially such as fear God among you: I say ye should the rather embrace the word of salvation sent vnto you, because the men of Hierusalem and their rulers killed the Lord of life, condemning him in whom they found no cause of death. Hierusalem understanded not the things appertaining to her peace, but murthered the Prophets, and hammed such as were sent to her. Take heed therefore ye men of Antioch, that ye commit not the like sinne and ingratitude, lest that fall on you which is spoken of in the Prophets; be humble ye dispersers, and wonder, and peri. 

Secondly, S. Paul here giveth answer to this objection. It is true that the men of Hierusalem and their rulers have crucified the Lord of glory; but it was out of their ignorance, because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day. They killed him, him indeed, but herein they fulfilled all the Scriptures that are written of him, especially that Scripture, [The same stone whiche the builders refised is become the head stone of the corner.] And lastly, though it be granted vnto you that the Saviour Iesus (through whom is preached vnto you forgiveness of sinnes) had a death full of ignominie, yet hee was hanged on a tree: yet his rising againe from the dead the third day was exceeding glorious. in that hee led captivitie captive, triumphing over death, hell, and the grave.

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| **b.** Acts 3.15. | Now that Christ is risen againe from death he proues by the witnesse of the Prophets. |
| **c.** Luke 19.45. | The first testimonie cited by Paul is in the second Psalm, Thou art my son, &c. the which I finde expounded of David and of Christ. |
| **d.** Matt.23.37. | If we take this spoken of David, he may be called the sonne of God, as a King, for Princes haue their i powert from God, and so fyled the children of the most High. Psalm 8.6. |
| **e.** Psa.11.8.27. | Man, for we are the generation of God, it is he who made vs, and not our felues. Psa.100.2. and is not he thy father that made thee, Deut.32.6. |
| **f.** Ephes.4.8. | Regenerate man, for every one that is new borne is borne of God, adopted his son, and made his heire, Rom.8.15.17. |
| **g.** & Epistles. | Thus it may be said by God vnto David in a type, this day haue I begotten thee but only to Christ in truth. And therefore in Rabbis Solomon, and other Doctors among the Jews, understand this of the Messiah, and assuredly Paul in his Epistle to |
to the Hebrews, chap 1. ver. 5, did the rather cite this text to prove that Christ is God, for that he knew their Rabbines falsely confused it of Israel's Saviour. The main proposition of the second Psalme is, that the Messiah is the King of Kings, and Lord of Lords, even God only begotten Sonne, very God of very God. The which is concluded in this argument, He that is to be worshipped and kissed of all Princes, on earth, is doubleste the King of Kings; but the Messiah ought to be worshipped of all other Kings and Rulers and Judges of the earth, ergo, the Messiah seated upon God's holy hill of Zion, is the King of Kings, even the Lord who dwellust in heaven. If the Princes of the world stand up and take counsel together against the Lord, and against his anointed, it is but in vaine. For if his word be kindled (yea but a little) they shall instantly perish, he shall bruise them with a rod of iron, and breake them in pieces like a potters vessell. On the contrary, blessed are they who kiss the Sonne, and put their trust in him; happy men, and wise Kings are they, who sttle the Lord in scare and joyeoye before him in reverence. God onely killeth and maketh alue; bringeth downe to the grave, and raiseth vp. Ergo the Messiah having this absolute power of life and death, is undoubtedly Gods only begotten Sonne, whom he hath made heir of all things, and judge of all men. And therefore Diniues interpret the cited words as properly spoken of Christ.

And that in respect of his  

Generation, Temporall, Eternall.

Some construe this of his temporall birth, in faying Thou art my Sonne, God fheweth his divine generation; and in faying this day have I begotten thee, his humane naturie. For bodie, signifieth in holy Scripture the present life, Heb. 3. 7, Psalm 95. 8, to day if ye will hear his voyce. So that I have begotten thee this day, as if he should say, I have brought forth his begotten fonne into the world, I have caufed thee to become a fleft, and in the fulneffe of time to be borne of a woman. Other understand this of Christ's eternal generation. As if God should have fayed, other are my fones improperly, but thou art my Son properly. fumus naturalis, singularis substantiis: A fonne not by creation, as the whole world, nor through adoption, as the whole Church: but a fonne by nature, my begotten and only begotten Sonne. John 3. 16, The very brightnesse, and expreffe character of my Perfon, Heb. 1. 3. Whereas Arriana and other object against this interpretation the word bodie: Saint Augustine anfwereth appositely that with God (vnto whom all things are present) there is neither yesterday, nor tomorrow, but onely to day. Apud Deum vnquantum crasfius, vnquantum becrum dies eff, fed femper bodie. And in h. 5. Enchiridion cap. 49. Vbi dies nec hcesterni fincho- 

aur, nec initio crasfinti terminatur, bodierum eff.

Hilary, Ensebius, Ambrose, with other expound this of Christ's resurrection. As Paul here. We declare to you how the promise made to the fathers, God hath fulfiled unto their children, even unto vs, in that he rafied vp Iefus againe, even as it is written in the second Psalme, thou art my Sonne, this day have I begotten thee. For to rafie vp againe from death vnto life euerlasting is a new begettng; and in this fente Christ is called elsewhere the first begotten, and the first borne of the dead. Againe the circumstances of the place, scarce the Reader to this constrution, why doth the heathen so furiouly rage together, and why doe the people imagine a vain thing? that is, as Peter and John have well appli- 

ed it, Acts 4. 27. Herod and Pontius Pilate, with the Gentiles, and people of Is- 
rael, gathered themselves together against the Lord and against his Christ, even bis holy Sonne Iefus: and when they had filled all things that were written of him (as Paul in our text) they took him downe from the tree, and put him in a sepulchre, bailing a great stone to the door thereof, and sealed it, and making it fure with the watch. In all which (as the Prophet speaks) their imaginacions and actions were vaine; for he that dwelleth in heaven did laugh them to
Tuesday in Easter weeke.

sorne, the Lord had them in derision: he raised his Christ againe the third day, making him a King over his holy hill of Sion, that is, the absolute head of his Church, giving him all the heauen for his inheritance, & the uttermost parts of the earth for his possession. And so God in raising Christ vp againe from the dead, evidently shewed that he was his only begotten Sonne. As if hee should have said, thou wert enter my Sonne before to day, before there was any day; but yet in this day of thy resurrection, I have most eftensively manifested unto the world, that thou art my Sonne whom I have begotten. It is then an idle conceit, to think that Paul is not Author of that Epistle written to the Hebrews, because the words of Danid vrged here to prove Christs resurrection, are cited here, chap. verfe 5. to shew Christs eternal generation. For (as Paul in his Epistle to the Romanes, chap. verfe 4.) Christ is declared mightily to be the Sonne of God by rising againe from the dead. His resurrection is an infallible demonstration of his divinitie, being none euer raised another from the dead but by God: none euer raised himselfe from the dead but God. I conclude this observation in the words of Ambrose, Pulchre pater dicit ad filium, ego bodie genuite, hoc est, quando redemplexim, quando ad cali regnum vocasti, quando implefis voluntatem tuam, ut effe filium.

The next Scripture quoted here by Paul is, Efay 55.3. The promises of God made to David concerning the sending of Israel's Saviour, are sure mercies, and faithfull words: he must of necessitie therefore fulfill them in every respect, the which he could not have done, but in raising vp Iesus again, for the resurrection of Christ is the complement, and (as it were) Amen of all his promises, according to that of Paul, he died for our finnes, and is risen againe for our justification. See conclusion of the Gospell on S.Thomas day.

The last authority cited in this place, to prove Christs resurrection, is taken out of the 16, Psalm, verfe 11. Thou shalt not suffer thine holy one to see corruption: the Iewes understood this of David, but (faith our Apostle) David albeit hee was a King, and a Prophet, and a Patriarch, a man according to Gods owne heart, as it is recorded of him in this present chapter, at the 22. verfe; yet after he had in his time fulfilled the will of God he fell on sleepe, and was laid into his fathers sepulchre. Earth he was, and to earth he returned againe. But Christ Iesus, although he was hanged on a tree, and put in a sepulchre; yet he saw no corruption. He rose againe the third day, triumphing over all his enemies openly saying. O Death I will be thy death, O grave I will be thy destraction. And therefore this Iesus is hee through whom is preached unto you forgiveness of finnes by whom all these beleevers are justified from all things, from which yee could not be justified by the law of Moses.

Mare mortis mortem nisi morte disfis,  
A nobis vitam inima clausit aeternam.

Beware therefore, lest that fall on you which is spoken of in the Prophets. This text is taken out of the first of Habakuck, verfe 5. but for as much as all the Prophets were collected together into one volume, it faith in the Prophets. Or according to the Hebrew phrase, in the Prophets, is as if he should have said, in one of the Prophets; as Genesi. 23.6. In the chiefeast of our sepulchers burnt vp dead; that is in one of the chiefe. He doth alter the words of the Prophet according to the found but not according to the sense. Habakuck faith, behold among the heathen; Paul here, behold ye disfisers. In which our Apostle doth expound and not confound the Prophet: for whereas the Iewes displised the word of God, he sent them to be taught by the Caldeans: yea if Habakuck had sayd, ye wil not obey Gods voyce, yee will not learne any thing in his Schoole; wherefore ye shall ere it be long be made to know his judgements among the heathen: Loe (faith the Lord) I will raise vp the Caldeans, that bitter and hasty nation, which shoot march thorow the breadth of the land to pouffe the dwelling places which are not theirs. And this their overthrow as a type of their future reprobation and spiritual vanity for the contempt of the Gospell.

These
Saint Markes day.

Those things are examples, and are written to admonish us upon whom the ends of the world are come. Let us therefore beware, that these heavy judgments fall not upon us, as they did upon the fewes, Fideite & apicite, admiramini, admiramini, take heed, and againe I say take heed, quench not the Spirit, despite not prophesying, receive not the grace of God in vaine. Nemo malus nisi animus, he that is a despiser of the fauing word is an arrant fool; for if he once were worse he would kiss the Sonne, and beware lest faithful on his head which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish.


Jesus stood in the midst of his Disciples, &c.

Concerning the chiefest parts and passages of this Scripture; See Gospel 1. Sunday after Easter, and Gospel on S. Thomas day. Here pause and pray.

Almighty Father, which hast given thine only Sonne to die for our sines, and to rise againe for our justification: grant us so to put away the leauen of malice and wickedneffe, that wee may alwaye sete the in pureness of liuing and truth, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4.7.

Unto every one of vs is given grace, according to the measure of the gift of Christ. &c.

Saint Paul doth especially treat two things in all his Epistles: 1. treat. 2. intreat. Having sufficiently treated in the former chapters of doctrinal, he commeth in this present to moral. Intreating his Ephesians in general, to walk worthy of the vocation whereunto they were called; in more particular, to support one another through love, keeping the unites of the spirit in the bond of peace: preffing this one point with arguments of two forts.

The first (of which Epistle 17. Sunday after Trinitie) is taken from such things as are common unto the whole Church, as being in all the faithfull, one and the same, there is one body, and one spirit, and one hope, one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all. As if he should argue thus, if the Church your mother be but one, God your father but one, Christ your Lord but one, the holy spirit, your Comforter but one, if ye have but one hope, one faith, one baptism; I see no cause why ye should not live together and love together as one, labouring to keepe the unity of the spirit in the bond of peace.

The second (contained in our present text) is taken from such graces as are in every one divers. I shew that this inequality of gifts is not an hindrance, but rather a furthenance to unity: for as much as all of them are given by the same author for the same end. Vnto every one of vs is given some gift, vnto none, all, he that hath most hath but a measure. As then in the natural body, the eye cannot say to the hand, I have no need of thee; nor the hand againe to the feet, I have no need of thee: but every part seeketh another and not his owne good: Even so in the Church (which is Christ's mystical body) God made not all Apostles, or all Prophets, or Evangelists, &c. But some Apostles, some Prophets, some Evangelists, &c. There be diversities of gifts, and diversities of administrations, and diversities of operations, 1. Cor. 12.21. every one standeth in neede of anothers gift, and thereupon is occasioned to support one another in loue, preferring the unity of the spirit in the bond of peace. See Epistle 2. Sunday after Epiphania, and 10. after Trinitie.
Saint Markes day.

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<td>1.</td>
<td>Who Christ, and that is Proued out of the 68 Psalm, verfe 18, he led captiuitie captiuitie, and gave gifts unto men.</td>
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<td>2.</td>
<td>When, when he ascended up on high, even above all heavens to fulfill all things.</td>
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<td>3.</td>
<td>What, he made some Apostles, some Prophets, some Evangelists, &amp;c.</td>
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<td>4.</td>
<td>Why, for the perishing of the Saints, for the worke of the ministrie, for the edifying of the body of Christ.</td>
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Concerning the first: that in our Apostles doth shew here that the diversitie of grace belowe on the Church is the gift of Christ, whereas he faith elsewhere, that God the Father ordained Apostles, and Prophets, and Teachers, and that the Spirit maketh all these things, unto every one severally distributing as hee will, we may learn two conclusions in Diuinitie. 1. That all the workes of the sacred Trinitie, quand extra, without it selfe, are common and communicable to every person of the three. 2. That God the Sonne is equall in might and mercy to God the Father, be being ascended before all heastens is the gier of gifts unto me. And here we must accord to the Prophet and our Apollo: The one faith, he received gifts for men; the other, hee gave gifts unto men: and these two seeme to contradict each other. 3. Answer is made, that David speaks of this donation in time to come, but Paul of this donation alreadie past and accomplished David of the promise, Paul of the performance. 4. Or Christ as hee was God gave gifts in heaven, and as man, hee received gifts on earth; or hee received, in that his members received; according to his owne saying, Mat. 25. 43. in as much as ye have done it unto one of the least of these my brethren, yee have done it unto me: or hee received to give, as Exod. 15. 2. Speake to the children of Israel that they receive an offering for me, that is, (according to the translation of our present Church Bible) hath they bring: where receiuing (as ? Aben Eznarotes is giuing, and fo Paul alluding rather to the fene than to the words of David, faith, hee gave gifts unto men. |

Touching the second point: it is demanded how Christ is said here to have made some Apostles, and some Prophets, &c. when he went up on high, and led captiuitie captiuitie, seeing wee reade in the Gospels historie, that he chose his Apostles and Disciples, and gave them a commission to preach in his life time; and that after his resurrection he confirmed them in his office, by anking on them, and giving them the Holy Ghost, and saying, as my Father sent me, even so send I you. Goe teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost. Answer may be, that Christ is reported in this Scripture to have given Apostles unto the Church after he went up on high, in respect of their gifts extension, and offerent.

Extension, as hauing after Christs ascension receiued the gifts of the Holy Ghost after a more glorious manner, and in a farre greater measure. So the text, The holy Ghost was not yet giuen, because that Jesus was not yet glorified; and If I goe not away, the Comforter will not come to you: but if I depart, I will send him unto you. And Christ at his ascension also charged them to wait for this promised power of the holy Ghost. See Gospel, Sunday after Ascension day.

Offerent, and that in respect of the solemnne inauguration into their Apostleship, on the feast of Pentecost in the sight of Gods people gathered together at Hierusalem out of every nation under heamen. It is reported of David, that he was first anointed King of Israel in the midst of his brethren. 1 Sam. t. 16. and afterward in Hebron. 2 Sam. 2. But he was not called King, vntill he was anointed solemnly before the Tribes of Israel. 2 Sam. 5. Euen so, though it be granted that the Apostles were nominated and destitute to their office before Christs death, and confirmed in their calling after Christs resurrection; yet they were not apparently known unto Gods people to be so, till he went up on high and gave the
the gifts of the holy Ghost vnto them in the visible forms of clouen and sicre tongues, Actes 2, 3. See Epistle on Whitunday.

2. Offeration in regard of Execution of their office, for albeit they had a commision before to preache first vnto the lofl sheape of Israel, and then vnto all nations in the world. Matth. 28, 19, yet they did not execute this commision in gathering together a Church out of both vnto God, & until Christ had afforded or the all heauens to fulfill all things: and the reason herof is rendred in our text, because David had fo prophefed of him in the 68. Pfalme, when he went vp on high and led capacitie captive, and gave gifts vnto men. And indeed it was at this time most fit for him, and belte also for his, to give gifts; it was exceeding fit for himselfe, because glorious Conquerours in their solemne triumphs visually lead their chiefe enemies fettered either in iron chaine, as Paulus Amilinus triumphed over Persecutor in iron cages, as Tamberlane the Great vndid proud Biazez King of the Turkes, and by leading capacitie captive, they decied the spoile to their friends and followers, as it is in the Pfalme, Christ ascending on high led capacitie captive, that is, the deuell and all his complices, hell, death, and the grane, triumphant over them openly. Gining all gifts vnto the Church, as Apostles, and Prophets, and Evangelists, and Paflers and Teachers, who might loose such as Satans bindes: and it was at this time best for his followers, as not depending any longer upon his bodily presence. See Gospel. 4. Sunday after Easter.

The third remarkable point in this Scripture is what he gau to men, one every one is given grace, according to the measure of the gift of Christ, &c., He doth vnderstand by grace not faung grace, for that (as he shewed in the former part of this chapter) is in all the members of the Church one and the same: one faith, one hope, one baptism. & c. But γενος, is taken here for γένος, namely, for the douts, and the grace, as Apostles, and Prophets, and Evangelists, and Paflers and Teachers, who might loose such as Satans bindes: and it was at this time best for his followers, as not depending any longer upon his bodily presence. See Gospel. 4. Sunday after Easter.

Apostles were such as he called himselfe (either in his late mortall, as the 12. Disciples: or in his late glorious, as Paul, Acts 9, 15. and Matthias, Acts 1, 26.) to preach his Gospel, and to plant his Church in euery nation of the world. Prophets were such as interpreted the Scriptures of the Prophets, 1. Cor. 14, 4. He that prophesieth edifieth the Church, and Matth. 23, 34. Behold, I send vnto you Prophets, that is, Preachers. Or Prophets were such as had maruellous wisdoms, and could foretell things to come, as Agabus, Acts 11, 28. signified by the Spirit, that there should be great famine through out the world: which also came to passe vnder Claudius Caesar. Evangelists are so called, either of preaching the Gospel, and so Paul exhorted Timothy to do the worke of an Evangelist: or else of writing the Gospel, and so the firste but foure Evangelists only, Matthew, Mark, Luke, John. And here we may note the reason why the Church appointed this Scripture to be read at this time, namely, because Saint Mark was an Evangelist. Paflers are such as are placed ouer a certaine Cure, whereas Apostles had the whole Church for their charge. So Paul spake vnto the Elders of the Church at Ephesus, take heed to your selues, and to all the flocke whereof the Holy Ghost hath made you overseers. And so Bishops in their Diocesse, and Priests in their Parishes are Paflers. Or as Theophylass. Paflers and Doctors are Presbyters and Deacons. Or (as some late Diuines observe) Paflers are Rectors of the whole Congregation, Doctors are Catechists, and Teachers of the youth, and other new-comers into Christs school. Paflers are such as feed Christs sheepe, and Doctors are such as feed Christs Lambs: or (as Beca) Paflers are they who governe the Church, and Doctors are they who governe the schooles. But I rather embrace their opinion who think Paflers and Doctors are dines names of one office, euen as feeding and teaching are one: for otherwise Pafl (as Hierome, Lombard, Anfelse have noted vpon the place) would have distinguished

b Matth. 10, 6.

c Mark. 16, 20.

d Lucius Decad.

5. Lib. 5.

5. Knyles in the life of Buza.

6. Pfal. 68, 12.

8. Hierom.

3. Primus.

Aquina.

9. Mat. 16, 19.

distinguifh'd them as he did the rest, and have faid, He gave some Pastors some Teachers: as well as some Apoftles, some Prophets, some Evangelifts, &c. but he too'neth them together Pastors and Teachers, 4 Infinuating that Pastors should teach, and that as (our Church fpeakes) both by their preaching and liuing, enamples in word, in conuerfation, in love, in spirit, in faith, and pureneffe, 1 Tim. 4. 12.

Some Duines ofuer, that thefe functions are partly temporal and extraordinary, as Apoftles, Prophets, Evangelifts: and partly continual and ordinary, as Pastors and Teachers: but here in the helps of that holy Father, my moft honoured and honourable mater Archbifhop Whitgift, who writing againft the Schiftmatices of his age faith, and proueth out of this our prefent text alfo, that all thefe degrees of Minifters, remaine still in fome fort vntill the worlds end. For firft (as Newell acknowledge) Paul in this place maketh a perfect forme of a Church, & a full rehearfe of all offices therein contained, and he faith expressly, that Chrift ascending vp on high gaue them for the gathering together of the Saints, and for the worke of the Miniftrey, &c. Till we all come to the unity of the faith, and knowledge of the Sonne of God, unto a perfect man, vnto the meafure of the fulle age of Chrift. That is, as Calvin, Zunibius, and others, vntill we meet in that other world to come.

I know there were certaine things in the blessed Apoftles, which were proper vnto themfellves, as their immediate calling from God, the power of working miracles, and their commiffion to goe into the whole world, &c. but to preach the Gofpel of Chrift in places where neede required (although it be not peculiarly committed to them) or to governe the Churches already planted; I fee no caufe why it (hould not be perpetuall among the Minifters of the world.

Likewise the function of an Evangelift, if it be taken for the writing of the Gofpel, it was temporall and hath his end. But if it be taken for preaching to the people plainly and simply, as Bullinger thinketh: or generally, for preaching the Gofpel: as Musculus fuppofeth, in which ftence Paul faid vnto Timothy, doe the worke of an Evangelift: or for preaching more zealouslty than other, Bucer imagineth: I make no doubt but that it (hall remaneth in the Church.

Moreover, Prophets if they be taken for fuch as our Apoftle menath in his Epiftles often, I fay for fuch as have an especiall gift in interpreting the Scriptures, whether in vnfolding the deep mysteries thereof vnto the learned, or in expounding the plaine fentence thereof vnto the people then it muft of necessitie be granted that they be perpetuall officers in the Church, as Pastors and Doctors.

m Saint Ambrofe therefore conftructh our text thus, Apoftles are Bifhops, Prophets are Interpreters of the Scriptures, Evangelifts are Deacons. And Hyperius faith, that God will alwaies haue thefe degrees in the Church, and Petre Martyr in his Commentaries vpon the 12. to the Romans is of opinion, that our Apoftle defcribeth in thefe places fuch gifts as are neceffarie for the Church at all times, among which he mentioneth (as a chiefe one) prophecying. To be fhort, Bullinger upon this text obferves, that the words Apoftle, Prophet, Evangelift, are confounded; and the Pastors of Zurich in the latter confession of Helvetia, chap. 18. write thus, The Minifters of the new Testament are termed by divers names, for they be called Apoftles, Prophets, Evangelifts, Bifhops, Elders, Pastors, and Doctors.

And hence Protestant Duinnes have well obferved againft the Church of Rome, that Paul among all thefe degrees of the Miniftrie, names not the Popes office, the which he would not haue forgotten, if it had been neceffarie for the deciding of controversyes, and prefervation of vnitie in truth, as our adueraries pretend. And whereas the Rhemifts reply that Bifhops, Elders, and Deacons are not mentioned in this catalogue; Anfwere is made, that the functions of Bifhops and Priests (as they repect the external government and policie of the Church) are named elsewhe generally and particularly: but in repect of teaching (Which is intended here more principally) they are contained vnder Pastors and Doctors. If the Pope will bee reputed an Apoftle, then (as Cardinall) Caufan...
notes) he must be both a Prophet and an Evangelist, and a Pastor, and a Teacher, for (as he saith) an Apostleship eminently comprehended all these graces: it may be granted (as I conceive, which Angelus collecteth here) that Archbishops and Princes have the rooms of Apostles in the Church, but yet I see not how the Pope can be crowded into the text: for if this absolute supremacy were necessary then assuredly Paul would not have said Christ made some Apostles, some Prophets, some Evangelists, &c. but rather Christ gave to the Church one Apostle, some Prophets, and many Teachers.

The fourth and last observable point in our text is, for what end Christ ascending up on high gave gifts into men, and that is threefold.

\[\text{Perfecting of the Saints.}\]
\[\text{Works of the Ministerie.}\]
\[\text{Edifying of the body of Christ.}\]

1. The first concerns such as are called already, Saints. The second, such as are to be called, exercising the works of the Ministry, that is, Apostles, Prophets, Evangelists, &c. The third, such as are yet to be called, and to be built upon the foundation of the Prophets and Apostles.

2. Or the first concerns the people, the second the Pastor, and the third both.

For the edifying of the Saints: I finde divers readings of this clause. Some read ad constitutionem, or ad condendam Samtos, agreeable to the present text of our Communion booke here. The Saints are of Gods household; and the Church is Gods house, Hebr. 3. 6. The chief builders whereof under Christ are Apostles, Prophets, Pastors, and Teachers, as I have shewed Epistle on Saint Thomas day.

2. Other read ad instructionem, for the repairing of such as are decayed in Gods building. The infall man falleth seven times, in many things we sinne all, enim diemis optimum quas procat minimum. And therefore that we may not fall from grace finally, we need daily to be repaired and vnderwrit in Gods house by the powerful exhortations of Pastors and Teachers.

Our new translation (herein agreeing with the Syriac and vulgar Latine) reads, for the perfecting of the Saints. And it may be so construed in two respects, first in regard of their daily growing in strength to strength, until they be perfect men in Christ: for the word is profitable to teach, improp, corre.; and to instruct in righteousness, that the man of God may be perfected, and thoroughly furnished unto all good works. 2. For that their number is fully perfected and accomplished by the preaching of Apostles, Prophets, Evangelists, Pastors, Teachers. According to this exposition the Genena Bible hath it, for the gathering together of the Saints. All of us are by nature like a sheepe which have gone astray; wherefore Christ, as being the chief Shepherd, gave some Apostles, some Prophets, some Evangelists, to gather as together from East and West, and to bring vs unto his flocke, that there may be but one sheepefold and one Shepherd. His sheepe heare his voice, Pastors and Teachers uttering his words, are his voice; he made therefore for the gathering together of his Elect, some Apostles, some Prophets, some Evangelists, &c.

2. Other read ad cogenerationem Sanctorum, for the injoying and injoyning of the Saints. He speaketh of the Church as of a body consifting of Gods Elect, as of many members, a body coupled and knit together by every joint, verse 16. And therefore whereas the Saints, through Adams original transgression, and their owne actual offences, are many times out of joynt, divided from their head, Christ, and divided also from his members; it pleased the Lord, out of his infinite wisdom and goodness to give some Apostles, and Prophets, and Evangelists, &c. as Chirurgians and Physitians of the soule, who might by the preaching of faith vnite them againe to their head, and by the preaching of good works knit them together among them fulues in the bonds of peace. And here you may note the true cause why the worst men and members of a parish, evermore regard a good Pastor leaft. It is because they be feet, and legs, and thighs, and
Saint Mark's day.


I am the true vine, and my Father is an Husbandman. &c.

A s a kind friend loth to depart with his familiars, in giving a farewell often breaks off his speech and begins a new discourse: to Christ here he being now to leave the world, after he had ended one sermon unto his Disciples in the chapter going before, falleth into another of the like argument in this present, wherein he doth especially two things, exhort and comfort.
1. To continue steadfast in the faith, and that under the Parable of the Vine, intimating that as the branch cannot bear fruit of itself, except it abide in the vine; so they can do nothing, unless they abide in him. Verging this one point by divers reasons; all which may be reduced into the

Blessedness of such as abide being

Punishment of such as abide not,

1. From his own example, verse 18.20.
2. From the cause of this hatred, verse 19.
3. From the cause of the caufe, verse 21-2.24.
4. For that God and Christ suffer with them, verse 23.
5. From the prediction of holy Scripture, verse 25. By promising to send the Comforter, verse 26.

I am the true Vine. Christ is called here a Vine, as elsewhere, a Lion, a Sheep, a Lamb, a Corner stone, a Door. A true vine by way of difference from the wild vine; or (as Rupertus upon the place) to distinguish it from the Vines of Sodome and Gomorrah, whose grapes (as Moses speaketh in his song) are grapes of gall, and their clusters are bitter; their wine is the poison of dragons, and the cruel gall of Aspés. A true Vine not simply, but in a simile: not truly a Vine, but like a true Vine Vera (faith Augustine) per similitudinem non per propriitatem, a true vine, as in the first chapter of this Gospel, at the ninth verse, the true light. Now the resemblances between Christ and a true Vine are manifold.

1. A Vine is not sown in the ground, but planted a yong [Slip] of an old tree; so Christ is a natural branch of God the Father, even very God of very God; but for vs men and our salvation, he was translated from heaven, and planted on earth, that is, borne of the Virgin Mary; of whom it is said, Esaiv 45.8. Let the earth open, and let salvation and issue grow forth, let it bring forth together, the Lord have created him. A blessed earth, in whose blesed fruit all the nations of the world are blessed.

2. The Vine that it may bear more fruit, is cut and pruned; and so Christ, although he were conceived of the Holy Ghost, and borne without all time; yet for ourakes he was crucified on the eighth day, wounded for our transgressions, and broken for our iniquities. Again, Christ albeit he were a Lord over all things and a heir of the whole world: yet for our salvation he suffered his glory to be pruned with the knife of ignominie; and whereas he was the King of glory, he made himselfe of no reputation, Philip.2.7. Hee tooke on him the forme of a servant, & was made man (as David speaks of him, a worme and no man, a very scorne of men, and outcaste of the people, Psal.2.6. His wealth was pruned by the knife of pouertie, a Pauper in natiuitate, pauperior in vita, pauperrimus.
paepermissum in cruce: So poor in his birth, that he was borne in another man's
bable; so poor in his life, that hee said of himselfe, * the Foxes have holes, and
birds of the heaven have nests ; but the Sonne of man hath not whereon to set
his head. So poor when he was dead, that he was buried in another mans tombe,
Matth, 27. 60. His pleaute was pruned by the knife of sorrow, Lament. 1. 11.
Behold, and see, if there be any sorrow like unto my sorrow. His familiar ac-
Saints Marks day.

and every branch that beareth fruit will be purge, &c. Christ vterted this parable 4 as our Mediator and Head of the Church, and he could not have beene the Churches Head, e except he had beene God and man. Christ then 1 as touching his manhood was inferiour to the Father: John 14.28. My Father is greater than I: yet equall as touching his Godhead: Joh 10.30. I and my Father are one, coequal in might and mercy. So the text here, God the Father as an husbandman purgeth every branch that beareth fruit, verse 2. and God the Sonne like wise doth the same, verse 3. Now are ye clean through the words which I have spoken unto you. 8 So that Christ as God is an husbandman so well as his Father, he purgeth and pruneth the boughs of the Vine so well as he, 4 una enim operationis patris & filii, Joh. 5.19. Whatsoever the Father doth, the same things doth the Sonne also. 

Every branch that beareth not fruit in me he taketh away] Christ exhorting his followers to continue steadfast in the faith, argueth a pane 4 penes & præmiss, from the punishment of such as abide not in him, and from the reward of such as abide.

1. They beare no fruit.
2. Bearing no fruit, they be cut away from the Vine.
3. Being cut away from the Vine, they be cast out of the Vineyard.
4. Being cast out of the Vineyard, they wither.
5. Being withered, men gather and jagot them.
6. Being made fagots, they be cast into the fire.
7. Being cast into the fire, they burne in that unquenchable flame, where the worme dieth not, and the fire never goeth out.

First, they beare no fruit, for faith our Saviour, as the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye except ye abide in me, for without me you can do nothing. The Pelagian here vseth affirm’d, 4 Deo habemus quad homines solum, & nobis ipsis autem quad inuis fumus; that we are men, we receive from God; that we are good men, commeth from our selves: but Truth it selfe here contradicet & dicit, a branch cannot beare fruit of it selfe, 4 c. This one clause (faith 4 Augustine) cords in fruitum humilium, or a obstruct superborn, it comfors a poore Publican, but it confounds a proud Pelagian. And that other sentence, (without me you can do nothing) confuteth also the semi pelagan. I mean the Papist, auowing that a man hath a power of free will in his owne nature, which once being stirred, and helped, can and doth of it owne selfe cooperate with grace. The word nothing makes very much against this opinion, as Augustine noteth upon the place. For Christ saith not, 4 in me parum potestis facere, sed fine me nihil. Now that we may the better understand this controverzie, man is to be confedered in a fourefold estate, to wit,

Confessionis, as he was created.

Infectionis, as he was corrupted.

Refectionis, as he was renewed.

Perfectionis, as he shall be glorified.

In the first estate we giue to the will of man a libertie of nature, Adamus enim accipit postfe se velle, sed non habet velle quad posset. In the third we grant a libertie of grace, for if the Sonne make you free, ye shall be free indeed, John 8.36. The spirit of Christ which is free, Psalm 51.12. giueth libertie to the captiues, and openeth the prifon to them that are bound, Efay 61.1. and delivereth vs from the power of darknesse, Coloss.1.13. In the fourth estate we confesse a libertie of glory. All the doubt be twemee vs and the Papists, is of the second estate, how man corrupted is renewed, how he commeth unto regeneration after degeneration. And yet herein we confent that the will of man, in turning unto God and in doing good, is not a stone or a stone, in all and every respect paffible, for every man is willingly converted, and by Gods grace at the
very time of his conversion he willeteh his owne conversion, and so the will of man is in some sort a co-worker with grace. For this end Paul exhorteth vs not to receive the grace of God in vaine, but to wotke out our saluation in feare and trembling, Philip. 2.12. To this purpose the saying of Augustine is very remarkable, Quickefit te suntet, non insufficiat te sine te, Fecei nesficientem, insufficiens volentem. He who made thee without thee, will not inflifie thee without thee. What then is the maine difference betwene the Papists and vs in this question? It is in one word this: They write that our will is a co-worker with grace by the force of nature: we say that it wotkes with grace by grace. They teache, that grace doth enable the will of it selfe to doe good wotkes if it please: but we further adde, that grace wotketh in the will of man to please, to doe such offices as God requireth from our hands He doth not hang his wotke upon the fulfilled if, of our will, but he wotketh in vs to will, and causeth vs to doe the things that he commandeth vs to doe. We will ind. ed (faith Augustine) but God wotketh in vs to will: we wotke, but God wotketh in vs to wotke: we walke, but he cauleth vs to walke: wee keepe his commandements, but he wotketh in vs to keep his commandements. In the words of Paul, it is God that wotketh in you, both the will, and the wotke, even of his good pleasure, Philip. 2.13.

If God onely made thee a man, and thou thy selfe halfe made thy selfe a good man, thy wotke of necessitie must be greater than Gods wotke. Melissus enim insume esse, quem te hominem esse, our bare being is not so good as our better being: wherefore to stop thy presumptuous mouth, and to beat the lie downe thy throat, Christ here faileth expressly, ye can beare no fruite except ye abide in me, without me can ye doe nothing. In natural and humane actions it is true that your will is free, yet so that your will is alway subordinate to my will, in whom ye live, and move, and haue your being: but in spirituall things appertaining to the kingdome of heauen, your selues are not sufficient as of your selues to thinke, much lesse to speake, leaft of all to doe that which is good.

Qui viret in folvis venit a radicibus humeri.

The iuye which is in the branch, commeth originally from the root, and so qui viret in filly, &c. The graces eminent in the fones of God are from aboone, proceeding from the Father of mercies and fountaine of all grace; qui a seifte fruiteum existimat serre, in vistan effet: qui in viste effet in christo non effet: qui in christo non effet, Christianum non effet. August. trat. 81. in Enang. Iohan, See Epift. Sund. 11. and 12. after Trinitie.

The rest of the punishments here mentioned are very grievous, as to be cut away from the Vine, to be cast out of the vineyard, &c. but the last of all is the greatest of all, I meane the burning of fruitelesse branches in hell fire, which is vnquenchable. This of all terrible in the Scriptures is most terrible, whether we consider in it the paine of the loffe, or the paine of selfe: the repubhate which abide not in Christ have paine of loffe, for the Vine faith unto such branches at the last day, depart from me, from me that am your fathers beginning and laft end, from me that am your Redeemer, from me that made my selfe man for thy sakes and received these wounds for thy remedy, from me that invited you with pardon, and ye would not accept it. Wherefore depart for ever from my friendship, from my protection, from my kingdome, from my Paradise, from my sight. And because whateuer is separated from Christ, is also separated from those who goe with Christ; in saying, depart from me, he faith likewise depart from mine, from the Quires of my glorious Angels, from the sweet company of my blessed mother, and from all my molt happy martyrs, Apostles, Prophets, Confrors, in a word, from all the holy Saints and holy of heauen, into everlasting fire prepared for the damned and his angels. For as sin there is an auration from the Creator, and a conuersion unto the creatures, according to that of the Prophet, they have forsaken me the fountain of living waters, and have digged pits, even broken pits that hold no water; so in the punishment of sinners (as Diuines observre) there is not only pena damnati, which is unanswerable to their auration from the Creator,
Creator, but also panafens, which is anfowerable to their conversion unto the creatures, and therefore such branches as beare no fruit, are not only cast out of the sight of the Vine, and the whole vineyard: but also gathered together, and made the fagots and fewell of hell fire: the which in many respects is exceeding dreadful, especially because the torments of this Aetna never dying, ever crying, are both vnuerfall and eternall. Hell paine is vnuerfall, afflicting every power of the soule, every part of the bodie. Concerning the soule, the imaginatius facultie shall be tormented with horrid imaginations, more terrible than those which a deep melancholie man suffres in his dreams, or than those the cruel Egyptians law, which (as the Witman speakes) were fearfull visions, and forrowfull sights, affrighting visages of wilde beasts, and hissings of Serpents: &c. The will, as hauing in nothing it owne will, is an hell of it selfe to it selfe. The memorie shall be continually troubled with a fixed recordation of things pasted, that it once posfessed, and of the present which it now suffereth, and of those which are to come in eternitie. So that it cannot thinke upon any thing, which in any sort should comme comfort: for it calleth to minde the pleasures it had in the world, it is for its greater torment; c Materia tristissima non delectionis causa, faith Aquinus. The understanding shall be so darkned, as that it shall be full of errors and illusions, even as a tumultuous sea, with innumerable waves of imaginations, more bitter than gall, some going, other comming, all affrighte.

As for the bodie, the damned are to be bound hand and foot, crowded together in the prizon of utter darknesse, like bricks in a fierie furnace, that they shall not be able to wrinch, hauing not so much as a chinke where any winde may enter to refresh them in this lake of fire burning with brimstone. Their sight is affrighted with ugly deuis and darknesse; their hearing with odious and hideous Oururies; their littleing with noisme flinks, and inconfortable fiewe reaking from the filthy bodies vnder torture; their taste with a raging thirst, and a nauseous hunger, rafruit such things as are more bitter than gall or wormwood; the feeling affrighted in every part with intolerable flames, in comparison whereof our earthly fire is no more than as if it were but water. The least of these torments named, and infinite more not named, is more grievous than the greatest, either sicknesse or forrow they suffered on earth; and yet all these shall eternaly continue, without either caufe or end. See Gospel r. Sunday after Trinitie. Lombard, fent. lib. 4. diff. vlt. & Sententiarum lib. dim. Aquin. in aditionibus ad tertiam the samme parias que st. 97. 98. 99. Io. de combis compend. Theolog. lib. 7. cap. 21. 22. Dion. Carthusian. de quatuor nouissimis cap. 7. the meditations of Luys de la puente Iesuit, translated out of Spaniſh into English, by Ric. Gibbons, of the fame Societie, meditat. 15. 16.

Every branch that beareth fruit will be purge] We collect here, first that our Purgatorie is in this world, while we go from strength to strength and grow from fruit to fruit in the vineyard, that is, in the Church planted in this world. Secondly, that the k word and affliction are this our Purgatorie. The word, verf. 3. Ye are cleane through the word which I have spoken vnto you. Cleanse, not by the water in Baptisme, but by the word. For faith Augustine, Dextrae verbem & quid est aqua quis aqua? sed accedat verbem ad elementum & fit sacramentum. Cleanse by the word, non quia dicitur, sed quia creditor. The Pharisees and other hypocrites heard the word of Christ, but they were not hereby purged, because they did not beleue the word of Christ. Our fruit then ariseth from faith; it is faith (as in S. Peter telleth vs expressly) that purifchte our hearts. And for Ruper- tius expounds the words of Christ here, you are cleane, because you beleue that which I have vnto you concerning my death and resurrection, how I must die for your finnes, and rise againe for your justification, and goe away to provide a place for you. But because the fift is so fraile, that we cannot do that so good we would, but the eulc we would not; Almighty God hath appointed for vs another P Purgatorie; to wit, affliction, and the crofe, the which is Gods rod wherewith he scourgeth every sonne he receiueth, and purgeth every branch that beareth

M m m 2

k 10.8.9. k in loc.

a Romans 7. 12. a Hcb. 12. 6.
Saint Philip and James day.

The Epistle. James 1.1.

I. Subscript. James the servant of God, and of the Lord Jesus Christ. &c.

This Epistle consists of three parts; a subscription, James the servant of God, and of the Lord Jesus Christ.


As for the second question, there were two blessed Apostles of this name, 1. James the son of Zebedee, and James the son of Alphaeus. Now this Epistle was not penned (as herein is most and best Diuines accord) by James the son of Zebedee, for he was slaine by cruel Herod, about the beginning of the preaching of the Gospel, Act. 12. but by James the son of Alphaeus, called else where James the elder, and James the Lord's brother. This James was the first Bishop of Hierusalem, of such upright carriage toward men, as that he was surmised Jesus, and of such indescribable devotion in his prayers unto God, that (as Hege- sophus reports) his knees were like a Camel's knee, blemished and made hard by reason of his continual kneeling. And St. Chrysostom further addeth, that his forehead also became brawnie, through his daily prostrating himselfe upon the pavement in the Temple. The which I note, to condemn the proud and irreverent behauiour of many, who coming into the Temple to pray, neither cast down themselves as the Publican, nor yet stand vp as the Pharisee: but they set on their cushions (I fear in the seat of the scornfull) as if they were to bless God, and not God to bless them.

Servant of God] He that serveth himselfe, serveth a fool: he that serveth the devil, serveth his enemy; he that serveth the world, serveth his servant: the perfect and only true freedom is to serve the Lord. Wherefore this title is no way base, but exceeding honourable, desired even of the best, ambitiously. Samuel was God's servant, Speake Lord, saith he, for thy servant heareth thee. Job the greatest of all the men of the East was God's servant, hast thou not considered my servant? said the Lord to Satan, Job. 1. 8. David filled in holy Scripture for his excellency the King, boasted notwithstanding of this title: Behold, O Lord, how that I am thy servant, I am thy servant, and the sonne of thine handmaid, Psa. 116. 14. All the Patriarkes, and Prophets, and Apostles have gloried in this
this service. For if it bereaved honourable to serve the King, it is illusory
'greater preferment to serve the King of Kings, and Lord of Lords. It is more
credit to be a door-keeper in the house of God, than to command in the Courts
of other Princes. Now God (as earthly Kings) hath some servants in ordinarie,
and other extraordinary. All Christians are his owne servants extraordinary,
for they vowed in holy Baptisme to fight under Christ's banner, against the world,
the flesh, and the devil, and to continue his faithful soldiers and servants until
their lives end. The true profession of the true faith is Christ's lictor, and love
is the cognizance of his lictor; for in faith working by love, is the wedding
mantle with Christ's badge; by this (faith o he) shall all men know that ye are my disciples,
if ye love one another.

Princes and Prophets are the servants of God in ordinarie, sonere to God in
office, that they are called Gods. A Magistrate is a finger (as it were) of God's
owne hand; a Preacher is a steward in God's owne house. So S. James (as
being an Apostle) was in this sense the servant of Jesus Christ; and therefore
such are deceived greatly, who think that this author was not an Apostle, becau-ke
because he calls not himselfe an Apostle: for first Luke being an Apostle, doth vis
the same subcription in his Epistle, 'I am the servant of Jesus Christ.' Secondly,
servant in this acceptance is nothing else but an Apostle; wherefore many Greeke
copies, and the Scriure, and the vulgar Latin, make this title to this Epistle, 'The
generall Epistle of S. James the Apostle.' Here then observe, that to be called a
Minister of Jesus Christ is not (as the Papists object against our reformed Churches.
any contemptible title, seeing S. James here doth allow vs a patrerne, and
S. Paul i. Cor. i. 1. a patent, so we esteem him vs ministros Christi; so the Romanist
translation in Latine, and the Reremst in English, let a man esteem vs as the
Ministers of Christ.

Of God, and of the Lord Jesus Christ. These words are to be understood copula-
atively, 'I am a servant of Jesus Christ, which is God and Lord,' as Tit 2. 13
looking for that blessed hope, and the glorious apperaing of the great God, and our Sau-
niour Jesus Christ. For the Mediator between God and man, is perfect God,
and perfect man, and yet not two, but one Christ; one not by confusion of sub-
stance, but by union of person, as Athanasius in his Creed.

To the twelve tribes which are scattered abroad. The Jews were led captive
to Babylon, and other countries, out of which it is apparent, that some not
returned into Judah: for Paul (as we read in the Epistle of the Acts) found almost
everywhere where both in Europe and in Asia, Synagogues of the Jews. Now this dis-
persion of God's owne people for their iniquity toward him, is a manifest argu-
ment of his wrathfull indignation against them, and it is written for our
inscription, apon whom the ends of the world are come; for if God spared not his
natural branches, his peculiar inclos'd plant; he took heed not he also spare not
thee, which are but a wylde Olive by nature. Remember the words of the Ararish
unto King, 'The Lord is with you, while ye are with him: and if ye seek him,
he will be found of you: but if ye forsake him, he will forsake you.' Yet God in his
wrath remembers mercy; for among these scattered people some were gathered
to the Church, and truly converted unto Christ, unto whom our Apostle wrote
this excellent letter, 'Of quid disperserant corporum congregarum mentes. S. James,
I say, sent not this instruction unto Jews conuersted, for then he would have
proven that Jesus was the fomne of the Ararish, the Medias of the world, promis-
ted to the fathers. If he had written to the Jews in general, he would (as S. Matthew
did) have penned a booke of the generation of Jesus Christ the fomne of David,
the fomne of Abraham, &c. but this greeting is vsuall to such Jews as were turned Christi-
ans, exhorting them to make demonstration of their faith out of their works, lea-
ding a life unferable to their profession; for the light of the Gospell appearing,
teacheth vs that we should deny vngodlylines & worldly lusts, and that we should
live soberly, righteously, add godly in this present world. To convert Jews
he wrote principally, but that which is saide vsual, is said vsual, and all.
Saint Philip and James day.

in which respect this letter is entituled, The General or Catholike Epistle of S. James.

Greeting] This kinde of salutation hath occasioned some to doubt of this Epistles authority; Saint Peter and S. Paul, in their inscriptions have grace and peace, S. Inde, Mercy, and peace, and love be multiplied unto you. But this (as they think,) is.propane, taken rather out of Platoes Academie, than out of Christ's Schoole. Fos Plato reports that in Greece the Phythisians salutation is, ἀληθεία, the Philosopher ἰδία ἐπιστήμη, and the vulgar δαίμον. Anfwver is made, that this form of saluting, although it were common among the Heathens, is not withstanding apocritical, and that a patterne hereof is found, Act. 15. 23. The Apostles and the Elders, and the brethren, unto the brethren of the Gentiles in Antioch, and in Syria, and in Cilicia, salut. greeting. 2. Saint James being a spiritual Phythisian witheth here perfect health of the 1 foule so well as the body. 3. ἡγείμην, signifying to rejoice (considering he wrote to people dispersed, and dirstresse under the Croffe) is both as fit, and as full as the salutation of peace; for there is now true joy in the spirit, without peace of conscience, Rom. 14. 7. The kingdom of God is not meat nor drink, but righteousness and peace, and joy in the Holy Ghost, an upright life breeds in the inlulfed peace of conscience, and peace of conscience makes a joyfull heart.

My brethren, count it exceeding joy, when ye fall into divers temptations] Wee read Acts 8. that there was a great pervertion against the Church at Hierusalem, and that all the converted lewes were scattered abroad thorow the regions of Judea and of Samaria. Now for the comfort of these dispers'd professours (as some conjecture) S. James wrote this instruction: and because their condition under the croffe was into flesh and blood exceeding grievous, he beginneth to reap, with this exhortation aptly, count it all joy when ye fall into divers temptations. He that suffereth as a murthrerer, eare as a sheepe, or as an euill doer, hath hereby griefe of heart, but blessed is the man that endureth temptations in Christ's cause. To call our selues into temptation affords matter of sorrow, but if we for righteousnesse sake by Gods appointment fall into sundry temptations, our sorrow shall be turned into joy, John 16. 20. Here the Gospell and Epistle meet, our Apostles (count it for exceeding joy when ye fall into divers temptations,) is answerable to Christls (let not your hearts be troubled) and both are firmly read on this day, which is solemnized to the praise of God in commemoration of the joyous Martyrdom of two blessed Apostles, S. Philip, who for the contumacious of the Christian faith (as Hippolitus reports) was under Domitian the cruel Emperor crucified with his head downward, and S. James even for the same cause being Bishop of Hierusalem was cast downe headlong by the Scribes and Pharisees from the pinnacle of the temple, and afterward floned, and finally brained with a Fullers club.

This exhortation to constant cheerfulness under the croffe for the Gospell is preservd here by divers and sundrie reasons (as Expositors have well obserued) all which in briefe may be reduced either to the fruit, or else to the root of this Christian vertue. The fruit in this world, knowing this that the trying of your faith gendereth patience, and let patience have her perfect 5, 6. There is a twofold temptation (as Augustine told Consentius) van deceptions, altera probationis; a temptation to deceuice, which is from the dull and our owne concupiscence, verfe 13. 14. of this present Chapter. Againe, there is a temptation to proue and improue, the which is from God, and so suffering for the Gospell is termed here temptation, and a triall of our faith. The fruit in the world to come is eternal happyneffe, verfe 12. Blessed is the man that endureth temptation, for when he is triest he shall receive the crown of life, which the Lord hath promised to them that love him. See Gospell appointed for this day.

As for the root, if any lacke wisdom, y that is, true judgement how to beare the croffe, let him ask of God: he is a giving God, from him is every good and perfect gift, verfe 17. Eras, he giveth alittle this: beginneth unto all indifferently without any respect of perion: exclude not thy selfe from an vniterfall number, he liberally
The Gospell. **JOHN 14. I.**

*Jesus said to his Disciples, let not your hearts be troubled, &c.*

The Prophet *David faith, a troubled spirit is an acceptable sacrifice to God, and is good for me, that I was in trouble.* How then is it true which is here said by the fonde of *David, let not your hearts be troubled?* Answer is made, that the paffions of the minde, as anger, fear, delight, and the like, are in their owne nature: neither simply commendable, nor yet absolutely vituperable, but either good or bad, as their objects and ends are good and bad. To be troubled for a time is a _godly sorrow, causing repentance to salvation, not to be repented of_, and therefore grieu for offending God, and _grieving his spirit, yea grieu much because thou canst grieu no more._ 

But an inordinate trouble for the things of this world, arising either out of envy, flagellinesse, or impatience, is forbidden in this text, _let not your hearts be troubled._ The Disciples as yet ambitiously fought for worldly honour, conceiving that Christ ere it were long would _restore the kingdom of Israel_ and _preferre them in his kingdom on earth_ at his right hand and at his left, as yet they did expect a crown, not a crofe. Wherefore Christ understandeth that they were dismayed at his words, in the former Chapter at thee 33. verie (*little children, ye a little while am I with you, ye shall see me_, but whether I goe can ye not follow me now?) he commeth in this present vnto that which is _Evangelie caput & summum_, the chiefe part in the whole body of his Gospell, namely, _solvit up the broken hearted, and to comfort such as mourn_ in _Sion._ *If* the signe of Christ is interpreted laugher, _infamating_ that Christ should be the _consolatio of Israel_, and _great joy to all his people_, Luke 2.10. 25. _see nos_ (as 1 one notes) is the first word in the first anunciation of his _conception_, and the first word in the first anunciation of his _birth_, and the first word in the _first anunciation of his resurrection_, and almost the _last words_ in his _last exhoration_ a little before his death, _are let not your hearts be troubled_, and _be of good comfort_, strengthening his followers, and sweetening his crofe by _divers forcible reasons_, in _our text_ by _two more principally._

The 1. _Is taken from the buckler of faith, ye beleue in God, beleue also in me._

2. _From the bold of hope, in my Fathers house are many mansions, &c._

**Yee beleue in God, beleue also in me.** Concerning the fourfold reading of these words, examine *Isaiah. concord. cap. 134. Erasmis anot. & Maldonat.com. in loc._ I take them as I finde them here, _yee beleue in God, &c._ The Saints in old time 4 through faith have subdued kingdoms, wrought righteousnesse, obtained the promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, and turned to fighte the armies of Allains. In a word, faith is a shield, wherewith ye may quenche all the fierie darts of the deuill, Ephes. 6.16. If ye beleue then in God, and cast all your care on him, he that is the Father of mercies, and God of all comfort, will assuredly _care for you_, that ye shall not any longer bee _troubled in your hearts_, a little faith, even so small as a graine of mustard seed, is able to remove mountains of displeasure out of your foule. *Faith is a buckler, and a buckler guardeth especially the head and the heart; that is, the understanding and the will, not in turbetor intellecutis, non formidet affectus. Here humane weakness doth object, (as Philip at the 8 verfe) _Lord, show vs the Father, and is sufficient vs._ It is true, that we beleue God, and beleue in God also, but yet our hearts are troubled, thirsting after his light and _manifeste knowledge_, we would _saine feue_ that we beleue, *to Moses in the 33. chapter of Exodus, I see thee not._
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show me thy glory: to whom answer was made by the Lord, thou canst not see my face, for there shall no man see my face and live: yet behold, there is a place by me, and thou shalt stand upon the rock, and while my glory passeth by, I will put thee in a clift of the rock, and will cover thee with mine hand while I passe by, then I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen.

This rocke is Christ, as Paul in another place, 1 Cor.10.4, and the Church is a dove in the holles of the rockes, Cant.2.14. Whosoeuer then is placed in Christ's Church, and hath faiths eye, may see God in his y hinder partes as in the world he passeth by, that is, in his workes of creation, and redemption, and preffuration of his people: though he may not read Gods private, yet he may know Gods posteriors, beholding, him in his wonders, in his words, in his sacraments, in his Sonne principally, being the brightness of his glory, and express exaltation of his person: as Christ in our text, he that hath seen me, hath seen also my father, I am in the father, and the father in me. Hereby prouing himselfe to be God:

1. For that we must owly beleue in the Creator, and not in any creature. 2. Because God only knowes the secreet perturbation of the heart, and if we beleue that I am God, ye must also beleue that I am a present helpe in trouble, willing and able to relieue you, for it God be with you, who can stand against you? Why then are your hearts troubled? As if he should have said: albeit I am to suffer death as man, yet I will on the third day raise my selfe againe from the dead as God: it is expedient for you that I die for your sinnnes, and rise againe for your justification, and so prepare a place for you in my Fathers house, that where I am there you may also.

In my Fathers house are many mansions] Saint Paul haung at large dispust of the resurrection in his first Epistle to the Corinthians 15. chapter, prouing that the dead shall rise againe by manifest and manifold arguments taken out of the bookes a fulture of nature as of Scripture; concluded in in fine, therefore my beloved brethren, be ye stedfast, unmovable, abundant always, in the workes of the Lord, for as much as ye know that your labour is not in vain. So Christ in the Gospel vnio to his followers, 2. In the world ye shall have afflition, and all the wicked of the world shall hate you for my names sake, they shall scourge you in their Synagogues, do perfuce you from citie to citie, not affording so much as an hole whereunto set your head in peace, yet let not your hearts be troubled as long as in my Fathers house there be mansions, and I goe to prepare a place for you. The Church militant on earth is often called in holy Scripture Gods house, wherein he hath a great many mansions, as dwelling in our hearts by faith, and we likewise have many places of preferment, being Apollines, and some Prophets, and some Evangelists, and some Fathers, and Teachers, Ephes.4.11. It is true, that God and we too dwell here, but it is (faith he) in houses of clay, whose foundation is in the dust, or (as Paul speakes) in earthly tabernacles set vp to day and pulled downe to morrow: non babennus suum est inimicum in isto mundo qui ne habemus continem citatem, in this world we have no continuing citie. For our kingdom which cannot be shaken, Heb.12.28. Our habitation which is everlasting, Luke 16.9. Our inheritance that fadeth not away, 1 Pet.4.11. Our dwelling place mentioned in our text by Christ is not made with hands, but eternall in the heavens, 2 Cor.5. Our best houes on earth, albeit newe so glorious, and newe so glorious, haung (if it be possible) wals of gold, and windowes of Saphyre, are notwithstanding no better than Iames for strangers and pilgrims, 1 Pet.2.11. Our mansions and places of abode for ever, are in Heman lem above, which is without either death or danger, Apocal.21.4. Wherefore seeing we beleue in God, and have a looke for the blessed hope and glorious appearing of our Saviour Christ (who when he commeth againe shall receave us unto himselfe, that there he is in his Fathers house, there we may also) let vs lay with David, Why art thou so heauie, o my soule? why art thou so disquieted within me? O put thy trust in God, and he shall have one day fatisfie thee with the plentifulnesse of his house: for there is not only roome for Christ in Gods house, but also place for all his followers: the mansions of heauen are many, the feast of all his fouldiers,
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if he a fight a good fight, and continue * faithfull vnto death, is rewarded with any incorruptible crowne of glory, hauing for his inheritance, no lesse than a whole kingdome. Againe, these mansions are many, * because the Saints in heaven have diuers degrees of glory. So Paul, 1 Cor. 15.41. There is another glory of the Sunne, and another glory of the Moon, and another glory of the Stars, for one Starre differeth from another in glory: * a likewise in the resurreccion of the dead.

A great vessel and a little, dipped in the same Well, hold notwithstanding diuers meames, according to their capacite: so in Gods house, every choen vessel of honour is filled vp to the brim with the water of life, but the better man hath undoubtedly the bigger mansion, he that held more charity here, shall have more charity hereafter. Yet (as Augustine notes upon our text) Non erit aliqua insidita imparis claritas, quoniam regnabit in omnibus unius claritas.

I goe to prepare a place for you; It is said, Matth. 25.34. That the mansions in Gods house were prepared before the foundation of the world; how then is it true, that Christ at this time goeth to prepare a place? * Answere is made, that the mansions indeed are prepared from all eternitie, but the men who shall inhabit them, as yet were unprepared. It was expedient therefore, that the Redeemer of the world should die for their sins, and rise againe for their justification, and ascend into heaven to take possession of this kingdome, and to set open the doores of these prepared mansions vnto his followers, as also to send vnto them a comforter, and a conductor, even the Spirit of truth, who might lead them in the right way to this place. So 4 S. Augustine acutely, Parat quaedammodo manœsions, manœbus para manœsions. He prepareth a place, by making men fit for the place. * For election is in Christ, and through Christ, and fo consequently, none come to the Father but by the Sonne, we paine by the kingdom of grace, to the kingdome of glory, for without holieffe it is impossible to see God. Touching other readings, I referre you to Vansen, concord. cap. 1.45. and Erasmus annot. in loc.

Lord, we know not whither thou goest] S. Thomas and S. Philip were so good proficients in Christs schoole, that their master in the former Chapter at the 10. verfe, said of them and of the rest of their fellowes, excepting Iudas the traitor ye are cleane: and S. Peter, as the 6. mouth of the company professed openly, To whom shall we goe? thou hast the words of eternall life, and we believe and know that thou art the Christ, the Sonne of the living God: And yet their faith in the house of tentation (as you see) was so weake, that S. Thomas said, Lord, we know not whither thou goest. And S. Philip, Lord, shew vs the Father, and it sufficeth vs. Now these things are written for our comfort; for if these great pillars of the Church had such a flake, let vs not depaire though haply sometyme many mountains of diffart arie in our troubled hearts. Affyr the felle thou haue a good measure of faith, if thou feele want of faith. k As a woman that feeleth the moving of the child in her body,though very weake, affyrre her selfe that the birth conceived, and goeth with child: io if we have these good affections, and unfained desires of faith in our soule; it hungering and thirsting after righteousesse wee say with the man in the 1 Gospell, I Beseeche, Lord help me my behalfe: let vs not in any cafe doubt, but that we have the Holy Spirit (who is the giver of these godly motions) dwelling in vs, and so consequently that we have true faith. It is said, Psal. 10.19. that the Lord heareth the desire of the poore, yea that he fulfill eth the desires of all flesh as saith he, Psal. 145.19. It is sufficient then (in the midst of any grievous tentation) if thou truly desire to repent and beleue. For God (m accepting the will for the deed) n taketh a heart defirous to repent and beleue, for a penitent and a beleuening heart indeed. It is recorded in the 20. Chapter of S. Johns Gospell, that Mary Magdalen seeking Christ at his sepulcher, found afore she felt him. He talked with her, and flood nigh her, and comforted her; and yet the text faith at the 14.verfe, she knew not that it was Iesus. In like fort the spirit of Christ is sometime present with vs, and within vs, helping our infirmities, albeit we have little sight or sense thereof; he is a secret friend, and doth vs often most good when we least perceiue it. S. Thomas here saide, we know not the way.

a 2 Tim. 4.7 b Apec. 2.10
f 1 Pet. 5.4 d Augustine, Aurelius. Addemnat. e See Luther, Anfeime.

Lambard. in loc. Paulus.

b Paluders. f Luther. Repeat.

d Tract. 63. in Ioan. e See Marlorst. in loci.


4 Ioh. 6.63.

a Beuings in loc. citat.

i Luther. refiat.

in loc.

k Taffin, Marks of Gods chil
dren.

m 2 Cor. 8.12

w Bradford. Epit. to Care
life.

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"way, nor whether thou goest, and yet Truth it selfe anoweth the contrary, whether I goe ye know, and the why ye know. They knew the way, but they did not know that they knew, faith: Augufrine, Sicibanf sij diet fife serene Sicibantes. See the song of S.Simeon, and The grace of our Lord, &c. in the Liturgie."

I am the way, the truth and the life.] That (as Ferius) Exordium salutis, ergo vita: medium salutis, ergo veritas: finis salutis, ergo vita. The beginning of heavenly happiness, and therefore the way: the meane, and therefore the truth: the end, and therefore the life. *Via incipientium:* veritas proficientium: vita perfeciórum. Or as Euthymius, if I am the way, then I am able to bring you to the mansion of my Fathers house: if the truth, I lie not in saying, I goe to prepare a place for you: if the life, then neither Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor death it selfe, shall separate you from me; but I will receive you to my selfe, that where I am, there ye may be also. Or as Leo the great, Via in exempla, veritas in promissis, vita in praemoniis: The way, in my works, and the truth, in my words, and the life in my rewards. *Via ducens, veritas lucens, vita pacens.* 2. Vnto such as wander in a by-way, I am the high way, for such as are doubting in the way, I am the truth: vnto such as are weared under their hauie burthen in their course, I am the life. Or as Cyril vpon the way, for as much as we shall ascend to the mansion in Gods house by faith, hope, charitable, (of all which only Christ is the donor) he may betermed the way, for giuing us an example that we should love one another, as he hath loued vs: the truth, in delievering such infallible rules of faith: and the life, by comforting vs with an auell hope that we shall one day agree with him in his Fathers house for evermore. Thus Christ is by his gifts, in quae per charitatem ambclare: veritas, cui per fidem adharcere: vita, ad quam per sem estolle debemus: or as Augustine, Christ is the truth, and the way, qua itur: and the life, quo itur. And in another place, Per me, veniunt ad me, pronuntium in me, permaneunt in me.

Other taking this phrafe for an hebraisme, confirme it thus, I am the true way leading to life which is everlasting. Or, I am the way to truth and life, making truth and life but Epitheto way. Or I am the way, and the true light going before you in the way to life, as he doth expound himselfe in the words immediately following, No man commeth to the Father but by me, called else where the light, as well as here the life; which occasiouned Bernard to say, Nos populum tuum, et unum pacem, quae sequantur, te, per te, ad te. I will end this obseruation with a meditations of St. Ambrose, Inprediamur hanc viam, teneamus veritatem, viam sequamur. Via est qua perducit, veritas est qua conformat, vita qua per quos reddimur. Suscipite vos Dominique, quae vias, quae viam, quae veritatem sequamur. This one sentence doth afford many comfortes vnto troubled hearts; if Christ be the way to life, there is no other name whereby we must be saved, 1. Allelui qui vobis cadit. If the truth, all other religions opposite to the Christian faith are either ignorant fantastices, or else arrogant heresies. If the life, lest vs not depaire in death, cur Redeemer liuethe, he which is the resurrectio and the life, shall at the last day raise our vile body, making it like his glorious body, receiving us to himselfe, where he is in his fathers house, there we may be also.

In the former treatise (O Theophilus) we have spoken of all that Jesus began to do and teach.

Context, or connexion of this Treatise with his Gospel, verse 1:2.

1. General, as setting down the acts of all the blessed Apostles, in the twelve former chapters.
2. Particular, as containing more specially the acts of Saint Paul in the sixene latter chapters.

In the former treatise: Saint Luke having already penned a tract of all that Jesus did and taught, he commeth in this present history to shew what his Apostles did and taught, declaring at large that their doings and doctrine were conformable to the works and words of their master. These two treatises howeuer dedicated unto one man, are notwithstanding parted into two volumes, viz: distinguishing per seculum et aeterne, brevitas et adaequator. They be parted indeed, yet so nearly linked together, that the first words of our text are nothing else but a transition, or (as it were) a bridge between both.

In this context or preamble, three points are more principally remarkable, namely, the

1. By whom the former treatise was written.
2. To whom the former treatise was addressed.
3. Of whom the former treatise was told.

The party writing the Gospel of all that Jesus did and taught was Luke, by birth (as Eustochius, and Hierome report) of Antiochia: by profession (as Paul writes, Coloss. 4:14.) a Physitian, Luke the beloved Physitian greeet you: by calling (as some think) one of those zealous Disciples our blessed Saviour appointed, Luke 10. 1. the which is gathered by Gregorie the great, and other out of the 24. chapter of S. Luke, verse 13, but Irenaus, Tertullian, and the most ancient Doctors affirm, that he was not Christes immediate Disciple, but only facror et discipulus Apostolorum: a follower and a Disciple of his Apostles. And this Saint Luke testifith of himselfe in the first chapter of his Gospel, at the second verse, sanct tradidem nobis, &c. as they have delivered them unto vs, which from the beginning saw themselves. Influencing that he wrote his Gospel according to that which he heard of other: but this tract of the acts of the Apostles, according to that which he had seen himselfe.

This man is made by Gods appointment an Evangelist before Peter and James, who were counted to be pillars of the Church, and seemed to be great; nay ten Apostles being passed by, this pious Physitian a companion of percuccted Paul, and at the bell but a Disciple, was preferred to set downe the Gospels history, for so he faith, I have made the former treatise of all that Jesus began to doe and teach. Here then obserue that God is tie to no man, he calleth whom hee will unto whatsoever office pleaseth him: hee made fishes fishermen,fishers of men: and of Paul who was sometime a ravenous wolf, first a mildhe sheep, and then a diligent shepherd: of Amos an herman,a Prophet: of Peter a waterman, a chief Apostle: of Luke the physitian, a great Evangelist. And therefore let vs not attribute too much vnto secondarie causes, but rather attribute all to God, who doth often greatest acts by weakest agents. And let vs be so much the more ready to beleue this, because Luke wrote this, I have made, &c. He was not principal author, but instrumentall actor in compounding this Treatise: for the Gospel is God's spell.
Ascension day.

God-spell, or the Ghost’s-spell, even the word of the Spirit, as 1 S. Peter teacheth vs: holy men of God in old time spake not according to the will of men, but as they were moved by the Holy Ghost, ² ipse hac scripta, quis hanc scribenda dixit.

The partie to whom our Evangelist inscribed his Gospel is Theophilus, and here the Doctors doubt whether this name be common or proper. ³ Cardinal Baroniuss hath vndergone some paines in difcutting this point, but (like himselfe) leaves it as it was found, uncertaine. If we take it for a common appellative, then vnderstand that the Gospel is written vnto such as are Theophilus, that is, lovers of God. The word is a peerelesse ² pearle, and may not be call vnto ⁴ wine who despise it, but opened vnto the lowers of God, which are ready to tell all that they have to buy it: every true Christian is a Theophilus, and every Theophilus hath a Gospel dedicated to him, as ¹ Saint Ambrose (Sweety, Si Deum diligis, ad te scriptum est; habes scriptum est, si sime munus Evangelista, pignus amicit, in penes tua animi diligentius illustra. Seeing this inestimableiewell is sent vnto thee, ¼ keepes which is committed to thy care, lay it vp in the treasure house of your heart, ⁵ where neither the moth and canker corrupt, and where theues neither digge thorrow nor ileale. ⁶ Confirmet tua; si quid bene legere, male credas. Arrius is a moth, and Ptolemaions a moth, every hereticke is a moth, as it were fretting the garment of our blessed Saviour. But two realons induce me to think that Theophilus is a proper name. ¹ Saint Luke faith, It seemed good to me, to vrite vnto thee from point to point, that thou mightest acknowledge the certaunye of those things whereof thou hast been instruceed. By which he doth, ² intimate, that he wrote to one particular person whom he bis heretofore catechized by ² word of mouth. ² The title gue vnnto Theophilus, Luke 1.3. maketh Interpreters conceiue, that he was a certaine man of cunsumed quality: some therefor say, that he was a Bishop of Antioch, but ² other, that he was some chiefe Gouernour in his Common-wealth, because the word χρηστός, vied by S. Luke, (which we translate most excellent, or most noble) is the same which is ascribed elsewhere to men of great command: So Paul to Felix, Acts 26.25. I am not mad, O noble Felix, Εχρηστός ἔστιν, ὡς ἐποίηκα, οὐκ ἔγνωσας, Ως Τερτυλίους ὁ Άρωτας, and a great many of words, vnto Felix, Acts 24.3. We acknowledge it wholly and in all places, (χρηστός, most noble Felix) with all thankes. So Claudius in his subscription to the same Felix. Acts 23.26. Claudinius Lyfus, οὐκ ἐποίηκα, ἐποίηκα τῷ τεῖχει, ⁶ to the most noble Gouernour Felix, greeting: and the title optimus of all other, was most acceptable to Trajan the great Emperor, as Xiphilinus out of Dio reports in his life.

Hence then obserue, ¹. That rich men and great men are not excluded from Gods kingdome, ² S. Paul faith indeed, not many mighty, not many noble are called; yet some mighty, some noble, as the noble ³ Joseph of Arimathsea, the noble Chamberlane and Treasur of ⁴ Candace Queene of Ethiopia, the noble men of ⁵ Berea, and here noble Theophilus of Antiochia.

2. Note by this example, that Christiains ought to speake and write courteisely, giuing titles of due respect vnto men of worth and worship, feare to whom feare, honouer to whom honoer belongeth, Rom. 13.7.

3. Learne from hence, that godly men ought to be religiously politick, ¹ to wife (faith our Saviour) as serpents, in enlarging Gods kingdome. It is likely S. Luke dedicated this prent and that former history to noble Theophilus, not so much out of any private consideration, as for the publike good of the whole Church: for if a great man in authoritie receive the word, other infants will embracce the same. This vndoubtedly was our Evangelists policy, and till it be our prattifie, the walls of Jericho will never be throughly pulled downe; for so long as the Chaplaines are of the clofet, flattering and bolstering Nobles in their time, no maruell if the whole world lieth in wickednesse: ⁶ Cebaredo Princeps, minus eff nobilis, when Princes are fiders, the people rare dancers.

The third person is whom, and that is Iesu: in the former traticie we have spoken of all that Iesu began to doe and teache, &c. Of all, how then is it true which is deliuered by S. John in the conclusion of his Gospell? there are many other things.
things which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written. Again, Saint Luke himself, after he had reported the birth of Christ, and the purifications thereof, adds no more of him until he was twelve yeere old, disputing with the Doctors in the Temple, and then he relates not of any thing what he did for the space of eighteene yeere, from twelve yeere to thirtie, in which he doth appear, that all which Jesus did and taught, neither is, nor can be written. Answer is made by Chrysostome and others, that Saint Luke saith not, I have written all, but of all: intimating that he wrote all that Jesus did and taught, as necessary to the work of our redemption. He did not in his former treatise mention every thing Jesus did and said, but only so much, or the chief heads of so much as was expedient to be said and done, for the full accomplishment of our saluation, all is to be referred, ad genera singularum, and not ad singula generum. Here then, is a pregnant text against the Papists, holding that beside the word written, there be certain traditions unwritten, which ought to be believed as necessary to salvation. See Goggiel. 1. Sun. in Lent.

It is not said of all that Jesus did, but of all that Jesus began to do and teach: 1 by which our Evangelist intimates, that his Goggiel is a story not of such acts as Christ did in the beginning as God, but of that only which he did after he was in the fulness of time made man, and dwelt among vs, and became our Lord. And this history Saint Luke divides into the doings and doctines of Christ, and by doings he doth understand not his moral acts only, but his miracles also, ye a whatsoever Jesus either did or suffered for vs and our saluation, recording his death as well as his life, his passions as well as his actions, and indeed they must goe together, because Christs righteoueousness consists in both, in doing and in suffering, for in suffering he obeyed, and in obeying he suffered, and the very shedding of his blood (to which our redemption is ascribed more particularly) must not only be considered as it is passive, that is a suffering; but also as it is active, that is an obedience, in which he showed his exceeding love both to God and vs, in fulfilling the Law for vs. In this sense then all the sufferings of Christ are comprehended under the word doing, his resurrection also from the dead, and whatsoever else he wrought for our sake.

This was Christs honour, that he was a Prophet, mightie in deed and in word, before God and all the people. First, he began to doe, then to teach, laying to his followers, I have given you an example to you, &c. every Doctor, in like sort, must adore the foundnesse of his learning with holinesse of life. 1 The present inscription of this booke doth admonish vs, that a good Apostles duty consists in doing; as much as in teaching. I will here confute ingeniously with 1 Ardens, In hoc me, & mi similitudinem confinditur presumptio, qui multa vobis praevide, quae tamen non facio. Sed utinam (fratres) per vestras orationes, ipsa confido generar in me, sed fastigium, puder corde, non precor, possum praedicaerum incipiam.

In the text following, two Holy conversation with his Apostles after his resurrection, for the space of forty days, ver. 9-11, points are chiefly considerabe, namely, Christs Glorious ascension ensuing that his conversation, ver. 9-11. I have spoked of the former often elsewhere, the latter is only proper to this our present feast:

In which obserue three cirumstances especially, the Place of Christs ascension:

The place from whence Christ ascended (as we may collect out of this Chapter at the 12. verse) was the mount of Olives, near Bethanie, containing a Sabbath days journey from Jerusalem. He did ascend from a mount, an open, high, eminent place, that he might assure the certaine truth of his ascension. If hee


Calvin.
Ascension day.

should have withdrawn himself in secret, hapy the Disciples would have doubted of his ascension, as they did a while after his resurrection: but now beholding him openly, publicly mounting from a mount, they could not but assure it themselves, and confirm it unto other.

2. Christ ascended from a mount rather than from a valley, from a high place rather than from a low, for that it was one step unto hisournies end: * hereby teaching vs not to looke for extraordinary miracles, so long as ordinary means will serve: he went so farre to heaven as he could on earth, and then being on a mount, and so not able by natural helpe to goe higher, a cloud received him out of their sight.

3. It may be Christ ascended from a mount for that he desired to stay so long, and to spend so many hours as he conveniently could, in instructing his followers before he departed. Hereby demonstrating his exceeding great love to the Disciples in particular, as also to the whole Church in general, as you shall here further in the discoursing of the circumstances of time when Christ ascended.

The mount from whence he did ascend was the mount of Olives, and it was the

Luk. 21.39. yet name place from whence he went to be crucified. One place ferved to be a pa-

2 Pet. 1.5. "fage both to his croffe and to his crowne, * signifying hereby, that the way to

Heb. 11.13. heaven is by the gates of hell, as Paul and Barnabas preach, Acts 14.22. through

Matth. 14.28. many tribulations we must enter into the kingdom of God. A wicked man in pro-

Pol. 266. teprentie waketh as in the day, the Sunne is before, but the shadow behind him: a

Consecrat. good man on the contrary waketh as in the night, his shadow goes before, but

Ital. tom. 1. great light and joy commeth afterward. Disciples exemplifie this in the 16. of Saint Luke, Dines in his life was furnished with rich apparell, and filled every day with delicate fare, there was his Sunne-shine: but he died and was buried, and was exceedingly tormented in hell, there was his shadow, nay that

fol. 208. which is call'd in the 8 Scriptures utter darkness. Lascarus on the contrary was an obscure base creature, full of sorrows in his soule, and fores in his body, there was his shadow: but when he died, he was conveyed by glorious Angels into the bosome of blessed Abrahame, there was his light and glory. It is an hard and almost impossible thing (faith E Hierome) that any should passe from great pleasures in this world, to the greatest pleasures in the next, et qui his simulac., et ibi memem implere stat de diebus ad diitas. And as the fame m Father told Heliodore, Delictatus es & his vie gaudere cum secolo, & posta regnare cum Chris-

Epist. ad Heliod. de vita Eremetica. flo. Here then is comfort for the disconsol'd, many through lingering diseases, as the dead palse, the gout, and like bed-rid, and as it were buried long before their death, in fo much as their bed, which herebefore were places of rest and ease to them, are now couches of pains and misery. Yet these men hence have great comfort, if they make good use of God's visitation, for their bed in their sickness on which they suffer to much heavinesse, shall on their dying day be to them a Bethanie, from which they shall ascend to the kingdom of eternal happinesse.

Or m Bethanie signifies the house of obedience, wherefore seeing Christ was obedient unto God his Father in all things, unto the death, even the death of the Cross: therefore God hath exalted him highly. Philip. 2.8. Through disobedience we were cast out of Paradise, and through obedience we shall enter in againe, sola obedientia acceptis palmarum, & inobediencia penam.

P Luke 14.50. I passe from the circumstances of place, to the circumstances of time. When he had spoken these things, & c. that is, as you may read, verse 3. all those things which appertaine to the kingdom of God. After he had blessed them, and (as it is in the Gospel allotted for this day:) granted them a large commission to preach, adorned with many singular privilidges and promises, affurin them and their posteritie, that he would be present in Spirit with them alway, till the end of the world; when he had spoken all these things, he was taken up on high, & c. This sheweth evidently, that he is a most industrious and vigilant Pastor of his Church, afffecting and effecting also the good thereof. As the government is on his shoulder, fo
was he more faithfull in Gods house than Moses was, Heb.1.5.6. He did not afcend and (as it were) brake vp school, till he had instructed his Disciples in all points appertaining to their calling and his kingdom. Now looke what care Christ at his ascension had over his Church, the same must every Matter have over his houshold, and every Minister over his Cure, when he shall please God to take them out of this world. A Prophet is sent to King Hezechias to bid him put his house in order, for he must die: signifying hereby, that it is the dutie of a good Matter of a family, to have care not only for the government of his house while he is alive, but also that it may be well ordered when he is dead. The same care must in like sort be practised of Ministers, according to the pattern of S. Paul, I have kept nothing backe, but have bestowed all the counsell of God vnto you; take heed therefore, &c. for I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flocke. So likewise S. Peter, I know that the time is at hand that I must lay downe this my tabernacle, I will endeavour therefore alwayes, that ye may be able to have remembrance of these things after my departure. If it be part of thy fidelity that Gods people, committed vnto thy particular charge, be well instructed after thy death; O how carefull oughtk it thou for their good in thy life? Rapite (faith Augustine) quos postes habuist, portando, rogando, disputando, &c. that is, in the words of S. Paul, Preach the word, be stans in season and out of season, imperme, rebuke, exhort, with all long suffering and doctrine.

The second circumstance of time is while his Apostles beheld, &c. If any demand, why he be not the whole nation of the Jews see him ascend, that so they might assuredly know that he was risen againe from the dead, and to beleeue in him: S. Answer is made, that it is Gods good pleasure that the mysteries of holy believe, whereof Christs ascension is one, shoulde rather be learned by a hearing than by seeing, according to that of Clement Alexandrinius, faith is the foules care. Christs owne Disciples indeed were taught his ascension by sight, that they might the better reach other, who did not see, they were witnesses of these things chosen before of God for the same purpose, Acts 10.39.41. Whereas therefore S. Paul had no warning of his being taken vp into the third heauen: and 4 Eliab one spectator only, who saw him as he went vp in a chariot of fire, and a whirlie-winde into heauen; Christ had many beholders of his ascension, he was taken vp on high, videntibus ilium, in the sight of all his Apostles assembled together. He did ascend, paulatim (as Augustine speakes) he was neither suddenly snatched away, nor yet secretly stolne away: but while they beheld, he was taken vp on high, as it followeth in the manner of his ascending to be considered, A cloud receivd him out of their sight.

Now whereas he caused a cloud to come betweene himselfe and their sight, it signified vnto them that hereafter they must be content with that which they had seen, and not curiously to seeke to know further what became of him. And the same thing is taught vs also, we must content our selves with that Almighty God hath in his holy word revealed, and inquire no further in things appertaining to God. His words is a sufficient lanterne to our feet, and a guide to our paths; a perfect glofe, ye a glasse of his knowne will, in which every true believer may see so much as he need to search in this life. For the like end in givin the Law on mount Sinai, God appeared in a thicke cloud; and when he did manifest his glory in Salomons Temple, a dark cloud filled the fame.

Haply some will object, how Christ elsewhere promised he would never leave his Church, I am alwaies with you till the end of the world, Matth.28.20. Answeris made, that these words are to be confirmd of the presence of is God-head, or Spirit, not of the presence of his manhood: and therefore two glorious Angels at the 11. verse, chide the Disciples hanging on his bodily presence, Why stand ye gazing into heaven? It is true that Christ is to be found in heauen, yet not with the gazing eyes of flesh, but only with the spiritual eyes of faith. It may be further alledged, if the God-head be present on earth, then the manhood must of necessitie be present there, because both are united together. Our Dunciues antver,
Ascension day.

answer that this argument follows not, Christ's manhood subsists in that person which is every where, ergo, his manhood is every where.

The clain is plain, faith * Augustine, because the Sonne of God doth not not only subsist in his divine nature, but also by his divine nature: whereas he doth not subsist at all by the manhood, but in the manhood only; for the Word was in the beginning, when the manhood was not; God of the substance of his Father, begotten before the worlds, man of the substance of his mother borne in the world, as Athenian in his Creed. And therefore Christ alway was, is, and ever will be with vs in his spirit, though absent in his body; for a cloud on this day took him vp on high out of our sight, * whom the heavens must contain till the time that all things be restored, which God hath spoken by the mouth of all his holy Prophets since the world began. I conclude this argument in St Augustine's gloss, Vide, ascensionem, erudite subventem, sed tamen per misericordiam occulta etiam semper presentem.


Jesus appeared unto the eluen as they sat at meat, 

Aebeit religion be not tied unto time, yet can it not be planted or exercised, without a due dividing and allotting out of time for it. Every Church therefore cullifeth unto it selde a certaine time for publike prayers, and for the preaching of the Gospell, and for the celebration of the Sacraments. And for as much as it is indly to consider every great blessing of God in the day wherein it was wrought: it is well ordered by the true Churches, as well ancient, as moderne, to solemnize the memoriall of Christ's natuissance, circumcision, passion, resurrection, ascension, and sending of the Holy Ghost on certaine holy dayes every yere, ne volume temporum ingrata subrepat oblivio, faith * Augustine, left haply the maruellous worke of our glorious Lord, should be forgotten in a while, which ought to be had in a perpetuall remembrance.

Now Christ's ascension is the consummation of all that which hee did, and taught, whilst he dwelt among vs, aptly termed by * Bernard, Felix culpa legis iterum iterum iterum, by * B, the very Sabbath of all his labour in the working of our redemption. He laboured six dayes, and then he rested on the seaventh. His natuissance was the first: his circumcision was the second: his presentation in the Temple the third; his baptism the fourth: his passion the fift; his resurrection on the sixt: and then followed his ascension, in which he was received into heaven, and now setteth at the right hand of God, as having finished the whole worke for which he came into the world. * Daniel saith of the naturall Sunne, it risetheth as a Giant to runne his course, it goeth forth from the very utmost parts of the heaven, and cometh about unto the end of it againe, and there is nothing hid from the heat thereof. The which (as * Augustine and other have noted) may be well applied unto the supernaturall Sunne Iesus Christ the Sonne of k righteounesse. As a Giant he did runne his course, there you have his incarnation, and peregrination in the fift: his circuit was from the very utmost part of heaven unto the end of it againe, there you have his resurrection and ascension: nothing is hid from his heat, there you have his sending of the Holy Ghost in the forme of fiefe tongues, Acts 2.3. As a Giant he ran his race, for he first descended into the lowest parts of the earth, and then ascended farre above all heavenes, that he might fulfill all things, Ephes. 4,9,10. Wherefore seeing Christ's ascension is the complemet of all his doings, and of all his doctrines, our Church is worthy to be honoured, in making this festivall one of the chiefe holidays in the whole yere.
Ascension day.

In the Gospel allotted for this holy Thursday two points are most observable: namely,

- Apparition, Jesus appeared unto the eleven.
- Correction, and cast in their teeth, &c.
- Commission, Go ye into all the world, &c.
- Consolation, These tokens shall follow, &c.
- Ascension, So when the Lord had spoken unto them, he was received into heaven, &c.

The Apostles obedience toward Christ, and they went forth and preached everywhere, &c.

Jesus appeared unto the eleven. He had often appeared unto his followers after his resurrection, and now he manifested himself to the eleven Apostles as they sat at meat. Wherein he did appear like himself, full of meekness and meekness, giving vs assurance that he will be present with us, orationem incumbentibus, at our meetings in the Temple, quando nec reconsimbo quidem dedit, &c., being he vouchsafed his company to his Apostles in their meals at the table. It is reported, Luke 24.43, that he did eat with them also; now this comest (as the Scholemen out of the Fathers have disputed) was not egelesis, but poteiates. He did eat to feed our foules, and not to fill his owne body, being after his resurrection immortal and impassible. That which he did eat, was not (as Durandus imagined) turned into the substance of his body, for as Gregory the Great disputes out of S. Paul, Rom.6.9. Christ being raised from the dead, didst no more, death hath no dominion over him, his glorified body needed no fulfulness to preserve life. Neither was this eating (as other think) but only to take bread, and fish, and bonie: but it was a true commest, albeit assuredly there followed no digestion, or ordinary ejection. And so by consequence he did not eat to nourish his owne flesh, but only to cherish our faith, in that great article concerning the truth of his resurrection. Or he did in this appearing eat: with his Apostles at the table familiarly, that he might hereby the better impress in their hearts a memorial of his sweet love toward them. Or he did appear to his Apostles at meat, to signify that he gave us our food in due season, and that he filleth all things living with his plentifulness, Psal.145.15.

And cast in their teeth their unbelief. The Patriarchs, and Prophets, and Apostles instructed us, not only by their vertues, but also by their infirmities. As there the Disciples unbelief turned in fine to the confirmation of our Creed, &c. Dubitatum est ab illis, ne dubitaretur nobis, vndoubtedly some did doubt (the divine providence sweetly so dispensing) that all other might be put out of doubt. And therefore Thomas in believing Christ's resurrection so hastily, did vs hereby more good than Mary Magdalen in believing so quickly, because Christ's correction of his fault occasioned further direction for our faith, in Infidilias bona, qua seculorum fidei militantes. See Gospel on S. Thomas.

The world doth exalt first, and then humble, Prov.14.13. The end of the world's mirth is humaine: but God on the contrary first humbleth, and then exalteth. As Christ here first humbled his Apostles, in rebuking their unbelief, and hardness of heart, and then he doth exalt them, in making the whole world their Discourse, cum mundum vixersemus predicata, &c. He being the true Samaritane, powdered into their wounds oyle and wine; first Poenium tributatio, and then oleum consolationis, he that chasteneth all such as he loueth, and he scourgeth every lome that he receieth.
In Christ's commission or grant to his Apostles observe two things especially,

1. Their warrant, 

**Rom. 10.15.**

in the whole world to every creature.

2. Their work, in respect of their doctrine what they must preach, and that is laid expressly, to be the Gospel.

Concerning their Dioceses, it is not the meaning of our blessed Saviour that his Apostles should preach unto lieueless stones, or senseless plants, or withless beasts; but he doth vnderstand by (all creatures) only men, as being an abridgement of all the creatures. Stones have a being, but not a life; plants have both a being and a life, but not sense: beasts have both life, sense, but they want understanding: Angels have both life, sense, understanding. Now man as being a little world, and as it were the compendious Index of God's great book, in folio, participates a being with stones; life, with plants; sense, with beasts; understanding with Angels; and therefore fitly called every creature, as having the chief perfections of every creature. 

* Or man may be called all creatures, as being that excellent creature for whom all other creatures were made, Psalm. 8.6. Thou makest him to have dominion over the works of thine hands, and hast put all things to veneration under his feet. Or preach the Gospel unto all creatures, understanding one such as are capable to receive the Gospel. So Christ elsewhere, where said, all things that I have heard of my Father have I made known unto you, that is, all things which are necessary for your salvation, and are fit for you to know. And Ioh. 12.17. If I were lifted up from the earth, I will draw all men unto me, that is, all which are to be drawn. So* 

**1 Cor. 13.7.**

*Or, Paul, Lo! even as every thing believeth all things, believeth all things, hopeth all things; that is, all which are to be suffered and beleeved, and hoped. Or preach the Gospel unto all creatures, that is, all nations, for to Saint Mark may be well expounded by S. Matthew, who relating this commission faith, *Ennetes ego docete omnes gentes* (Cave, and teach all Nations. Hereby repeating a former edit), Matth. 10.5. Go not into the way of the Gentiles, and into the Cities of the Samaritans enter ye not. That commission is determined now therefore go into all the world, and preach the Gospel unto all creatures, to men of all countries and conditions whatsoever. This unlimited extraordinary commission is expired and hath his end; for now the successors of the Apostles, as Bishops and Prelates, have their peculiar provinces, and proper Parishes assigned for their cure; and so, that they may preach the Gospel of Christ in other places also where need requireth, albeit the same be not particularly committed unto them. And therefore the Church of England doeth likewise learned Pastor sometime to preach in Chapels and Churches adorning neere to his benefice. As for their worke, they must employ their time neither in secular actions of the world, nor yet in idle speculations of the Schoole: but apply themselves unto preaching, go ye into the world and preach. And they must preach not their owne wildeme, but the Gospel; if any man speake, let him declare oracles of God, confessing to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness. And for as much as the Law, the Psalms, and the Prophets, are nothing else but as it were a preface to the books of the generation of Jesus Christ; I say for as much as Christ is the supplemement of the Prophets, and end of the Law: they must especially preach unto the world the glad tidings of salvation, making this sentence the period of all their Sermons, unto as a child is borne, unto as a Sonne is given: or that of Christ himself So God loved the world, that he gave his only begotten Sonne, that whoever believeth in him should not perish, but have everlastinge life. To the preaching of the
the Godspell, administration of the Sacraments is adioyned, and adioyned also, Matth. 29. 19. Go to teach all Nations, baptizing them in the name of the Father, and the Same, and the Holy Ghost. The which our Euangil implicithe here, when he faith, be that beleueth and is baptized shall be saved, but he that beleueth not shall be damned. Concerning Baptismes necessitie, see Godspell on Trinity Sunday.

And these tokens shall follow them that beleeue] These words are to be digested with a little, but to be continued with a great dealing of caution, otherwise the simple soule will object, how shall I know that I beleeue, seeing I work no miracles? If we take them (as many learned and ancient Divines have done) myfically, then every true beleeuer in Christes name casts out of his heart doubts, that is, eulks: for evey soule finne is a soule fien to man; and then his soule being found, his mouth \[\text{ex abundantia corde]\], out of the hearts abundance, speaks with new tongues. His communication heretofore was impious toward God, and uncharitabile toward his neighbour, his throat an open tepidchre, his tongue deceiving, his lips \[k\] flattering, his mouth full of curling and bitterness. But now having put on the new man, he speakes in a new language words of truth and soberesse, Acts 26. 25. words of mekennesse and courteie, Titus 3. 2. words agreeable to the whole onely words of our Lord Iehes Christ, and to the doctrine which is according to godliness, Tit. 6. 5. After this communion in his hart, and confession of his mouth, if any venemous temptation be suggested, he shall have power to drive away serpents, and if he drink any deadly thing, it shall not hurt him, although he take it a little, yet he shall not in any case swallow it downe to his vetter destruction. And laftly, he shall impoſe his hands upon the sick, and they shall recover, that is, he shall out of his owne beare the 1 infirmities of his weake brethren, and \[m\] hide a multitude of their sinnes, his exhortation and doctrine (the Lord working with them, as it is in the last wordes of our text) shall heale the sick, yet raife the very dead in finne to newnesse of life.

If we take Christes promisse (these signes shall follow them that beleeue) literally, then it must of necessitie be continued with a few limitations and exceptions. As first, in respect of the time, \[n\] miracles are not necessarie for a Church already planted, but onely for a Church in planting. So Paul, 1 Cor. 14. 22. Strange tongues are for a signe not to them that beleeue, but to them that beleeue not: a young plant, must often be watered at the first setting; but after it is once thoroughly rooted in the ground, it will easilie sprout and spring without irrigation; even so the Church primitivse was a while watered by signes and tokens in those who did beleeue: but being now perfectly grounded in Christ, it may not fae, thy wonder, O Lord, but thy \[o\] word, O Lord, is a lantern unto my feet, and a guide to my paths.

The second limitation is in respect of the persons, \[p\] all beleeuers in the primitivse time were not workers of wonders, but only some few, whereof every one had a feuerall gift, as S. Paul teacheth expressly, 1 Cor. 12. 30. Are all doers of miracles? have all the gift of healing? doe all speake with tongues? it is said indefinitely (them that beleeue) because these tokens were wrought at the first preaching of the Godspell unto every creature for the common good of such as beleeue; but every true beleeuer was not endued with a gift actually to worke these signes himselfe. Iohn the Baptist, albeit he was \[q\] more than a Prophet, yet he did no miracle, Ioh. 10. 41. He had as one distinguyished upon this text, potestatem sancti miracula, sed non animam, a power to have done many wonders, if neede had beene, but he did act none. The meaning then of these comfortable words uttered by Christ vnto his Apostles is plaine: though I goe now to my Father, and so leave you, yet in executing your minisiterie, ye shall have power to worke signes and tokens, your preaching of my Godspell vnto the world shall everywhere be confirmed with miracles. I haue done many strange things among you, yet I say vnto you, verily, verily, he that beleeueth in me, the workes that I doe he shall doe also, for greater than these shall he doe. And he did performe so much as he did promisse, 

- Math. 12. 34
- Tit. 14. 5. 6.
- Rom. 14. 4.
- James 3. 20.
- Gregor. And. in
- Jer. 17. 9.
- Matt. 25. 29.
- Matth. 11. 19.
- Matt. 11. 5.
promised, for we read that his Apostles in his name did cast out devils, Acts 19.18; and spake with new tongues, Acts 2.4. and drove away serpents, as Paul, Act. 28. 8. shook off a viper from his hand into the fire and felt no harm: and healed the sick, as Peter, Acts 9.34. There was a certain man at Lydda, named Aneas, which had kept his bed eight yeeres, and was sick of the palsy, to whom Peter said, Aneas, Jesus Christ maketh thee whole; arise, and make up thy bed, and be made immediately. Yea they did greater signs in Christ's name than Christ himselfe, greater in number, for whereas Christ wrought all his works either about the borders, or else within the bounds of Iudea; his Apostles preached, within the world, and had the word confirmed everywhere with miracles. 5 Other think that they did greater works in nature, manus est enim vis sancta: vmbra, quiem simbria, faith Augustine, it was a greater miracle, that the very shadow of Saint Peter as he walked in the street should heal many sick, Acts 5.15, than that the hewme of Christ's veritie should heal one woman, who had an issue of blood, Matth. 9.12. But here you must obserue, that Christ said not, he that believeth in me shall doe greater works than I can, or than I will do; but only greater than these which I have done. Hereby signifying, that they should not only greater works out of their owne power, but only through his helpe. Hoc (faith Ethymius) est demonstrato potentia eius qui significa deit, non eius qui signa est. And Augustine, trad. 71. in Ioan. Matera quam spes fecit discis eoe esse falsuros, sed in eis vel per eos facientes, non ipsis tamquam ex eispis. He faith elsewhere, without me can ye do nothing but in my name they shall cast out devils, and spake with new tongues, &c. 6 The ferment is not greater than his Lord, nor the Disciple greater than his Master, nor man greater than his Maker. In the beginning he made the world without them, and he made their power without them, and in vouchsafing to be man he made himselfe without them, d. ipsi eipsi fecit hunc mundum, ipsi eipsi fecit eos, ipsi eipsi fecit &ipsi: but alas what have they without him, excepting sin. Christ then in saying (be that believeth in me shall do greater works than I doe) e. meanceth undoubtedly this, if your heart be so troubled that ye cannot now believe that I am in the Father, and the Father in me: ye then when I am gone to heaven, and shalt be in his kingdom sit at his right hand, ye shall euidently see that I am God, and that I and my Father are one; for I will in my corporeal absence from you, doe greater works in you, and by you, than euer I did hitherto before you. So himselfe doth interpret himselfe in the words immediately following, whatsoever ye ask in my name, that will I doe, that the Father may be glorified in the Sonne: and againe, if ye shall ask anything in my name, I will doe it. The which is agreeable to the tenour of our Text, verse 17. In my name they shall cast out devils, &c, and ver. 20. The Lord wrought with them, and confirmed the word with miracles following.

He was received into heaven] 8. S. Augustine, 9 Gregorie the Great, and other Diuines obserue, that the true beastes mentioned Ezekiel 1. and Apocalyp. 4. mystically represent the foure chiefest actions of Christ in his working of our redemption. The first beaste had a face like a Man, the second like a Bullaque, the third like a Lion, the fourth like a flying Eagle. So Christ in his incarnation was found as a Man, in his passion as a Sacrificed Bullaque, in his resurrection like a Lion, in his ascension as a flying Eagle, mounting above the clouds, and sitting at the right hand of God in the highest heavens. And therefore S. Mark relating here the glorious ascension of Christ, adds to the name Jesus, the title Dominus: so when the Lord had spoken unto them, he was receued into heaven, 1 hereby shewing that he was Lord of all things, able to command the clouds in heaven, as well as the cedds on earth. He manifested himselfe to be Lord of the sea, in sae walking on the water without a ship, and in calming the stormie waves when he was in a ship. He manifested himselfe to be Lord of the land, in commanding the grave to give forth her prisoner Lazarus, which had beene dead foure daies. He manifested himselfe to be commander of hell, in casting out 9 devils, and when hee did overcome Satan in his temptations, and 9 take from him all his armour wherein
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wherein he trusted, and divided his spoiles, openly triumphing over him and his, on the Cross, Coloss. 2.15. And now to shew that he was Lord of heaven, and equall with God, he did ascend farre above all heauens, and is (faith our text) on the right hand of God. To fit (as Ardems upon the place pitifully) quiescenta, regnavit, & indicatus est, ergo bene Redemptor nostrer post passionem ascensionem suo sedes descripsit; quis post laborum requiescit, post praemia regnat, & post quam indicatus est indicet.

Is Christ ascended on high? Then let us seek those things which are above, where Christ sitteth at the right hand of God. Albeit our bodies betid with the fletters of flesh on earth, yet let our foules ascend with the wings of faith into heaven, even to the place from whence commeth all our helpe and hope. _Salvator noster ascendit in caelum, non ergo turbermus in terra: bibit mens, & hic erit requies, as Augustine sweetly._ The way to make a ladder vp to heaven (as the same father teacheth in his third Sermon preached on this day) is to trample fince under your feet, de ipsis nostris caelum nobis faciunt, & contra cæculum; tread pride under thy feet, and thou shalt infinitely paife one step, he that humbleth himselfe shall be exalted; tread contemnifte under thy feet, and it will prove another step, how hard is it for them who truft in riches to enter into the kingdom of God? tread malicioufhe under thy feet, and thou shalt approach as yet neerer unto heaven, for God is love, and he that dwelleth in love dwellth in God, and God in him.

Grant we befeech thee, Almighty God, that like as we doe beleue thine only begotten Sonne our Lord to have ascended into the heaven: so we may alfo in heart and minde thither ascend, and with him continually dwell. Amen.


Then Peter opened his mouth, &c.

The former part of this text is expounded on Eafter Munday, the contents of the latter on Whitsunday.


So God loved the world, that he gave his only begotten Sonne, that whosoeuer believeth in him should not periſh but have everlasting life, &c.

It is reported of a noble Lantgraue, Fredericke by name, that the very gindling of his spurre was a terror to his foes. And to the very repeating of this sweet text, is able to make Satan our greatest enemie to quake, for it is (as one calleth it) a common armorie for the Christian, as it were the Tower of David, a thousand shields hang therein, and all the targets of the strong men. Apply this one sentence to thy soule, and thou shalt in thy most grievous agonie, spurg all the fierie darts of the demif.

Who, God loved.

What, the world.

How, so that he gave his only begotten Sonne, &c.

Ambitious men in the Court, lose their time, libertie, their estate, yea sometime with Ierarbus they fell vnnder hand their owne soule, their owne Soueraine, to gaine the Princevs respect, or else some favour of his chiefe Fauourite. But behold a greater than Salomon, in all his royaltie, higher than the highest, immortal,almightie, without beginning or end, loved vs, & his love mult of necessity be greater than others love, for that himselfe is the greatest of all.

God
God loused, and herein he neither expected nor yet respected any correspondence of love, for (faith our text) he loved the world. That he should louse the glorious Angels is not strange, because they be his messengers and ministers, executing his pleasure. That he should louse good men is not strange, because they love him, O thou whom my soul loueth, Cant. 1. 6. That he should louse both his wildfire and his sentient creatures is not strange, because fire and hailes, smoke and vapours, wind and storme fulfill his word. But herein appears the greatness of his love, that he loused the world, mundanimmundum, the worthless world lying in wicked deceffe, calling out its maker (faith the Prophet) as the fountain casteth out her waters. A world (as Augustine describeth) impurus voluptibus illecrebros, nefandis evocatibus furiosus, erroribus & errabundus inimicus. A bad world, a mad world, a deceiving world, a blinde world that knew him not, Joh. 1. 10. A bloody world, that hated him and all his. Herein God fettheath his louse toward vs for that he reconciled vs to himselfe, cuene when we were his enemies, Rom. 5. 10. he loved vs first, even before vs we could love him. P. He that is most high and most holy, debtor vnto no man, and wanting nothing, loused vs which are but 4 dull and affies, conceived in sinne, and brought forth in iniquitie, corrupt in our conversation, and abominable, doing no good, and infected with every kinde of evil, even from the sole of the foot unto the head, there was in vs nothing whole, but wounds and swelling, and fores full of putrefaction, Ezy. 1. 6.

But how did he louse? so loused, that is, so fatherly, so freely, so fully, that hee gaine. He did not fell, or let, or lend: but gave. Not an Angell, or a Prophet, or any servant: but a sonne. And that not anothers, but his: and his sonne not adoptive, but natural, his begotten sonne: and further, not one among many, but his only begotten sonne. If a man had 52 sonnes as Babo, or seuentie sonnes as Gigdon, Judg. 8. 30. Or 80. sonnes as Seirah, or if a man had as many sonnes as a woman in Paris, called Yolande Bailleul, from whole body while she lived (as we read) Issied 295. children; yet he would hardly part with any to his friend, much leffe to his foe. When the Patriarke Jacob had concluded that Joseph his sonne was denounced of some wilde beast, he rent his clothes, and put sack cloath about his loines, and forrowed for him a long season. And when his other sonnes and his daughters rose vp to comfort him, he would not be comforted, but said, I will surely goe downe to the grave vnto my sonne mourning. How bitterly did David lament the death of a rebellious sonne, O my sonne Absalon, my sonne, my sonne Absalon: would God I had died for thee, O Absalon, my sonne, my sonne! How did an harlot pitie the fruit of her wombe before king Solomon, 1 Kings 3. O my Lord, give her the living childe, and lay him not. Almighty God then manifested the riches of his mercy toward vs, in giving his only sonne, not only to be borne, but also to die for vs, and that upon the croffe most ignominiously. So Christ in the words immediatly going before this our present text, as Moses lift vp the Serpent in the wildernefe, so must the sonne of man be lift vp, probatio dictationis exhibitia operis, his exceeding great gift is a demonstration of his exceeding great love. Thus in briefe you see the fact, let vs examine now the fruit, for what end God gave his only begotten sonne.

**That whosoever believeth in him**

In which observe two things especially: A deliverance from damnation, he shall not perish. A poffession of salvation, he shall have life everlasting.

Facilitie how to get it, who soever believeth, Almighty God requires not at thy hands an exact obedienton of his law, but only that thou believeth in his sonne whom he gave to die for thy finnes, and to rise againe for thy justification. He did abundantly satisfie the law for thee, making thy finnes his finnes; and on the contrary, making his righteousnesse, thy righteousnesse, covering all thine iniquities, and healing all thine infirmities.
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This one sentence doth afford many profitable leasons appertaining to doctrine and exhortation. 1. It sheweth our dignitie, though a man be dut and dung, fadng like clarified, fickle like glass, like a thing of nought, Psalm 144.4. yet God doth more honour him, as he gave his only begotten Sonne, to be lift up, as Moses lift up the Serpent in the wilderness; that is, to be crucified for him. 2. O Lord, what is man that thou hast such respect unto him? or the same of man that thou so regardest him?

2. It doth administer comfort in temptation; if the devil object against thy sinne Gods fieure indufe, thou maill answer that God is alfo *rich in mercy*, flowing vs in his belf beloved, and that with an everlastung love. Jerem.31.3. If thy cunning adversary make reply, that these sweet texts only concern the inft and godly, thou haft here Christ on his fide, frying, God loved the world, reconciling finner his enemies unto himselfe by the death of his Sonne, Rom.5.10. 3. It proves evidently that Christ is very God of very God, according Arrius, as being not only Gods Sonne, but his only begotten, for a fonne begotten, is a natural and a true fonne. 4. It confutes the Notarian heresie, denying repentance to fuch as after Baptisme fall into grievous finner. If we must be fo mercifull as our Father in heaven is mercifull, how shal we deny repentance to fuch whom God so loved as that he gave his only begotten Sonne, that whoever beleueth in him, should not perifih, but have everlastung life. 5. This confoundeth all merit-mongers ascribing justification and faluation vnto their owne good works. He that beleueth shall not perifih, but have everlastung life. We are faved by grace through faith, apprehending and applying the mercies of God the Father, and the mercies of Christ his Sonne. He that beleueth in him shall not be condemned, but he that beleueth not is already condemned, as it followeth in our text. m Quare salvator diluxit eft mundi, nisi vel salutum mundi, non vel indicibus salutis mundi, salutari non ivis ab ipso, ex te ipso indicaberis.

As for exhortation, n if God so loved vs, let vs also love one another: if he spared not his owne and only Sonne, but gave him for vs: t is mee that we fhould expend our fubfance for the good of his Church and children in need. It is an old precerbe, love me, love my friend. Let vs then manifest our love to Christ in lening his members, and in cherifhing fuch as mourne in Sion. His firft comming (as it followeth in our text) was not to condemne, but to save. He came to call finner vnto repentance, to feeke the lofl sheep, to binde vp the broken hearted, to refreh the wearye, to give reft vnto the laden foule. His second comming shall be to judge the world, and then there fhall be a judgement mercifull to him that fhewed no mercy, but vnto fuch which have bene mercifull, as his Father in heaven is mercifull, he fhall fay, come ye blessed, inherit ye the kingdome prepared for you from the foundations of the world, for I was hungry, and ye gave me meat: I thirsted, and ye gave me drinke, &c. If any fhall ask why this text is allotted for a Whitsun holiday, which is a memoriall of the Golpe, and of Christs fending downe the Holy Ghoft: x answer may be that the spirir of truth teacheth vs all things according to Christs owne doctrine preached in the world, the fimme whereof is this one little line, so God loved the world,


When the Apostles which were at Hierusalem, had heard say that Samaria had received the word of God, they sent vnto them Peter and John, &c.

The blessed Apostles injoyed by Chriff at his last appearing to go into the whole world, and to teach all nations, hearing now that Samaria had received
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received the Word of God, they sent unto them Peter and John, to build vp the Churches of Samaria, whose foundation had beene laid afore by Philip.

In this embassage two{\text{14.}} Vigilant care of the whole Collège in sending, ver. 13. points are more chiefly{\text{15.}} Diligent faithfulness of Prayer, ver. 17. regarded, namely, the{\text{16.}} Imposition of hands, executing their charge by {\text{17.}}

When the Apostles of Hierusalem heard[1] They shew their solicitous care for the Churches in hearkeing after their good, and in affording their helping hand of their own accord readily when any fit occasion was offered. For we read not here that the brethren of Samaria wrote to the Collège to send them an Apostle, yet they did send two, and those two which of all their companie were of the most eminent note, Peter and John. Every Bishop (as more properly succeeding Apostles in office) is taught from hence to be non tam celar ad cathedram, quia vigili ad curam. Many congregations in his Dioceze need confirmation, he must either send those Suffragans which are fit like to Peter and John, or else come himselfe to pray for them, and to lay his hands on them.

Protestant Diuines vrgie this example, to prove that S. Peter was not head of the Apostles, or absolute soueraigne, because the text is plain, Ioh. 13. 16. The messenger is not greater than he that sent him. I know the foure great Cardinals of Rome, & Turrecratam, b Caeca, i Baronius, k Bellarmine, (which vpon the point are the firr chief supporters of S. Peters chaire of effaret) haue found out many shifs how to decline the heavy blow of this weightie reason, and b they who gather thickes vnder thse Cardinals hedge, report and repeat their disdistincions as vnvenerable. But examine them, and you shall instantly see, that they be like Hercules trasragical club, in shew mattle, but in substance nothing else but shreds and straw (as the Poet speaks) an affrighting vanity.

To their first example, God the Sonne is sent into the world by God the Father, and yet in the Trinitie none is greater or leefe than another: a Answer is made, that Christ was sent into the world as he was in the forme of a man, according to that of Paul, Galat. 4. God sent forth his Sonne made of a woman; and Christ as man acknowledgeth himselfe to be leefe than his Father, John 14. 18. my Father is greater than I: but Christ (if you consider him in the forme of a God) filled heauen and earth, and so he may be said to fend himselfe, as erson where to give himselfe for vs. See S. Augustin. ubi sup. in margin. Lombard. sent. lib. 7. dist. 15. Thomas part. 1. quæst. 45. art. 8.

Touching that eternall sending of the Holy Spirit from the Father and the Sonne: we say, that the mysteries of the sacred Trinitie being inefable, the words are almoost all borrowed that are said to shew the distinc operations of the same. S. Augustin. speaking of the generation of the Sonne, and proceeding of the Holy Ghost, it generouly confesses his wunt of wit and words, Inter illas generationes & hanc processionem distinguere nescio, non valeo, non possicio: quasi & illa & illa esse impossibilia. But here the Apostles in proper phrase of speaking, sent Peter and John, ergo they were subiect to their authoritie.

Thirdly, whereas they say, that there is a twofold sending, one which is amor, and another which is imperio: for an equall or an inferior, may peradventure his friend to doe his businesse for him, a bodie politike may fend their head to the Parliament, and a Common-weale their Prince to the warres: Our answer is ready, that an inferior intrteating his friend, cannot truly say that he sent his peere, much leefe his superiour, neither can a corporation that is vnder a soueraigne head (such as the Church of Rome would haue Peter to be) choose him to be their foot to goe for them, he may peradventure goe by his owne content or desire, but he cannot be sent; neither can a Common-weale thrust their abolute King into the danger of warre, Sponce hoc ille faciendum indicat, sed ab ilia ad bellum gerendum extrudere non potest. Lastly, we say that Peter here was sent nor
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not as a Prince, but as a peer, for John was ionyed with him in the millen and commission, as a copartner in his office; to the text, they all Peter and John. And Peter being lent into Samaria by his brethren, repined not as holding himself their governor, but went their way as their messenger; and elsewhere being questioned by the Apollos for going to Corinth, and eating with vacant-cited heathens, he forthwith excused himselfe and came to his answer.

Fourthly, whereas they be driven here to confesse, that the Colledge of Apollos comprising Peter, was greater than Peter their head alone: We say (this being granted) that Peter's Popedom was not the souerainitie power of Christ, neither was Peter head of the Apollos as Christ's Vicar, for the whole Church comprising Christ the head thereof is not of greater authoritie than Christ himselfe. Againe, it is a received opinion among moderne Iesuites, that the Church is nothing else but the Pope; so that the successor of Peter, is now farre greater than Peter himselfe, for he will be tied neither to Councell, nor Canon, nor custome, more than himselfe like.

When they were come downe, prayed for them, that they might receive the Holy Ghoft. It is probable, that Peter and John did preach as well as pray, but S. Luke reporteth only, what newe thing hapned to Samaria by their comming, namely, the receiuing of the Holy Ghoft, through imposition of hands and prayer. Here S. Augustine, Lombard and other obserue, that Christ is God in giving the Holy Spirit, quantum Deus est qui dat Deum. His Apollos did not give the Holy Ghoft to Samaria, they prayed for them that they might receive the Holy Ghoft, and they laid their hands on them, and they received the Holy Ghoft. Every good gift is from alone; Samaria then had extraordinary gifts of the Spirit, by Peter and John, not from Peter and John; and Simon Magus infinuates so much in his oration of money to them, at the 19. verfe, give me this power, that on whomsoever I lay the hands, he may receiue the Holy Ghoft. He did not say, that I might give; but only that he might receive. Haply some will object, that Paul gave the Spirit to the Galatians, as it may feeme when he faith, he that ministrith you unto the Spirit, and worketh miracles among you, doth he it through the workes of the Law, or by the hearing of faith preached? Our answer may be gathered out of the text, that he gave not the Spirit by his proper power, but only that they received the Spirit through his preaching and ministr.

They were baptized only in the Name of Christ Iesus. You must here referre the word only to baptized, and not to the clause following, in the name of Christ Iesus. It is not the meaning of Saint Luke, that they were baptized in the name of God the Sonne only: for it is Christes owne Canon, Matth. 28. 29. that all the persons of the blessed Trinitie must expressly be named in Baptisme, Goe techo all nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghoft. See Bullarm. de Baptismo. lib. 1. cap. 3. Suarez in Thom. 3. part. tom. 2. disput. 21. Caluin & Lorin. in Atl. 3. 8. So that to be baptized in the name of Christ Iesus, in this and other like places of this booke, is to baptized in the faith of Iesus Christ, or in the power of Iesus Christ, or according to the precept of Iesus Christ. Here then a question is moued, how the faithfull in Samaria were baptized, and yet the Holy Ghoft was come on none of them. He that is baptized, must acknowledge that Christ is the Lord, and no man (as Paul teell we vs) can say that Iesus is the Lord but by the Holy Ghoft. All that are Baptized into Christ have put on Christ, and are inharbed with him in his death, that like as Christ was rais'd up from the dead by the glory of the Father, so they likewise should walke in newness of life. An answer is made, that the Samaritans had already received invisible graces of the sanctifying Spirit, which are common unto all such astrely beleevse; but as yet Samaria had not any singular and extraordinary miraculous gifts, as in Christes name to call out miracles, and to speake with new tongues, and to heale the sickes, &c. the which in the Primitif time was conferred upon certain persons, according to the will of the Spirit, for the confirmation of the Gospel. It is apparant, that the Apollos had the sanctifying and illuminating Spirit for their
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Mark. 16.17

Gloss inter lin. et ordinar. 
Beda. 
Caist. in loc. 
Hooker Eccles. polit. 6 § 66. and Dr Fulke disallowing it not in Act 8. 
and his testimonie is cited in our Conference, pag. 33.

Other think that the Churches of Samaria by these prayers and imposition of hands, received a greater measure of sanctification, and so they cite this text, to prove confirmation after baptism. As also that Bishops only must administer this confirmation; and hereupon we call it in our Country, Bishopning. 
Philip, as a Deacon, did his part in baptizing and in preaching the word, but imposition of hands appertaining not to his order and office. See Chrysost. in loc. Cyprian. Epist. 73. ad Inbaian. Augusti de Trinit. lib. 15. cap. 26. Ambros. & Haymo. in Hebr. 6.2. 
Thom. 3 part. quest. 72. art. 11. Hooker vbi sup. in marg. Dr. Hakewill trait. of confirmation, cap. 3.


Verily, verily, I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer; &c.

The text following in this Chapter (I am the good shepherd) appointed for the Gospell, 2 Sund. after Easter, is both an explication, and an application of this our present parable. Thither I send the courteous Reader, and so my love be with him in the Lord, to whom only wise, be glory through Jesus Christ euermore. Amen.
The Epistle. SAY 40.1.

Be of good cheere, my people; O yee Prophets, comfort my people, faith your God, &c.

The Sermons of Isaiah are for the greater part so Gospel-like, that (as Hierome notes) he seems to be rather an Evangelist, or Apostle, than a Prophet: for he speaks of Christ's conception, as if he had been taught by the glorious Angel, who brought the first annunciation of it unto the blessed Virgin his mother: of Christ's birth, as if with old Simeon he had lifted him in his arms: of Christ's death and passion, as if with the beloved Disciple John he had flied by the Cross when he was crucified: of Christ's resurrection, as if with all the faithful Apostles he had beene Preuent upon mount Olivet, where the Lord vfed a cloud, as his heavenly Chariot, to convey him out of the world to his Father.

The text now read is a prophetic concerning the comming of Christ in the flesh, and the comming of Christ in the flesh is the conflation of Israel, and comfort of Hierusalem; and this comfort, the God of all comfort, will have proclaimed unto Hierusalem his heart, by the mouth of all his Preachers, as namely, his Prophets, his Apostles, his Prodromus or Harbinger, John the Baptist: in midling between the Prophets and Apostles.

1. By the Prophets, Comfort my people, O yee Prophets, comfort my people, &c. verse 1, 2.
2. By John the Baptist, A voice cried in the wilderness, prepare the way of the Lord, &c. verse 3, 4, 5, 6, 7, 8.
3. By the Apostles, Go ye up into the high hill (O Sion) thou that bringest good tidings, &c. verse 9, 10, 11.

Comfort my people] In this commissioun observe first God's bountie, then his Prophets dutie. You may behold the riches of Gods mercy toward his afflicted people, in raising vp Prophets vnto them in their capitiuie, when as other wise they might have complained with the Psalmist, O God, wherefore art thou absent from us so long, and why is thy wrath so kindled against the scope of thy patience? we see not our tokens, there is not one Prophet more, no not one is there among us that understandeth any more.

2. For that he sent not one or two, but many: the number is plural, comfort ye, speak ye, the Lord giving his word, great was the number of the Preachers. 3. For that he called not all his Prophets at once, but at sundry times, according
Saint John Baptist's Day.

…ding to the Churches exigence. Wherefore some read not as our translation here, find your God, in the present; but in the future, will your God say: Signifying hereby, that God will in all ages to come do provide for his Church, as that it shall never be destitute of Prophets; and so we finde in holy Bible, that he stirred vp Daniel, Haggai, Malachi, Zachariab, Ezra, Nehemiah, and other (until the comming of Christ himselfe the chief shepheard) who did always exhort his people to be of good comfort; and to hope against hope; so Zacharias in his hymne, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, raising vp the horn of salvation unto us, as he spake by the mouth of all his Prophets which have beene since the world began. So S. Peter in his Sermon ad peuples, Acts 3.24. All the Prophets from Samuel, and thenceforth, as many as have spoken, have likewise foretold of these dayes; and to Corinthians, Act. 10.43. To him all the Prophets give witness, that through his name all that belieue in him shall receive remission of sines.

4. Their doubting and tripling of this charge to the Prophets (comfort ye, speak ye comfortably) expresseth as it were the very bowels of compassion in God, as if he could not endure that his people should suffer any more miserie, giving them also further assurance, that he will ever be their God, even in their greatest adversity, when as they seem to be inallowed vp of death and desperation, and that they shall be still his Hierusalem and his people, your God will say, comfort my people.

Concerning the Prophets office, God in this charge requireth on their part, that they speak comfortably to his Hierusalem's heart: Yet here you must oblique with Ecclesiastes, that there is a time for all things; a time for a season, a time for reparation, a time for consolement; a time to show God's people their transgres-sion, and to the house of Jacob their times; as well as a time to tell Hierusalem in distress, that her travail is ended, and her iniquities pardoned; a time, faith our Prophet elsewhere, to denounce woe to such as insinifie the wicked for a reward; a time to denote woe to such as speak good of evil and evil of good; a time to denomine woe to such as follow drunkenesse, and are strong to prove in strong drinke. And assuredly (beloved) the Prophets have in occasion in this age to cry out against such as are at ease in Sion, making (as saith) Paul speaks their belly their God, and their gullet their glory. For swinish, idle, base drunkenesse, hereafter scorned as the beggers fault, is now reputed (among meaner than a good many) not only the Seruings mans complement, but also the Gentlemans grace. God as having no pleasure in the death of a sinner, but a longing desire to have the souls of his wrath quenched with the tears of our repentance, commandeth his Prophets in the dayes of securitie, to sound out the threats of his securitie, denouncing a woe before woe, that is, a woe of instruction, before there come the woe of destruction. For albeit the axe be laid unto the root of the tree, yet shall it not be hewn downe, so long as there is any hope of the fruits of amendment. Though there be better but fortie dayes, and Ninivie shall be destroyed, yet if Ninive proclaime a fast, and put on sackcloth from the greatest unto the least, the Lord will repent of the evil he would doe unto them, and turne away from his fierce wrath. As soon as then Hierusalem hath received at the Lords hand sufficient correction for all her sines, it is time to tell her that her travaile is at an end, and that her offens is pardoned. After once the law hath humbled and terrified distressed confessions; after all her waues and storms have rent asunder troubled spirits, it is time to bring glad tidings of salvation vnto the poore, to bind vp the broken hearted, to preach libertie to the captaine, to comfort all that mourneth in Sion, to give beauty for ashes, and the garments of gladness for the spirit of heavinesse; among many, this one double-liest is the maine part in the Prophets office, to comfort Hierusalem at the heart.

This ought to be performed plainly, painfully, powerfully: Plainly, cry to her, and lift up thy voyce, for if the Prophet whisper onely, this consolation haply might seeme doubltfull or weake, but all doubting is taken away, seeing it is to be delivered freely with a loud voyce: Painfully, comforting Hierusalem againe and
and again, comfort ye, comfort ye, &c. 5 Powerfully, for the Prophet ought to speak not only to Hierusalem's care, but also fully to her heart, that he may like a good Orator relyingque ucles in auditorum animis: 6 the words of the wife are like goods, and like nailes fatnied by the masters of the assemblees, and the best way to fallen a naile is to strike home. Gods word is an hammer, and our exhortations are like nailes, and therefore we must often and earnestly strike home, that we may prick the hearts of the hearers, as S. Peter did, Acts 2 37.

Or 3 other expound this clause, to speak to the heart of Hierusalem, is in Scripture phrase nothing else but to speak that which is pleasing and acceptable. So Sichan the sone of Hamor is said to speak to the heart of Dinah, Gen. 34 3. Now the glad message to be preached unto Hierusalem, is, that her trauell is at an end, and her offence pardoned: for as Physitians in healing bodily diseas, ordi-}

There is no peace to the wicked, faith our God; 6 a heathen Philosopher could say, that the best way to fom fadness is to live well. Idolatry, thinking drunkenesse, and other sines are called by the Prophet a Profane saine, because they bring with them alway confusion and shame: Hierusalem warfare was never at an end, till her sines on her part were repented, and on Gods part pardoned.

But how was her offence forgiven? because she had received at the Lords hand double for all her sines; 7 that is, double grace for her double grieve. As Hieru-

other have confirmed it as our Church here translacteth it, she had received double, that is, sufficient correction of all her sines, intimating that the Lord will afflict his people no more so long, nor so sharply, because his loving kindnes hath overcom his heany displeasure. 8 So the word double ought to be taken for enough or full, as it is vied, Chap. 61 7. Here then a question is moued, if Hieru-

This punishment was inflicted on Gods people, not as a satisfaction for their offence, but as an exercise rather for their humiliation, and when Almighty God had exercised them enough in the Schoele of affliction, he commanded his Prophets againe and againe to comfort them at the very heart. And whereas it is objected further, that their sine deferred eternall punishment, ergo, this temporarie could not be sufficient correction: It is answerd in a word, that howsoever it was not in it selfe sufficient, yet vnto God being pleased it was enough; albeit they deferred to be beaten with a great many more strokes, yet those few blows sufficed the Lord, as a smiting in measure, moderating his strokes, as a father that pitied his children, in his very wrath remembering mercy: so the Prophet Jeremie defirgs the Lord to correct him in indulgence, 9 that is, in measure, that so the blows might be proportionable to his iniquity, nor answerable to his iniquity: God, faith 10 Paul, is faithfull, and will not suffer vs to be tempted above that we are able to bear, for he knoweth whereof we are made, he remembereth that we are but dust, and therefore chaiting vs for our good, he doth accept a little punish-

6 Exai. 57. 31. 9 Sacritae.

10 Exai. 27. 8. 9 Hieron. Hierusalem.

9 Petiscus, Arculanus.
Saint John Baptists day.

A voice cried in the wilderness [John 1:19] All the 4th hour Evangelists expound this of John the Baptist, how fittly, see Goddell on the fourth Sunday in Advent. The summary pith of the proclamation, verse 6,7,8. is in brief: this our felues are mortal, it is good therefore that we should have something else to rest our soules upon: we confift of flesh, and that is like unto the grave, and if we should imagine other men to be better than our felues, and fo put our truitt in Princes, yet are they but as we are: for all flesh is grave, and all the grace thereof is as the flower of the field. Wherefore let vs embrace the mercy which is offered by the Sonne of God, the Saviour of the world, the Redeemer of mankinde, the great Shepheard of our soules, beftall gather the lambes together with his armes, and carry them in his bosome, &c.

All flesh is grave, and the grace, that is, the best of all flesh (as Peter expounds it) all the glory of man, as wildome, valour, industry, judgement, all is like grave: for the drift of the text sheweth evidently, that Esay speakes not of the outward man only, but also comprehends the gifts of the minde, whereby men are beautified above other, intelligentit totum hominem, & quicquid in rebus humanis illustrat: all men are corruptible like grave, and the most gracefull among all men are like the flower of the field, the which happily while it flourisheth is more glorious than Salomon in all his royaltie, but the flower of the field being devoured at a trice by the beast of the field, becommeth in a fewe hours a stinking excrement. I could here compasse you about with a very great cloud of winneflies: the witty Poet Amoeron was in a moment choaked with the kernel of a rayon, and Fabius a grave Senator in drinking milke was strangled with a haire: the famous Emperor Frederike Barbarossa going for Palestina to recover the holy land out of the hands of the Saracens (a seruice which he thought acceptable to Christ, and for effecting whereof he left his friends and country) was by the way as he passd suddenly drowned in the river Sapheph. When Harrald King of Denmarke made warre upon Harquinus, and was ready to ioyne battell, a dart was seene in the ayre flying this way and that way, as though it sought whom to reft, and when all men stood wondering what would become of this strange matter, every man fearing himselfe; at the left the dart fell vpon Harquinus head and flew him. The French King Charles the 8th, as he was beholding tenisfe players, among other talke he said, that he hoped to doe nothing hereafter that should offend God; whose words were no sooner out of his mouth but he fell downe speechlesse, and languishing a fewe hours, he died in the same place. A popish priest called Nightingall in the daies of Queene Marie, Parfon of Conlall in Kent, as he was boastinge in the pulpit of the Popes abolution, and by reason of it of his owne purenesc, most fearly fell downe and died instantly. The Pope (though he doth exalt himselfe above all that is called God) perieth notwithstanding as a man, and hereupon at his inauguration, the matter of the Ceremonies used to burne an handfull of flax before him, as in solenne procefsion he passd by, saying with a loud, voice ecce pater facie, fit triumph gloria mundi. I conclude this argument in Gregories gloss: man is like to grave, quia per aiutissimi vitre in carne, per inuentiis condite sstes, per mortem atque in pulvere, by his birth he is greene in his flesh, by his youth he is white in his bloome, by his death he is withered in the dust.

Whether the grave wither, or that the flower fade away, yet the word of God endureth for ever. [1 Tim. 6:16] This repetition is added once more to bring all the glory of proud flesh vnto nothing: it also containeth an excellent comfort, namely, that the Lord having humbled his servants in adueritie, forthwith affords them matter of joy, the grave withers but the word of the Lord (which is the ground of our consolatioun) endures for ever: it is (as Saint Peter termeth it) an incorruptible seed, a living, yea everliving word. And that in two respects especially: 1. in respect of the gien, as being the word of the living God, which only hath immortality: 2. in respect of the receivers, in that it bringeth all true beleeuers vnto life which endures for ever, according to that of Peter vnto Christ.

Elizabeth's time came that she should be delivered, and she brought forth a son, &c.

Saint John the Baptist's day.

Christ spake these words of eternal life. b Here then in a few words is comprehended the whole summe of the Gospel; it consists in acknowledging our own misery, weakness, and vanity, that being humbled enough in the consideration of our faults and frailty, we might have recourse to Christ our only Saviour, by whose grace we shall be wholly restored. Again, from hence we may learn to seek true consolation and contentment nowhere but in Christ, the only one to be found in God; all flesh is grasse, and the grace thereof as the flower of the field, the grasse withereth, and the flower fadeth away, there can be no stability in earth and earthly things, and therefore let us not set our affections on things below, but always seek those things which are above, let our conversation be in heaven, and from thence let us look for salvation, Phil. 3. 20.

Go up into the high hill, O Sion! This commission, as some think, concerns especially the Apostles: in which observe, 1. How they must preach. 2. What they must preach. How they must go up into the high hill, even so high, that their exalted voice may well be heard, and accordingly we finde, that their sound went into all the earth, and their words vnto the ends of the world. b Here you may see that the dumbe Idaus in the Papacy boast of the name of the Church absurdly, for the Church (as being the pillar of truth and mother of all the faithfull) is not taught of God that she should keep her knowledge to herself, but that she should proclaim it unto other which she hath learned, and that earnestly with a free spirit. O thou preacher Hierusalem lift up thy voice without fear. Now the tenor of the doctrine to be published by the Apostles and their successors in the Church for ever is this, that Christ Jefus is our God and Saviour, behold your God, both able and willing to redeem his people, able, for that he shall come with power, & a strong arm, who can measure out the waters in his fiddle, & mete heaven with his span, and comprehend the depth of the earth in a measure, and weigh the mountains in scales, and the hills in a balance: willing for that he shall feed his flock like an heardsman, he shall gather the lambs together with his arms: and carry them in his bosome, and shall instruct kindly those that are young.

Saint Ambrose preaching on this day was a great deale troubled, where he should either begin or end the precepts of John the Baptist: for whatfoever was eminent almost in all other, is found in this one Saint, as being an Angel, a Prophet, an Apostle, an Evangelist, a Confessor constantly teaching the truth, and patiently suffering for the same, his ingress into the world, progress in the world, egrege out of the world, were not (as our text speaks) without a marvellous noise throughout all the countries of Europe, and the coast about Jordan; he was in his death a Martyr, in his life a miracle, yet his nativee firmmounted both; and therefore whereas the Church ordinarily celebrates the lucts and deaths of other Saints, it doth especially solemnize the birth of John the Baptist; allotting for this feast a Gospel accordingly, that lets downe the chiefe parts and purtency thereof, as namely,

1. Elizabeth's safe deliverance, when her time was come, ver. 57.
2. The congregation of neighbours and cousins for this great mercy shewed upon her, ver. 58.
3. The circumcision of John, ver. 59.
4. The contention about his name, ver. 60, 61, 62, 63.
5. The marwelling of such as were present upon the sight of these things, and of such as were absent upon the report noised abroad, ver. 63, 65, 66.

The Benediction of Zacharie, Blessed be the Lord God of Israel, &c.
Saint John Baptist's day.

Elizabeth's time was come] The word of the Lord is true, Psalm. 33. 4. I the Lord have spoken it, and I will performe it, Ezek. 37. 14. Whereas therefore God promised old Zacharie by the mouth of his Angell at the 13. verse, that Elizabeth his wife should beare him a sonne; he now deals with his servant according to his word, for albeit Zacharie was a forspenton man, and Elizabeth in respect both of yeeres and sickness a barren woman; yet when her time came that she should be delivered, she brought forth a sonne. The most almightie Truth, and most true Almighty, he effected whatsoever he determined. 

Phil. 1, 6. Gelasius, and other secretaries of nature, report that some children are borne in the 7. month after their conception, other in the 8. other in the 10. but ordinarily children are borne in the 9. month: and to John was brought into the world, when his mother Elizabeth's time came that she should be delivered, according to the most usual course of nature.

Hereupon we may build a general rule, namely that nothing is able to disappoint God's holy determinations and purposes, and therefore whereas he hath appointed that all men shall once die, and after death come to judgement, whereas he faith expressly that they who sleep in the dust of the grave, shall awake some to perpetual contempt, and other to an incorruptible crown of glory; (for the sea and the sepulchre shall deliver vp the dead which are in them at the last day;) let vs looke for the blessed hope and glorious appearing of Christ our Saviour, who shall change our vile body that it may be like his glorious body; though haply the resurrection of the dead seem most impossible to nature, yet let vs which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God, comfort our selves in these things, as being assured that our Redeemer lueth, and that he which is the resurrection and the life, shall his himselfe descend from heaven with a shou, and with the voice of the Arch-angel, and with the trumpet of God, and the dead in Christ shall arise first, and then the liuing that remaine shall also be caught vp with them in the clouds to meet the Lord in the ayre, and so we shall be with him cuemore.

She brought forth a sonne] It is probable that Zacharie being at his devotion in the temple, prayed not for any private blessing, but for the publick good of the whole congregation; and namely, that God would (according to his gracious promises) give his Sonne, and to forgive the sinne of his people: the coherence then of Gabriels speech unto him at the 13. verse (save not Zacharie for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne) may be this, thy prayer is heard for the Messias of the world, in that thy wife shall beare a sonne, who shall be great in the sight of the Lord, and shall goe before him in the spirit and power of Elias, as a Prophet to prepare his ways, and to make ready a people for him. He which is the light of the world, and delight of his people, shall erie it long be borne of Virgin, and Elizabeth thy wife shall have a sonne, who shall as his beadle goe before his face, the sonne of a barren shall preach vnto the world the sonne of the Virgin, Et palubre de fene & feterinaeinfur, qui natusum de vir- gine praevide veniet, ut mirabiliter natus mirabilis natus demonstraret.

Or as other obserue, thy prayer is heard for the sinnes of the people, because thy wife Elizabeth shall beare thee a sonne, who shall openly proclaime the Messias, and say, Behold the Lamb of God which taketh away the sinne of the world, dum ille folicius pro salute populi supplicat, promissum est per quem populus salutaret.

Or as Saint Ambrose, God according to his rich grace giving to all men liberally, did not only heare the prayer of Zacharie for the common good, but also for his owne comfort in particular: and therefore some confute the clause (thy prayer is heard) of his private fuit for a sonne, commenced either at this instant in Gods house (for being high Priest as many conceiue, his office was to make an atonement for himselfe, and his houseold, and for all the congregation of Israel) else often heretofore in his owne house praying with Elizabeth his wife.
wife. We finde a parallel example to this, Acts 10:4. Cornelius a devout man evidently saw in a vision an Angel of God comming unto him and saying, thy prayers and thine almes are come up in remembrance before God: it is not found,that Cornelius at that hour was either praying unto God, or giving almes unto men: but the Lords Angel speaks of duties and bounties already paid: and to Gabriel in saying thy prayer is heard, intimates that his former and frequent suit for a child was obtained now, thy wife shall bare thee a sonne; and our text reports accordingly, that in due time she brought forth a sonne: from hence learn, 1. That the prayer of the righteous availeth much if it be fervent: John is gotten, and (as Ambrose speaks also) begotten of his parents, non tam complexibus, quam orationibus.

2. b That we must not cease from praying because many times our requests are delayed long: it is our duty to continue knocking until the Father of mercies open the store of grace; Christ in his preambule to that exquisit forme of prayer intiymeth vs to call upon God in faith, hope, love: faith, in saying father: leue, in saying our: hope, in saying which art in heaven: I finde the like consent in Angels speke upon the fifi, eggs, and bread, mentioned Luke 11. siders in piece, pei in one, charitas in pare. d Paulinus said of the woman anointing Christs feet, that she was prudent, impudent, & pio improba: so we must in our prayers unto God (as it were) put on a modest impudence, fainting occasioneth a failing, whereas eimportunitie prunsileth even with vnrighteous men on earth, and therefore much more with our holy Father in heaven.

3. That married couples ought to live in the scare of God, always relying upon his gracious providence both in wealth and woe: more principally the Preachers of the word and their wives ought to shine before others in all kinds of vertues, in fervent and frequent prayers especially.

And the neighbours and her cousins: f Themisboles intending to sell a farme, caus'd the Crier to proclaim that it had among other commodities a good neighbour, as being assured that this one circumstance would the rather induce champa men to purchase: old Zachary and Elizabeth had good neighbours, who did not envy their happiness, but according to the precept of Paul, rejoice with them that rejoice. A Preacher that lieth among such hath obtained a far benefice, he may well acknowledge with v Daniel, the lot is fallen unto me in a faire ground, and I have a godly heritage, but woe to that Zacharie which is a brother unto Dragons, and a companion of Vaviches, constrained to dwell with Mezech and to have his habitation among the tents of Kedar.

As Zacharie the Priest had good neighbours, so likewise kinde cousins, for alreadie they have well expected large legacies if he had died without issue, yet they rejoiced at the birth of his sonne: one enurous man hath a great deale of lesse wit in his malice than a very brute, for whereas neither fowle nor fish is taken in a snare without a bait, the spiffull shrake is brought to the duels booke without any pleasant bite: the voluptuous man hath a little pleasure for his soule, the courteous a little profit for his soule, the proud and ambitious a little honour for his soule; but an enurous man hath nothing of the deceit, or flesh, or world, for his force, but hearts-grief, mors solis inuidius bene aquis gere crudicit. Wherefore laying aside all maliciousnesse and envy, let vs imitate the good neighbours and allies of Elizabeth here: let vs as tender and fellow members of the same mystical body, e remember those that are in bonds, as though our felies were bound with them, and if any member be in bond in honour, to rejoice with it.

These neighbours and cousins visiting Elizabeth in childe-bed, came not (as one notes upon the place) with basket and bottle to drink and eat, (though I confess that kind of neighbour-hood were better vfed in a Priests house, than in a tap-house) neither came they like the gollips in our time with a great deale of tattle, speaking things vncomely; but they came to praise God for his goodnesse shewed upon their friend Elizabeth: f In taking away the reproche of barrennesse: 2. For giving her a sonne; so the text, they heard how the Lord had shewed...
Saint John Baptists day.

Ps. 137.  The hebrews said to laugh at the death, and to weep at the birth of men; but the Scripture teacheth vs to rejoice when a woman is borne: children and the fruit of the womb are a bane of the commeth of the Lord, and therefore when Emb was conceived and bare Cain, the sayd, I have gotten a man from the Lord: and Lamech having gotten a woman, called his name Noah, saying, this same shall comfort vs concerning our works and sorrow of our bands &c. When was borne, Sarah his mother said, God hath made me to laugh: a woman (as Christ speaketh John 16 21.) when she is in troublh hauing sorrow, because her hour is come, but as soon as she is delivered of the childe, she remembereth no more the paine, for joy that a man is borne into the world: quid dulcis in huminois quain giglusa bifi similem, aut beata in terris quam natois vidire notorum? Elizabeth then had good caufe to prais God in the gift of a woman; but her selfe and her friends had greater caufe to rejoice, because the bare such a woman, Datum & tanum, a woman so great in the sight of the Lord, filled with the Holy Ghost, and living in spirit, even from his mothers womb: such a woman, of whom as yet in wadding clouts, his father mened by the Spirit said, he should be the Prophet of the most high; of whom also (when he was known vp and executed his office) Christ himselfe gave this testimonie, that among those which are borne of women, there hath not written a greater then John the Baptist. If a wife woman make a glad father, and a foolish sonne bring bane to his mother: Elizabeth had great mercie showed upon her, in that she brought forth a John into the world.

Mystically, graciously John borne of barren Elizabeth, truly represents the fulnesse and fruitfulness of the Gentiles, arising from the barrennesse of the Iews, and therefore the Prophet exhorteth the Church, Rejoice thou barren that bearest not, break forth into singing thou that travailest not, for the desolate hath many more children than she which hath an husband.

In the eighth day they came to circumcife the childe] Zacharias and Elizabeth walking in all the Commandements and Ordinances of the Lord without blame, called their new born babe to be circumcised according to the precept of the Law. Concerning the time when, part where, cause why, see Exposition on the Circumcision of Christ.

Now baptisme succeedes circumcision, and so consequently parents are taught by this example to bring their children in due time to holy baptisme; wherein they be made the members of Christ, the children of God, and inheritors of the kingdom of heaven. Againe, parents may learne by this presidet (except some great necessitie compell them otherwise) to baptize their infants in the face of the congregation, and not in the corner of a chamber or chimney: there was a great meeting of neighbours and cousins at the circumcision of John in his fathers house, and the Iews at this day circumcision their children in their publie Synagogues: and lastly, from hence we may further obserue three things, especially concerning imposition of names among Gods children in old time:

1. That names were given in circumcision, as among vs in baptisme, they came to circumsice the childe, and called his name Zachary: the reason hereof is plain, that as often as we heare our felues named, we might plainly call to minde the solemn covenant betwenee God and vs in holy baptisme: or (as other obserue) because circumcision and baptisme are seals of Gods grace, whereby men are first admitted into the Church, and as it were written in the book of the living: it is fit that none should be named or registred as the servants and foundlers of Christ afore they have received his Sacrament, which is the badge of their profession, and signe of their new birth.

2. From hence we may note, that Gods people did usuallie name their children after the names of their ancesstors, except God in some singular case, by revelation, injoyed the contrary: for the neighbours and cousines of Elizabeth (as not knowing the Lords express pleasure concerning the naming of her childe)
childe) began to call his name Zachary, after the name of his father; and when Elisabeth answered and said, Not so, but his name shall be called John; they replied, there is none of thy kindred that is named with this name. This example condemns the niceness of some, who think it unlawful to give their children a usual name of their nation and families, as Edward, George, Robert, and the like: as also the prophane name of other, who give names of flowers, or trees, or heathen names unto Christians: if we name not our children after the names of our ancestors, it is that we should take the names of the Saints that may put vs in mind of their vertues, as John, Peter, Stephen, &c. and not the names of Idols, as Venus, Mercurie, Bacchus, or the strange names of Saxons and Romaine Infidels; and therefore the Popes and Cardinals are worthily confuried by reverend & Falke, for that having most antichristianly renounced their names given in baptism, by which they were first dedicated unto Christ: they change many times unto themselves prophane names, as Sergius, Leo, Iulius, Ceasar, Sixtus, &c.

3. We may learn from hence, that imposition of names is a duty belonging properly to parents, especially to the father, and therefore Gabriel said unto Zachary, thou shalt call his name John. And in our present text, the determination of the question about the childe's name was wholly referred vs to the father, they made figures to his father how he would have him called, and he asked for writing tables, and wrote, saying, his name is John.

Not so, but his name shall be called John] It may be (Zachary being now dumb and not able to speak) that the neighbours asked Elizabeth his wife how the childe (should be named), or haply hearing their consultation about this business, she might (as knowing the Lords pleasure herein) answer them vnasked, his name shall be called John. Here then a question is moved, by what name Elizabeth vnderstood Gods express commandment in appointing his name, seeing her husband (to whom only Gabriel had made this knowne) was mute: to this objection an answer is made, that she knew the name by revelation as a Prophetesse, per prophetiam didicit, quod non didicerat a marito, faith Ambrose: or (as other affyde the boute) it may be Zachary signified so much vnto her in writing heretofofe, as now to his neighbours and kinmen, for he asked for writing tables, and wrote, saying his name is John. Here then obferue, that the parents of John obey the commandement of God before the counsel of their friends and kinmen, albeit they were more so deare to them. Against que Christi infeft, ut adipiscamur que Christus spopondit, verius illius nobis adfert, illi dies nostrj non definit. &c. If the Lord say follow me, then infantly we must forfake all, and leave the dead to bury the dead, Mat. 8. 22.

His name is John] As if Zachary should have said, I gave not this name, but God himself hath appointed it. The words of his Angel (thou shalt call his name John) are non solum praeditio sed etiam preceptio nominis imposendi. Now the word signifieth something of God, or the grace of God, a name fit for the Baptist in many respects, as fit, for that he was the fore-runner and first preacher of Christ, of whose substance we receive grace upon grace, for the Law was given by Moses, but grace and truth came by Jesu Christ. The bunch of grapes that the spies of the children of Israel carried from the land of promise, was borne by two strong men vpon a flaffe or pole, he that went before could not see the grape, but he that was behind might both see and eat of it: So the Fathers of the old Testament did not in like manner see the bunch of grapes, that was the Sonne of God made man, as they that went before vnder the new Testament saw and tasted it, after John had openly shewed this grape, behold the Lambe of God that taketh away the sinne of the world.

2. The Baptist is so called, as being filled with the Holy Ghost, abounding with a great many prerogatives of grace both in his conception, birth, and constitution.

3. So called, as being borne not by natures ordinarie power, but bestowed upon his parents by Gods extraordinarie grace.
Saint John Baptist's day.

4. So called, as being gracious among men, for many rejoiced at his birth, and more at his doctrine. Hierusalem and all India went out vnto him in the wilderntfe, and were baptized of him in the rver Iordan.

Father, as being upon the point his God-father, imprinting his name by the mouth of his Angell.

Some, for Christ highly commended him in respect of his calling and carriage.

Holy Ghost, as being strong in spirit, and going before Christ in the power of Elias.

To compendiat all these notes in a few words, John was gracious in the sight of

\[\text{God the}

\[\text{Kindred}

\[\text{Men}

\[\text{Strangers}

\]

The blessed Virgin Mary visited his mother before his birth, Luk.

\[1.40.

\]

We may pronounce then in some sort of John, as the 4 Psalm of God, according to thy name, so is thy praise unto the worlds end: John is thy name and gracious was thy person. O blessed Saint, if thou wert now living, thou wouldest goe to the Courts of Princes, and tell Herod to his face (whilest other Prophets happily bowe the pellowes under his elbowes) that it is not lawful for him to have his brothers wife: if he were now living, he would call our Pharises a generation of vipers: if he were now living, he would not stand upon by-questions and idle disputations, which are fruitful, but the summe of all his Sermons should be, repent, for the kingdom of heaven is at hand: if he were now living and preaching in the wilderntfe, he would teach vs all to be more modest in our apparel, and moderate in our diet.

This gracious Saint hath a surname added to his name, called Matth. 3.1. John the Baptist, either for that he baptized Christ, or else for that he was the first minister of holy baptism.

And his mouth was opened immediatly The dumbereffe of Zacharie (faith Eusebius Emesenus) & siddem repententis expressit, & mysterium figuratus: it was a seale of Gods present promise, for when old Zacharie doubted, and said vnto Gabriel at the 18. verfe, whereby shall I know that I shall have a sonne? the Lords Angellanwered, behold thou shalt be dumbke, and not able to speake untill the day that these things be done, because thou believest not my words which shall be fulfilled in their season. His punishment is a answerable to his fault, he was stricken
flriken deafe, for that he would not hearken vs the word of God; and dumbe, for that he contradicted it: he was made mute through unbeliefe, but as foone as he beleued, his mouth was opened. So that Zacharie might apply that to Plaimift vs himselfe, I beleued, and therefore have I spoken. At the birth of John (which, as I haue shewed, signifieth the grace of God) he who was dumbe began to speake and to praise the Lord. So Sime cleft his mouth, and on the contrary grace loosed his tongue. The guilt of grievous sinne confemndeth a man, and maketh him mute, nor daring to open his mouth any more because of his shame. Ignorance maketh a man mute; Eccle{vaf}. 20.6. Sene man holdeth his tongue, because he know not to answer. Efray 56.10. I their mouthes are all blinde, they have no knowledge, they are all dumbe dogs and cannot bark. The forgetting of Gods abundant mercy maketh a man mute; Paf. 1. 7. 6. If I do not remember thee, let my tongue cleane to the roffe of my mouth. Now Gods grace remoueth all these steps and impediments, it is he that teacheth man knowledge, it is he that out of the mouth of 8 infants hath obtained strength, it is he that openeth a doore of utterance. Wherefore let vs pray with David, O Lord open thou my lips, and my mouth shall fnd vs thy praise.

The dumbenesse of Zacharie the Priest vpon the conception of John the Baptist is mystical intimating that now the Prophets and Prophets also should hold their peace. So Christ bimselfe teacheth in the Gospell, all the Prophets and the Law prophesied vnto John, but after once John had not only painted out in his preaching, but also pointed out with his finger the Messias of the world, saying, behold the lamb of God, &c. After once the center of the Prophets, and end of the Law was come, it was time for Priest and Prophet to be silent, he shall confue the sacrifice and oblation to eucafe. Dan. 9. 27. Then as Hieron doth apply the words of Ob, The Prince shewed talle, and laid their hand on their lips, and their tongue cleane vnto the roffe of their mouth, Ob 29.9. In this houre the time drew nigh, wherein there should be neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense. John the voice of one that crieth in the wilder-ness, it was therefore fit that his father Zacharie should vpon his conception become mute, as Augustinus acutely, Tacet Zacharias generatur vocem. Hence we may learne to confound the ittoborne Iewes as yet continuing in unbeliefe, Aut Christus venisse confectionis, aut si remuant, den propheta qui annuntiet effer Venturum, either they must acknowledge that the Messias is come, or else shew the Priestes and Prophets in holy Bible which as yet forsett his conning.

The hand of the Lord was with him.] Almighty God is said in sacred Writ to haue feet, and hands, and eyes, not properly, but metaphorically, not simply, but in a figure, Nihil enim in Deo nisi Deus, nihil habet in se nisi quin as col\ls\hat vs corporis, non afflicibus dislat us anima, non formis sub\sat us omn quod salutum eff, vnnus eff, sed non unius, as Bernard excellently.

Now the word hand, in a borrowed fence signifieth sometime counsell, as in the words of David vnto the woman of Tekoah, Is not the hand of Iob with thee in all this? Sometimes hand is vfd for power, as Paf. 102. 25. The heavens are the workes of thy hands, and ler. 18. 6. Behold, faith the Lord, as the clay is in the patters hand, so are ye in mine hand. And Davi7 reports, how God brought his Israel out of Egypt, with a mighty hand and stretcheth out arms. Sometimes the giving of the hand is a token of amitie, fo I Jehu to Jonadab, Give me thine hand. So Tasses and Cephas and John gave to Paul and Barnabas the right hand of fellowship. In all these respects, the hand of the Lord was with John, his counsell, and power, and love was with him. 1. John being filled with the Holy Ghost had the Spirit of counsell, he was the fore-runner of the counsellor, and so consequently well acquainted with that hidden mystorie of Christ in other ages unknowne vs the font of men. 2. The power of the Lord was apparently with him in his conception and birth, in so much that all marvelld at these things, and said in their heart, what manner of childe shal this be? 3. Gods grace and love was with him even from

\(\text{Ppp}\) his
his mothers wombe, both in his conception and doctrine. See Luke 3. in festo lo Baptift.

A mans writing is called his hand, so the Client hath his Lawyers hand to his bill, and the Merchant his dealers hand to his booke; the cunning Artificer also calleth his painting his hand, and his caruing his hand; and so the piller of Absalom is termed manus Absolom in the vulgar translation, 2 Sam. 18:18. After this manner the Lords hand was with John, he was so powrefull in his preaching, so sanctified in his life, that every one might say with David, bow that this is thine hand, and that thou Lord hast done it. A Bird taken in the net is foone made gentle; whereas a flying bird caught in a net is hardly tamed: our blessed Saviour enclosed his Apostles within the net of his mercy when they were growne ancient; and therefore they forsooke their old nature with a great deale of difficultie; but he tooke John the Baptist in the net as it were, sanctifying him euen in his mothers wombe, so that he was from his childhood a burning and a shining light, that is, as Aquine glosseth, Ardens per exemplum, lucens per verbum.

God hath two hands, a right hand of mercy, and a left hand of justice. So we reade in the Gospel, how Christ at the last day shall set the sheep on the right hand, and the goats on his left. His right hand is full of mercies, able to guard, open to give: Able to guard his people; for he faith of it, & one shall plucke my sheepe out of my hand: Open to give, for he doth open his hand, and filleth all things living with plenteousnesse. In these two respects, his hands are termed by the Church, as guld rings set with the berill, that is, exceeding rich vnto such as call upon him. Rom. 10:12. the cup of wrath is in his left hand, Ely 51. 17. The fingers of his hand wrote vpon the platter of the wall of Bulbaszars palace, Mene, mene, Tachel, vpharshin. Of this hand Job saith, withdrew thine hand from me, Job, 13:21. And I Pant, It is a fearful thing to fall into the bands of the living God.

Now both hands of God are right hands vnto the just and godly; although he fall he shall not be cast away, for the Lord upholdeth him with his hand; all things, even woe so well as weale, worke together for the best vnto him, he findes and feeleth each hand of the Lord gentle, for in his right hand is length of dayes, and in his left hand riches and glory. Both hands of the Lord were fo with John the Baptist, as that it was no wonder if all men wondred at him. The first part of Zacharies hymne concerning Christ and his kingdome, is expounded in the Liturgie, tit. the Benedilthus. The latter touching John the Baptist and his office, Golp. Sund. 3. and 4. in Advent.


At the same time Herod the King stretched forth his hands to vex certaine of the Congregation, &c.

\[ \text{Killing James the brother of John with the sword.} \]
\[ \text{Imprisoning Peter.} \]

This Chapter containeth a relation of Herods

\[ \text{Terrible death, An Angell of the Lord smote him in the midst of his pride, because he gaue not glory unto God, so that he was eaten up of worms and gave up the Ghost.} \]

I am to treat of Saint James martyrdom vpon his proper holy day; that which especially concerns our present festuall, is S. Peter's imprisonment. Wherein (according to the record of S. Luke) two things are more chiefly remarkable;
Saint Peter's day.

Apprehending and taking him aggravated by circumstances of the

Durance by Herods cruelty in

Holding and keeping him fast:

To wit, his

Deliverance by Gods mercie, wh. rei. also note the

Motives, prayer without ceasing of the congregation.

Manner, a light joined, &c.

Because he saw it pleased the Jews, Herod perfected the Saints of God not one of any hatred to Chrills Gospell, or any love to Moses law, but only to serve his own turne, namely, to please the people. So Pilate to content the Jews (as it is apparent in the Gospels historie) set Barrabas a notable prifoner, Matth. 27.10. a notorious murtherer, Marke 15.7. but scourged Iesus, and delivered him into their hands to be crucified, albeit he did openly confesse that he was a just man, in whom he could find no fault at all, John 19.4. So Felix willing to get favour of the Jews, left Paul bound, Acts 24.28. It is a base sinnne in a subiect to be made his Princes instrument in any wicked designe, as loab was king Davids agent in murthering Uriah the Hittite, and the nobles of Isreal Ababs and Izebels instruments in killing Naboth for his Vineyard. But it is a most unworthy thing for a Prince to flatter and to follow his subiects in their giddie courses, for ordinarily the people walke not in the best but in the barren way, non quaedam est sed quattur. It is a good obferuation that popular and military dependence in noble men to make them great, are like learn two wings, which were joyned on with wax, they will haile for a while mount aloft, and then faile them at the height. It is therefore better to hand upon two feet than to flye upon two wings, the two feet are the two kinds of justice, Convincative and Distructive, for great men shall grow greater if they will advance merit, and releeve wrongs.

The Scriptures are plentiful in this argument. If sinners enite thee, consent not; thou shalt not follow a multitude to do evil. Blessed is the man that hath not walked in the counsell of the wicked, nor stood in the way of sinners, &c. (Psalm 1.) I should yet please men, I were not the servant of Christ: and therefore let Princes and Prelates also take heed, they be not too popular in their courses, alway remembering the wards of Peter and John, Acts 4.10. Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

2. From hence we may learne, that the wicked accord in doing mischief, though otherwise they be most opposit. The Sadduces, Herodians and Pharisees, were Sectaries of divers and adverser factions, all differing one from another, and yet all these joined together against Christ, Matth. 22. The Libertines, and Cyrenians, and Alexandrians, and Cilicians, and Arian, disputing against S. Stephen, Acts 6. The Macedonians, Arrians, and Eunomius had a confused language like the Giants in old time, who built the tower of babble; and yet in malice they were fuddled against the true Catholikes. Herod neither loved the Jews, nor the Jews Herod; yet both agree to vex the Church, according to that in the second Psalm. The kings of the earth stand up, and the rulers take counsel together against the Lord, and against his anointed: and therefore that wisdom may be instilled of all her children. Let us which are true Christians endeavor to keep the union of the spirit in the bond of peace, being of one heart, and of one soule, of one accord.

Psalm 2.
and of one judgement, that as there is a locution of Jews, a family of Anabaptists, a brotherhood of Schismaticks, even to to confront all these, let there be fill'd a Communion of Saints, and a perpetual holy league in truth, against all such as trouble Gods Israel. See Gopell Sund. 13 and 5 after Trinitie.

**1 Tim.**

I. The feast of unleavened bread was instituted by Moses according to Gods owne direction, and afterward repeated by Duke & Iouis, and from his time, celebrated by Gods people solemny till this day. This circumstance then aggravates the bloudie sinne of Herod, who did not abataine from his michious enterprizes on a feast so high and holy. The Jews observed their Easter in abating from leavened bread, the mystic whereof and morall (as in Paul teacheth) is, that we should **purge the old leaven of sinne**, that corrupteth and sourreth all the sweetnesse of our life before God, and become a new lump, **void of the leaven of malitiousness and wickedness**; but Hered here contrariwise sourred the whole dough with his leaven of mischief and malice.

Againe from hence we further obserue Herods's hypocrisie, who so minded to receuere the feast in such sort that he would not play Peter in the days of sweet bread, and yet he caught him, and put him in prifon, and delivered him to sowe quaternions of soldiers to be kept, intending after Easter to bring him forth to the people: so the chiefe Priests who gave Iudas Iscariot thirtie pieces of silver to betray Christ, afterward said, *It was the prize of blond, and therefore not lawfull for us to put them into the treasuries: so the Pharisees strained out a grant, and swallowed up a camell*: so the Popish Monks hold it an bonerifer thing for a Priest to be intangled with many concubines in secrect, than openly to be inyded in marriege with one wife.

He put him in prifon. 

*Forty things increace the miferies of a man in cattlicke, the prifon, foulrdiers, chains, and keepers, all which Herod vied in the perfeuione of S. Peter at this time. 1. He put Peter in prifon. 2. Doubting that the prifon was not strong enough, he delivered him unto four quarternions, that is, fixteen soldiers: for a quarternion is not as centurion, a word of office, but of number. Now these fixtie, by foure and foure, did every sixe hours throughout the whole night and day watch Peter, or else every three hours in the night only: or it may be, that all the fixtie did watch all the night, two within the prifon, and the rest in a guard without. 3. Herod fearing that his prifoner, notwithstanding all this, might escape, caufed him to be bound with two chains. 4. Left bulky chains and all should faile, the keepers before the door kept the prifon, his intent was to make all sure, that he might after Easter bring him forth, and expose him vnto the peoples malice. Poor Peter was bound, not only with one, but with two chains and he hept betweene two soldiers, and he was guarded by two watches, the first and the second; So the Nebuchadnecazzar full of indignation and rage, commanded that the fierie furnace, into the midst whereof Shadrach, Mechaheb, and Abednego were to be caft, should at once be made hot seven times more than it was wont. So the perfections of Daniel, after he was throwne by them into the Lions den, laid a stone vpon the mouth of the den, leaft otherwise he might escape their violent iawes and paws. So the Priests and Pharisees intreated Pilate when Christ was dead, that he would give command for the making of his Sepulchre sure, lest his Disciples should come by night and free him away. Now the Lord who dwelleth in heaven, and is a present helpe to his fervants in trouble, laughes them to cefore, for when the three children were now ready to be cast into the flames of the fierie furnace, they told Nebuchadnecazzar vnto his face, we are not carefull to answer thee in this matter. And Daniel in the Lions den had an Angel of God for his guard, who stopped the mouths of the beasts, and so manner of hurt was found vpon him: and so S. Peter here, though he were cast into prifon, and bound with two chains, yet (having a good caufe and a good confidence) securely slept betweene two soldiers, even the night before cruell Herod would have brought him out vnto the people. The prophane Poet spake dimly, (as S. Paulus habet semper qui rette facit, and therefore Peter in his indurance caft his burden*)))

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1. Exodus 12.
2. Isaiah 35:10.
4. Salmas.
5. 1 Corinthians 7:8.
6. Church hom. of the refurrection of Christ.
7. Calvina.
8. Kilianus.
12. See Epistle Sun. in Lent.
13. Laurinus & de la Porta in loc.
15. Occumen.
17. Descem. matutinum.
18. Elixiana.
19. Aria Montanum.
20. Occumen.
Prayer was made without ceasing of the Congregation.] Prayers and tears are the Church's armour, and therefore when Peter was imprisoned by cruel Herod, the Congregation commeth vnto prayer, and not vnto powder for his deliue-ance, they did not affaunt the prifon, nor kill the soulediers, nor brake the chains, only prayer and patience were their weapons, & arma Christianorum in adeufis alia effe non debent quam patientia & precatio: prayer (quod Augustinus is the key of heauen, and as it were that hierie chariot of a Ethia, whereby we mount vp, and hace our consueration with God on high, it is the hand of a Christian which is able to reach from earth to heauen, and to take forth euerie manner of good gift out of the Lords treasurie, to the Scripture speakes in ex-precte termes, baike ye shall have, & c. The prayer of a righteous man availeth much if it be fervent, James 5.16. Ask in a faith, and then all things are possible to him that believeth, Mathe 9.23. Many times our prayers are sent out like incense, made happily according to the Lords direction, but not kindled with fire from his altar: that is, petitious lawfull enough, and agreeable to Gods holy word, but not purled out in frequencie. We fall into them often without preparation, and utter a number of words without devotion, and therefore no maruell if we miife, when as we thus ask amiffe. But if our prayer be, like the Churches here, made without ceasing, if it be faithfull and fervent, the God of all grace will out of the riches of his mercy gie vs either that we desired, as Ethias prayed for rainie, and the heauen gaue rainie: or else that which is better, as God tooke a Moses into the spirituall Canaan, because he did not enjoy that earthly Canaan: or at the least that which is sufficient, as he told Paul, 2 Cor. 12.9. My grace is sufficient for thee. See 1 Gop. Sun. 5.after Efter.

There is nothing in the word more strong than a man who gieueth himselfe to fervent prayer, his devotion is so powerfull as that it commandeth all things in heaven, earth, and hell; it commandeth all the foure Elements, ayre, fire, water, earth: Ayre: James 5.17. Ethias prayed earesly that it might not rainie, and it rained not on the earth for three yeares, and six monethes, he beate vpon heauen as the Wifeman reportts of him, he said, as the Lord God of Israel spake before whom if stand, there shall be neither dew nor rainie these yeares, but according to my word: againe he prayed for rainie, and the rainie fell, and the earth brought forth her fruit. Fire, the fame Prophet Ethias by his prayers three times brought fire from heaven, Ecclesiasticus 48.3. Water, at the crying of Moses vnto the Lord, the red sea runne backe and was made drie land, so that Gods Israel walked vp firme ground in the midlde of the sea: but when their enemies pursuied them, all the divided waters returned, and over-whelmed them in the deep; and at the prayer of the fame Moses, bitter waters were made sweett, Exod. 15.25. Earth, vpon the complaint of Moses vnto God, the earth opened her mouth, and vailed vp Korab, Dathan and Abiram, and all their families, and all their goods: in so much that they together with all theirs went downe quicke into the pit, and the ground clofed vpon them, and they perished in the sight of Gods people. Nay the prayer of one devout man is able to conquer an hoast of enemies in bat-tell, for in the sight betweene Israel and Amalek, when Moses held vp his hand, Israel preuailed, but when he let his hand downe, Amalek preuailed. In this present text the prayer of the congregation without ceasing, fetched an Angel out of heauen, and brought a shining light into the darke dungeon, and loosed the fetters from Saint Peters feet, and the chains from his hands, it brake throug the first and second meter, and opened an iron gate, and so delievered the fermant of God from the waiting of the Iewes.

Saint Peters day.
What should I say more? prayer is so potent, that it raiseth the dead; it overcometh \(\text{\textit{G\text{\textgreek{a}}}el\text{i}}\) in his self: for when \(\text{\textit{Jacob\text{\textgreek{a}}}el\text{i}}\) wrestled with God, he said, I will not let thee go, except thou bless me: when the Lord said, let me go, becometh \(\text{\textit{Jacob\text{\textgreek{a}}}el\text{i}}\) to say, I will not let thee go? yea \(\text{\textit{(beloved)}}\) there be some things wherein the Lord is very well content that his servants strive with him as namely, when they have his word for their warrant, it is a commendable strife to take no refufl at his hand, and in effect it is nothing else but a constant affirmation that his truth is inviolable. So the woman of Canaan strone with Christ, she would take no denial of that which he had promised: and blind \(\text{\textit{Barthimus}}\) made Christ as he paffed in his way to stand still, he could not for the multitude lay hands on him, and yet his prayers reached vnto him, and held him fast vntil he received a comfortable answer, receive thy sight, thy faith hath saved thee. So when Almighty God would have destroyed his people because they worshipped the golden Calf, saying, these be thy Gods O Israel, which have brought thee out of the land of Egypt: Moses fell downe on his face before the Lord, and prayed vnto his God, he stood \(\text{\textit{(faith the \textit{Psalmon})}}\) in the gap as a mediator betweene God and his people, to turne away his wrathfull indignation, and this prayer was so powerful, that it constrained the Lord in the midst of his anger to vnto Moses \(\text{\textit{let me alone, that my wrath may waxe hot against them: all the powers of heaven, and the crying of all men on earth, are not able to hold the Lord from doing any worke he is about to doe, for he can measure the waters in his fift; and mete heaven with his span; and weigh the mountaines as an ounce, and the hils in a balance; whatsoever pleaseth him he doth in heaven, and in earth, and in the sea: yet the prayers of children are able to binde him hand and foot, and to com- pell him (as it were) to powre downe an undeferred blessing, and to turne away a just deferred punishment: the very crying of an infant that vters no differencel voice, moves a mother vnto compassion, and to the Lord pittyng vs as a father, and comforting vs as a mother, heareth our very groanes, and so ful- filler our desires, if we call upon him in faith and feare. Now the reason why the prayers of the faithful are so powerfull, is, because they be not ours, but the intercellion of Gods owne spirit in vs, powered out in the name of Christ his owne Sonne, in whom he is ever well pleased. For as for vs, \(\text{\textit{so know not what to pray as we ought, but the spirit it selfe makes requests for vs with sighes which cannot be expressed; it is the spirit whereby we cry abba father;}}\) as in vs the spirit makes request for vs, so with the Father he grants our suits, and forgives our sinnes, that for which we pray, even he gueth vnto vs who gueth vs this grace to pray: God inviteth vs to come vnto him, and to call upon him in all our troubles; and his holy spirit whenas we present our selves before the throne of grace, helpeth our infermities, and maketh intercellion for vs: and therefore no marvel if the Lord be bound by devoute men with his owne promises, as a \(\text{\textit{Sampson}}\) was by \(\text{\textit{Dalia}}\) with his owne haire. Let these godly meditations strengthen our feeble hearts and weake hands, that they faint not in denotion, but according to the pattene of the Saints here, and the precept of \(\text{\textit{Paul}}\) elsewhere, we may without ceasing alwaies pray, that is, vpon all occasions offered as well for our selves as other: \(\text{\textit{Omne quod agis oratione obsequi, id vero maxim\'e de quo mentem visue dubitatem.}}\)

**Saints Peter day.**

**Beloved the Angell of the Lord was there present \(\text{\textit{I am occasioned here to treat of two questions especcially: The first concerning Angelical protection in generall, as namely, whether Angels helpe and keepe men from enil or no? The second, whether beside the generall protection of many or all Angels in common, every man hath one peculliar Angel as his peculliar guard and guidit? The doctrine concerning Angelical protection in generall at the first appearance may feate strange because the Scripture teacheth vs expressly, that the paths of man are directed by the Lord, and Psalm 44.18. Great are the troubles of the righteous, but the Lord delivereth him out of all: and for this so particular care and providence,}}\)
Saint Peters day.

God is often compared unto a Father, Mother, Paflor, Bridgewome, Buckler, Eagle, &c. to shew that he only is to vs all in all: Esay 63. 16. Doubtlesse thou art our Father, though Abraham be ignorant of vs, and Israel knowes not: yet thou, O Lord, art our Father, and our Redeemer. As who should say, those that are fathers according to the flesh, are not worthy of that name, if they be compared with thee: Can a woman forget her child? and not have compassion on the sonne of her womb? (thou shouldst forget) (faith the Lord, Esay 49. 15.) yet I will not forget thee: behold I have graven thee upon the palm of my hands, and thy name is ever in my sight. 1 If thou beest burdened with vnrighteouenesse, Christ is thy righteouenesse: if thou need helpe, he is thy strength: if thou areare death, he is life: if thou defere heauen, he is the way: if thou hate darkness, he is light: if thou feele for meat, he is food: for although he be but one in himselfe, yet he is all things vnto vs for the relieuing of our necessities, which are without number: and therefore if the rule be true, non sunt multiplicanda entia sine necessitate, what need any man expect other aid from other powers, though Angelical and never to great, seeing Almighty God himselfe is the keeper of Israel, our immediate Protector, strength, hope, and helpe in trouble? 

As Answer is made, that Angelical custodie doth not extenuate, but rather extoll the greatnesse and goodness of God toward mankinde, for as much as it is an execution of his high and holy providence. For by the 1 wisdom of an excellent Emperor, all the Towers, all the Cities, all the Castles, are fortified with men and munition against the common enemies about, lest by barbarous invasion they should be destroyed: even so, because the devils are in euery corner raging and raning for our overthrow, God hath ordained for our guard that all of Angels should pitch their tents about vs, and kepe vs in all our wayes. Indeed God is able to defend vs himselfe by himselfe, through his immediate concourse which he hath in all things, but to manifest his abundant love to men, which are worms, and rottenenesse, and meere vanitie, he doth inioyue the pages of his honour, and princes of his court, even his glorious Angels, to become messengers and ministers for their sakes, who shall be heires of salvation, and that all the time of this life, in the houre of death, and in the day of judgement.

The good which Angels procure to the Saints in this life, concerneth either the body or the soule: as for the body, these ministring spirits attend vs even from the beginning of our dayes vnto the end, most carefully performing all manner of offices appertaining necessarlie to the preperation of our temporal life. When Agur cast oule of Abraham's family wandered in the wilderness, an Angel appeared vnto her, and aduised her to returne to her mistresse, and to humble her selfe under her hands: the reuenging Angels caught and carried 1 Lat out of Sodome and Gomorrah before they did burne those Citties with fire and brimstone. 2 Abraham as being allured of the protection of Gods Angels in all his wayes, said vnto his farrant, the Lord God of heauen who toke me from my fathers house, & will send his Angel before thee: when x Jacob feared his brother Esau, he met Angels coming vnto him, & thereupon he did acknowledge, that they should be his guard in his journey, saying, this is Gods hoff: an Angel appeared vnto Duke 3 Isias, when he was about to saue Jericho, with a drawne sword in his hand, as a Captaine to fight for Israel: an Angel comforted and fed 4 Elias when he fled from Iscredit: an Angel deliered the three children out of the firetie furnace, Dan. 3: an Angell affisted Daniel in the Lions den, and kept him also from all manner of hurt, Dan. 6: an Angell directed 5 Joseph to fly into Egypt: an Angell minished vnto 6 Christ in his huminesse, and in our present text, 7 The Lords Angell brought Peter out of prison, and deliered him out of the hands of Herod, and from all the waiting of the people of the lewes.

Angels procure good vnto the foulles of the faithfull, illuminando & confortando, faith 8 Agais because they be maintainers & furtherers of the true worship of God and all good means whereby salvation is attained. The 9 Law was deliered in Mount Sinai by the hands of Angels: an Angell expounded vnto 10 Daniel the 70. weckes
Saint Peter's Day.

weekes: an Angell forbids 1 John to worship him, and injoyed him to worship God the Creator of heaven and earth: an Angell declared the will of God vnto father 8 Abraham, that he should not kill his sonne 9 Isaac: an Angell revealed the mystrye of Chrifts conception, vnto the Virgin his mother: of Chrifts birth, vnto certaine shepherdes in the field attending their flockes by night, Luk. 1110. of Chrifts resurrection, vnto Marie Magdalen, and other devout women, Mat. 28:5. In a word, Angells are pursuants, haters, and herailes betwixt heaven and earth, always in a readiness to make knowne the will of God vnto men.

In the houre of death Angells conuey the soules of the faithfull, as they did the soule of 1 Læcarius into blestef Abraham before. And in the day of judgement they shall gather together all Gods elect from the four wyndes, and from the one end of heaven to the other, that they may come before Chrift, and enter into the fruition of eternall glory both in body and soule.

The vfe of this doctrine is manifold. 1. It ferueth to terrifie the wicked who despise Gods children, for so Chrift himselfe reasoneth, Matth. 18:10. Desiſte not one of these little ones, because I say vnto you, that in heaven their Angells alwayes behoulde the face of my Father. It behooves reuiling scoffers therefore to take heed whom they mocke, for though haply good men(called little one) in respect of their innocence and humilitie) for their parts are content to put vp abuses and injuries: yet their Angells may take inuſt revenge by smiting them(as they did Horad in this chapter) with heavy punishments for their offences.

2. This may teach vs humilitie: for if Angells high and holy ferue vs, let vs not thinke it any bad or base dutie to ferue one another in loue.

3. We may learne from hence to behaue our selves in open and in secret places after a reverent & stemy manner, as being spectacles vnto glorious Angells, which are witnesses and obferuers of all our words and deeds, to this purpoſe 8 Paul faith, that the womans ought to have power on her head, because of the Angells. 9 That is, not only the Ministers of the Church, but Gods heavenly Angells, which daily wait upon his children, and guard them in all their wayes.

4. This ought to stirre vs vp vnto the Lords praife, saying with 12 David, Lord, what is man, that thou hast exalit him vnto thee, or the soules of men hast thou founded so regard and guard him? Alas all flesh is graffe, and man is like a thing of nought: yet behold, if he truly loue God, all things are for his good, for God is his father, the Church his mother, Chrift his brother, the Holy Ghost his comforter, Angells his attendants, all other creatures his subiects, the whole world his finne, and heauen his home. I will end this observation with a meditation of Saint 13 Augustine.

O Lord, thou makest thy spirits messengers for my sake, to whom thou hast given charge over me to keep me in all my waies, that I hurt not my foot against a stone. For these are the watchmen over the walls of the new Jerusalem, & of the mountains about the same, which attend and keep watch over the flock, lest he as a lion make a pray of our soules, while there is none to deliver; he, I meaneth that old 8 serpent, our adversary the devil, who walketh about as a roaring lion, seeking whom he may devoure. These citizens of Jerusalem above walke with vs in all our waies, they go in and out with vs, diligently considering how godly & how honestly we do walk in the 13 lift of a naughty & crooked generation, how earnestly we feke the kingdom of God and the righteousnes thereof; with what 8 fear and trembling we do ferue thee, and how our hearts d rejoice in thee, O Lord; those which labour they strengthen, those which rest they prototype, such as fight they encourage they crowne such as overcome, they rejoice with such as rejoice, I meane, as rejoice in thee; and they suffer with such as suffer, I fay, with such as suffer for thy names sake; great is the care which they haue of vs, & great is the effectio of their loue towards vs, & this for the honor of shine inefflable good will, when with thou hast loued vs: for they loue thofe, whom thou dost loue: they keepe thofe, whom thou dost keepe: they for fake thofe, whom thou dost forfake: neither can they abide such as worke iniquitie, because thou also e hatest all them that worke iniquitie.
iniquity. When we doe well the Angels reioyce, but the devils are sad: when we do ill the devils reioyce, but the Angels are sad: grant therefore, good Lord, that they may alwaies reioyce over vs, that both thou alwaies maist be glorified in vs, and we may be brought with them into thy fold, that together we may praife thy name, O Creator of man and Angels.

To the second ques, whether besides the general protection of all Angels in common, every particular man hath one peculiar Angel for his guard; I finde that many learned and ancient Doctors hold the affirmative part. So S. Basil categorically, to every one that belongeth in Christ an affistant Angel is appointed, unless we drive him away from vs by our wicked actions: for so smoke driveth away bees, and stich dothes: so filthy sin the Angel the keeper of our life. The which affliction he confirms elsewhere more by large by divers testimonies of holy writ: So S. Hierome, that every one of us hath his Angel, many places of Scripture teach, as namely that of Christ, Mat. 18. 10. See that ye despise not one of these little ones, for if ye say unto vs, that in heaven their Angels always behold the face of my Father, &c. as also that which is recorded, Acts 12. 5: it is Peters Angel. So Cyprian, Every faithfull one hath his Angel; indeed at the first holy Angels were according to the number of the nations, but now not so, but according to the number of the faithful. So T. Theophyll. All men, especiall the faithfull, have their Angels. So Gregorio Nyffen speaking of this argument, insinuates that it was ordinarily, holden of the Fathers; A true speech hath descended unto vs, by which we beleue that our nature since our fall into sinne is not altogether forlorne of the divine clemencie, neither left without his succour, but that then also ther is given to every man one of the Angels as an helper and protector. So Primaevus, unto everyone (as doth the force say) there is generally given an Angel for his custodie, and this either from his birth, or rather from his baptism. Vnto thse Fathers I might addde Origine, Iustine Martyre, Clement Alexandrinus, Augustine, Eusebius, &c. alio molto of the Schoolemen, and many other Prophets and Diiunes.

Yet for mine owne part I say (false temper milevrio indictio) with Calvin. Instit. lib. 1. cap. 14. § 7. An singulis fideli bus, singulis Angeli sunt ad corum defensionem attributi pro certe afferre non animo: and my reason is, for that I fee not any clearer ground in holy Bible for such an affliction. The two chief places, in the judgement of Diiunes as well ancient as moderne, are, Matth. 18. 10. and Act. 12. 15. The first whereof (as 57 Caixin and other popish expositors observe) proves not evidently, that every little one hath one peculiar Angel for his guardian in particular, but only that all are appointed over all in general, as the Scripture con- strueth it telles Luk. 15. 10. laying of every one of those little ones which turne from their faines, that all Gods holy Angels reioyce at it: and as for the words of the Diiiples asfotteded at the sudden newes of Peters comming, it is not he, but his Angel: an answer is made, that this allegation is a very fiender proofe; because the Diiiples in Maries houle being so amazed, vpon the strange report of Rhode, spake they knew not what: so we might prove that the Saints departed may dwell in tabernacles, because 5 Peter saide, Lord, let us make tabernacles, one for Moses, another for Elias. And whereas it is further objected, that they spake after the common opinion of men in that age, we reply, that in those dayes it was a receiued opinion, that dead men did walke, as it appears by 6 Herod, who thought our Saviour was John Baptis riven againe from the dead. Ox populi is not always vox Dei, common errors are noe certaine rules of truth: and what if that place were so manifest as they could with it, why might it not be confuted thus, it is his Angel, that is, some Angel which Almightie God hath sent for his deliverance, this being accorded to the Scripture more than that, to have it his particular Angel; fo the present text here, behold the Angel of the Lord was there present, and a light shone in the prizon, and be smote Peter on the side, and stirred him vp, saying arise vp quickly, and his chaine fell from his hand; &c.

The
When Jesus came into the coasts of the city which is called Caesarea Philippi, &c.

1. Quest. Whom do men say that I the Son of man am? answer, some say thou art John Baptist, &c.

This Scripture being a dialogue betwixt Christ and his Apostles, oftentimes falth into two questions, and two answers unto those questions.

2. Quest. Whom say ye that I am? answer, thou art the Christ the Son of the living God; the which answer is

Commended, blessed art thou Simon, &c.

Rewarded, upon this rock I will, &c.

Caesarea Philippi

There were two Caesareas, one called e Stratonis upon the Mediterrenean sea, which Herod sumptuously built in the honour of Augustus Caesar; another called Caesarea Philippi, founded by Philip (o brother of Herod the Tetrarch who beheaded John the Baptist), in honour of Tiberius Caesar, at the foot of Libanon. Philip built, 1 or rather repaired and enlarged this town out of his serviceable stone to Caes, but yet for his own glory he did add a Philippi to Caesarea. The Papists in mingling the blood of their Saints with the precious blood of our Saviour, and in making themselves also (by relying too much upon their own merits) false mediators, and iovant purchasers of salvation with Christ, have set up in the Synagogue of Antichrist, as it were a Caesarea Philippi. The Iudaists especially inveighing to the Kings Supremacy, with a Rowish equituation, or Spanish reformation, added a Philippi to Caesarea. This as home thinkes, was the city where the Kings in old time received their tribute, and therefore the King of heaven aptly required of his Disciples in the very fame place rubrum confessionis: 1 or it may be, that Christ exacted this confession of faith in the coasts of Caesarea Philippi, to signify, that his Apostles should not only preach the Gospel among the Jews, but also that their sound should goeth row all the earth, and their words unto the ends of the world; or he made this demand farre from Jerusalem out of the Scribes and Pharisees hearing, m that they might the more fully and freely confess what they thought of him.

**Whom do men say?** He did not ask this question, as being a ignorant hercelfe, but to teach other, especially his Apostles, and such as hold the like place, nor to be negligent in examining what opinion the world conceedeth of them, that if they heare ill, they may labour to cut off all ill occasions of so bad a report: if well, end to endure to defene and prouide the fame to Gods and the Gospels honour: 2 for he began with this same, Whom do men say? that he might hereby come the better unto that other whom do ye say? he did not inquire what the 9 Pharisees or Priests say, for they reputed him a deceiver, a Samaritan, a glutton, and drinker of wine; but he doth aske what the people say, for so

s. Luke doth expound S. Matthew, whom say the people that I am?

**The Some of man** He did ordinarily vs this title speaking of himselfe for three causes especially: 1. To put vs in mind how much he did abate himselfe for our sake, who being in the forme of God, made himselfe of no repinication, and took on him the forme of a servant, and was found in the shape as a man. 2. To confute the Manichees and other Heretickes denying his humanitie. 3. By his example teaching vs, how we should think and speake of our selves with humilitie.

**Some say that thou art John Baptist, some Elias, some Jeremiach.** They who conceiued he was John Baptist, agreed with 5 Herod the Tetrarch, for when he heard of the fame of Jesus, he did unto his servants, This is John Baptist, he is risen againe from the dead; and therefore great wroghts are wrought by him: other thought him Elias.
Saint Peters day.

Eliu, for that he did so sharply rebuke all degrees of men in his preaching: other said that he was a heresiarch, for that he was endued with excellent knowledge, which he learned of no man, and that as a heresiarch from his childhood.

Hence we may learn, that the rumors of the vulgar sort are most visibly false, Bugs (as one said) to fear children and fools. Again, we note here that there were fancied discrepant opinions of Christ among those who were not of his school, some said he was John Baptist, others Eliu, others Jeremias, Scinders incertum flabdia in contraria vulgi;

But his own Disciples agreed all together in one truth, one speaking it, and all according in it.

Now the reason why men erre so much, and have so many Creeds almost as heads, is, because they be men; for all men arethers, and being left unto themselves, are not able to think anything which is good. The Philosophers ingenie was great, and indistinct greater, yet because they were not guided by God's spirit, their imaginations were so vaine, that (as Augustine notes) aly atque alio, alio atque alio opiniatis. Schollers of the same school diffferred among themselves, in quiferunt in saepe, in quiferunt, & inter se confusim, neuer agreeing in any thing but in the vanitie of vanitie. The tallet Altrogers and Chronologers are to content in their vanconfantia, that it is truly said of them, vanitas hominis conatentum quam inter exeltos temporum calculatores. Eразmus hath observed the like of the Rabbins, and all Hereticks are in the same predicament, for being once run out of Christ's school, they be divided among themselves, having confused language like to the builders of Babel, and contrary tales like to the wicked accusers of Saffara. 

Whom say ye that I am? As who would say, men have divers, yea perverse, judgement of me, because they be mere men: but what say ye, which are more than men, as being directed by the spirit of God? For S. Hierow, Arden, Anfelme, Druthmow, upon the place have noted an Antitheses here, prudentius litterar attende, quod ex consequentiam textus, sermonis, Apostoli necnequam homines sed albis papellatur. The fones of men, as being lighter than vanitie it selfe, have many fond imaginations of me, but I would know of you which are the fones of God, of you which have heene my wonders, and heard my words, of you which have long concurred with me, whom say ye that I am? Simon Peter, as the mouth of the rest, and head man of the queft, answered for all the company say, thou art that Christ, the Sonne of the living God: a short, but a sweet confession, comprehending in one sentence the whole Gospel of Christ, as well concerning his natures, as his offices: he confesseth his natures, in affirming thou which art the Sonne of man, art also the Sonne of the Living God: his offices, in auowing, thou art that Christ.

It is a very fitting say of Bevind, Fides picces habes oculor, and therefore Simon Bar-Jona, though he beheld Christ with his corporall eyes, in the forme of a servant, as the fone of man, yet with his spiritual eyes of faith he perceived that he was also the Sonne of the living God. The Lord is termed a living God, to distinguish him from Idols, which are dead Gods, having mouthes and speake not, eyes and see not, ears and heare not, neither is there any breath in their mouthes. And for as much as Angels and Kings are titles Gods in holy Scripture, to distinguih him also from these living Gods, he is called the living God, in whom all other Gods line, and mote, and have their being. And because Saints are called often fones of God, he is termed the Sonne, intimating, that Christ is not
not a sonne of God by grace, but the Sonne of God by nature, that only begotten Sonne of God, I. 10.16. As for his offices, it is said, "Emphatically, that Jesus is not a Christ only, but also the Christ, or that Christ, even the promis'd Messias of the world, for that word is expounded, John 1.41. We have found the Messias, which is by interpretation the Christ. Jesus then is that anointed of God, anointed with oyle of gladnesse above his fellows, our anointed King to govern us, our anointed Prophet to teach us, our anointed Priest, who did suffer and offer vp himselfe for our sinnnes, and for the sinnnes of the whole world. 3. Aaron the Priest was anointed, I. Elia the Prophet anointed, 3. Saul the King anointed. In the Sainioure which is Christ, all these make, that he might be a perfect Sainiour of all, he was all. A Priest after the order of Melchisedeck, Pali. 110.4. A Prophet, to be heard when Moses should hold his peace. Deut. 18.3. A King to sanc his people, whose name should be the Lord our rightoffnece, Jer. 23.6. Davidis Priest, Moses Prophet, Jeremies King, and these formerly had met double, two of them in some other, Melchisedeck, King and Priest; Samuel, Priest and Prophet; David, prophet and King, never all three, but in him alone, and so no perfect Christ but he: but he, and so perfect. Thus in S. Peters confession, every particle and articule hath his force, then which art the Sonne of men, as being borne of Mary the Virgin, are the Christ the Sonne of the living God, S. Luke 3.43. reports that Peter answered the Christ of God, and S. Mark faithonly, thou art Christ, whereas our Evangelist, here, thou art the Christ the Sonne of the living God, 3. but all in effect is one, seeing Christ alone is the whole: for he that confesseth thorowly Christ, is thorowly a Christian, and doth hereby confesse him to be the Sonne of God, and Sainioure of men, even that anointed Bishop of our soules, who died for our sinnnes, and is raiued againe for our justification, and appeareth in the sight of God for vs as our agent and advocate. Blessed art thou Simon Bar-Iona] Vpon Peters answer, thou art the Christ, the Sonne of the living God, Iesu replied after this fort, as if he should haue said, I am the natural Sonne of God, as thou art the Sonne of Iona. Mythically Simon signifies obedience, and Iona a done, to signifies that every Scholler in Christes schoole must haue these two properties, obedience and simplicitie. Curious pride is a great let in Christianitie, S. God resists the proud, and giveth grace to the humble. The Philosophers in professing themselves to be wise, became foolishe, and were so farre from acknowledging Iesu for the Sonne of God, as that the preaching of Christ crucified, seemed foolishness unto them, 1. Cor. 1.23. 9. Simon is called the sonne of a done, because flesh and blood deceived not this mysterie, but the Holy Spirit which appeared in the likeness of a done, Matth. 3.16. or as Hierome, Bar-Iona is put for Bar Joanne, the sonne of Iona, as Christ in the 21. Chapter of S. Johns Gospell at the 15. verse. Now Joanne signifies the grace of God, intimating (as the same Father and other Doctours obseruе) that Peter in understanding this hidden mysterie was the sonne of grace, fo Christ in the words immediately following, flesh and blood hath not opened that unto thee, not my flesh and blood, for if thou looke upon me with a corporall eye, thou feelest a man and nothing else: not thy flesh and blood, not configniued, thy father and thy mother taught it not, this knowledge comes not from other men, or from thy selfe, no flesh and blood, that is, the will and wit of man (as Paul Galath. 1.16. I communiqued not with flesh and blood) I say, the wisdom of man hath not opened this unto thee, but my Father which is in heaven, as Leo the Great glosseth it, non opinio terrena se estilis, sedis spiratii coelestis infinuatis. Faith is the workes of God, and no man knowes the Sonne but the Father, and no man commeth unto me, except my Father draw him, John 6.44. Blessed art thou therefore Simon Bar-Iona, because my Father which is in heaven hath inspired this confusion in thee: blessed art thou here, yet more blessed hereafter, as being hereby the promis of the life present, and of that which is to come. So Truth it felte truthfully vs expressly, this is eternal life to know God, and whom he hath sent, Iesus Christ. He that is a true beleuuer is blessed in the cite, blessed in the field, blessed in his
going forth, and blesst in his comming home, blesst in the labours of his hands, in the fruit of his ground, in the flocks of his sheepe, blesst in his, and blesst in his r. voce, blesst in his health, and blesst in his fiekneffe also, for the Lord will comfort him when he lieth ficke vpon his bed, and make his bed in his fiekneffe, Phil.4.3: blesst in all his life, blesst in his hoore of r death, and most blesst in the day of Judgement, when he shall have perfect confitution of biffhe both in body and soule, Come ye blesst, inherites ye the kingdome, c.c.

Upon this rocke will I build my Church.] Stephen Gardiner preaching vpon this text before King Edward the 6. faid, It is a maruellous thing, that vpon thofe words the Bishop of Rome should found his supremacie, for whether it be super Petram, or Petrum, all is one matter, it makes nothing at all for that his purpose: This place (quoth he) ferues only for Christ, and nothing for the Pope: but afterward in the daies of Queen c. Marie, reading this Scripture with the Popes owne spectacles, he maintained that the Bishop of Rome was the supreme head of the Catholike Church, and he boldly perfected all thofe which held the contrary doctrine. And after him in our age Bellarmin, Baronius, and other Papifts of moft eminent note for learning, cite this text as a pregnant testimonie, to prove S. Peters Lordship ouer the reft of the Apostles, and (though inconueniently) the Popes vnilimitated jurifdictio ouer all the Bifhips in the world, where (as our Diuines have fhewed) they contradic, 1. The Scriptures, 2. The Fathers, 3. Their owne writers, 4. Their owne felues.

The Scriptures affirme plainly, that the Church is built vpon the foundation of the Prophets and Apostles, Iefus Christ himselfe being the chifte corner stone, to wit, a tried stone, a precious stone, a founed foundation, and other foundation can not lay than that which is laid, which is the Christ.

The Fathers knew likewife, that Christ is the rocke vpon which his Church is built, so S. Augulfine in many places of his works, Petrus à Petra, non Petra à Petrio, goomodo non à Christianis Christus sed à Chrifti Christianum vocatur: vpon this rocke then I will build my Church, is nothing else but vpon my felle the Some of the living God I will build my Church, edificabo super me, non me, super te, and whereas he did once confufe this of Peter, he v. retracted his opinion, and expounds it of Christ; 2. Hierome, a Gregorie the Great, b Primafius, c Anfelm, accord in the fame judgement.

Other of the moftancient Fathers interpret it thus, vpon this rocke, that is, vpon this faith as being a firme rocke, vpon this confession (Ihou art the Some of the living God!) I will build my Church, and hell gates shall not preuail againste it. So S. Ambrofe, fundamentum ecclefsiae fides eff: so Chryfotome, vpon this faith and confefion I will build my Church, fortitudo fidei petra eff, proper quam Simon dicitus eff Petrus: so a Theofyllad, this confefion is the foundation of all such beleeue: so b Gregory Nyffen, defell. testemon. ex vst. testament. de faneit. trinit. contra ludes, vpon this rocke, that is, vpon this confefion of me to be the Some of the living God: so S. Augulfine, vpon that which thou haft acknowledg'd and faid, I will build my Church: so Cyril and Hilarius, and other Doctors apud Malvart, in loc. In one word, fometime Bishop of Orleanc writes: $emperitorily $ lib. 3. de entusiamaginum, that many, yea molt expound (vpon this rocke) to be nothing else but vpon this confefion of faith in saying, that art the Chrift, the Some of the living God: so that I am occasioned hereby to rtourne Campian flourish vpon the papiit, pares admoriter, caput eff: excelsa vel multis eff.

Their owne writers in their commentaries vpon this text accord with vs and the Fathers about this expofition, as namely, Hugo Cardinal, ord. floss. Dio. Carthusia; Suarez Epif. Conimbricensis; Johan. Arboreus; Johan. Ferus; Alphonf. Toftatus, and many moe. I conclude this expofition with $ Ambrofe, Chrift denied not to his disciple, the grace of this name that he should be called Peter, because he had folditude of confiance, and fatisfacdneffe of faith of the rocke, con- demn'd therefore that thou mafl also be a rocke, feke the rocke not without thee, but within thee, thine act is thy rocke, thy mind is thy rocke; let thine house
be built upon this rocke, that it may not be beaten with any storms of spirituall wickednesse: faith is thy rocke, faith is the foundation of the Church, if thou be a rocke, thou shalt be in the Church, because the Church is upon a rocke, &c.

*Bellarmine being compeased about with such a cloud of witness, antwrueth by dilinition, affirming that faith is as considered in it selfe, is not the foundation of Gods house, but as it hath a relation vnto the persoun of Peter: in which assertion he contradiceth himselfe elsewhere both alledgeing often and approving also the saying of Augustine, Domus Discrédendo Fundatur, & Sperando Erigitur, diligendo perfectitur. As to make an house (faith he cap.1. Catechiz) it is needfull first to place the foundation, then to raise the walls, and last of all to cover it with the roofe, and to doe these things there be some instruments necessarie: to make in our felues the building of saluation, we need the foundation of faith, the walls of hope, the roofe of charitie, and the instruments are the most holy Sacraments. It is Bellarmines opinion then in that place, that faith in abstrato considere, without any mention of any relation vnto Peter, is the foundation of our inification and eternal saluation. Now the viduerfull Church, and every particular temple of the Holy Ghost (as the Theophylax obserues) have one and the same foundation, and that is faith, and that faith is not the personall and particular faith of Peter alone, for all gates (as Abulensis noteth) have prevailed against it, and Lyonelletcher vrs. that many Popes have beene Apostates and Io. Arboreus confesseth honestly, that Romanus Pontifex potest esse sibi satismatis et hereticus. It is a filly shift of Alainus Copus, to say that Peter denied not the faith of Christ; but, his faith faded, he denied no more than Christ: for as reuerend I Jewell acutely replies, by this prettie tricke a man may have both Christ without faith, and also faith without Christ. The Fathers then in making faith the foundation of Gods house, meane the common faith, (of which a confession is made here by Peter as the mouth of his fellowes, and type of the whole Church) it is the Creed of the Apostles, and not the singular beleefe of Peter only. Saint Paul told his Ephefians, that they were builded upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chief corner stone; that is, upon Christ as being the foundation of the Prophets and Apostles, vpon that faith and doctrine which the Prophets and Apostles taught in the Old and New Testament; the summe whereof is briefly this, that Iesus is that Christ the Son of the living God. The same Paul in the same letter affirmes, that there is but one Lord, and but one faith: Yne (quoth Aquin) ratione objeetis ed inferius ratione subiectis, faith in regard of her speciall object is but one, because there is but one Lord the Same of the living God; but it is divers in respect of divers believes, all which are Peters, & lining stones in the building of Gods house, 1 Pet. 2.5. If Bellarmine then vnderstand by the faith of Peter, that generall faith that was in all the Apostles, who did all by Peters mouth confess the same: then are they all by Christians sunder made foundation-stones of the Church as well as Peter. It is certaine that Christ had his Church from the beginning of the world built vpon the foundation of the Prophets, himselfe being the corner stone, set vp in the most conspicuous place thereof, and a head stone in the very top and highest part of all, and therefore he speakes in this text of the continuance and enlarging of his Church among the Gentiles by the ministrations of his Apostles.

Among other contradictions of the Papists, it is an axiome receiued in their own Schoole, symbolica theologia non est argumentationis, that is, we may not fetch an argument in diuinitie from allegories and metaphors, vnless we can elsewvhere shew that the same thing is taught in a literall senfe; but the Papists are not able to produce so much as one Scripture where Peter is expressly called the foundation of the Church, erge, to raise his abolute Monarchie vpon the bare metaphor of a rocke, is not to build on a firme rocke, but vpon the sickle band: how they further oppose the Fathers, and Egyptian like fight one against another in their expostulations of this place, see Doctor Fulkes in loc. D. Smith de Rom. pon. lib. 2. cap. 23. q. D. Morton. Apolog. cap. part. 2. lib. 5. cap. 21. 22. M. Mason tract of
of Consecration, lib. 4. cap. 2. but especially Casaubon, Exercit. ad Annot. Eccl. Baron. Where you shall finde every word of this our text examined most exactly.

The Epistle. A C T S 11.27.
In those days came Prophets from the citie of Hierusalem unto Antioch, &c.

The contents of this text are death and death; the death is general, a great death tharowont all the world: the death is particular, of one person only, to wit, of James the brother of John, whose memorie we celebrate this day.

1. Gods justice in punishing the wicked, with a death, and a great death, and that tharowont the world.

2. Gods mercy in preferring the goodly, forstelling it by his Prophet Agabus, and so consequently presenting the rage of it by the president care and charitable contributions of Disciples and brethren.

3. Martyr, Herod the King.

In the death obserue.

Matter, or cause why, for that he was of the Church.

Manner, with the sword.

Dearth is one of Gods soure fore judgements, Ezek. 14.21. Barrenness of the ground is a maie stiring of his whip against time, when (as he) the land stich against me by committing a trespasse, then I will stretch out mine hand upon it, and will brake the staffe of the bread thereof, and will send famine upon it. If ye will not obey me, nor hearken unto my Commandements, I will make your heauen airon, and your earth as brasse, your strength shall be bent in suine, neither shall your land give her increase, neither shall the trees of the land give their fruit. Famine then is brought upon a kingdom by Gods appointment, and that for the blames of the land: and surely S. Lukes points at the caules of this vniuersefall death, in saying it came to passe in the days of Claudius Caesar. For by the worlds Emperour we may judge much of the worlds estate, the vices of Princes first infect the Nobles, and then afterward the Nobles infect the Gentlemen, and the Gentlemen in fine corrupt the Commons. Such Prince, such people. It is reported of this Claudius, that he did indulgere connivens et concludens effusisse, growing, through his intemperance, so dull and vnhit for any good since, that his mother vled to say, he was a monster of men, a worke of nature begun, but not finished: he got his Empire by corrupting the soldiers, and during his reign he ferd his belly, committing all vncreditable even with greenide; no marcell then if the Lord sent a death in the days of Claudius, no wonder if he denied the fruits of the ground unto a drunken and dissolute generation: in our age more than one Claudius reignes, there be many Kings of good fellows in the world: drunkennesse dominicres in every place (the countrey village not excepted) abusing the manifold blessings of God in wantonnesse and idlenesse: and therefore we may feare inffly, that the Lord ere it be long will send feme great death among vs, as he did in the days of our forfathers: he hath already written his word, and bent his bow, and prepared his arrow to shoo at vs, he hath in these latter yeares turned our Winters into Summers, &c. our Summers into Winters, so that whereas Christ said, the barren is great, and the labouers are few: we contrariwise, the labourers are many, but the barren is little; he bath in the Spring nipped the fruits of our trees, &c. in Autumne taken away the flockes of our sheepe, he hath also cursed our basket and our dough, in so much as the poore have long felt a death, and the richallce begin to fere a famine, the which is the most grievous of all the foure fore judgements of God, for the noisme beastels and the sword goeing in a moment, but there be many lingering deaths in a death, as the Prophet in his Lamentations, They that be slaine with the sword are better than they that be killed with hunger; and to the same purpose Vcetius, ferro fatius fames: And as for the pestilence, there was alwaies in nature so well as in name.

Q. q. 2. 40
to great affinitie between
saints and suffering, that (as Physitians and experience
daily teach) after a great dearth ordinarily there fellowth a great plague,
because men in a scarcity of victuals, are constrained out of necessitie to feed on vn-
wholesome and vnsavoury meats: in holy Bible we finde example, that extreme
hunger made mothers murtherers, and so turned the sanctuariy of life into the
shambles of death, Lament. 4. 10. The hands of pitifull women hase sodden their own
children, which were their meat in the destrution of the daughter of my people. Fa-
mine then, as S. Basil termeth it, is the top of all humane calamities, for whereas
the noisome beasts, and the sword, and the pestilence, make quicke dispatch out of
miserie: James dinius malum, aegior tortus, lentissi tubecari, semini occidit.

In this great dearth it is certaine, that the godly suffered among the wicked,
the good among the bad, the believing Christians among unbelieving Gen-
tiles; the Church of Antioch (as we read in the former part of this present chap-
ter) endued with many notable graces, and adorned with this eminent honour,
that the Disciples were first called Christians in Antioch, is afflicted now with a
grievous dearth, I say now when her goods were partly taken away by the
rage of persecution, and partly given away to releaze the poor brethren: all the
world was infested with this dearth, and the Church (in these respects) more
than all other of the world.

Now the reasons are manifold, why God suffereth his own people to be crost:
1. To bridle the lust of our flesh, that we should not be condemned with the
world: 2. To teach vs patience, laying with holy 
3. To shew that he is as well able to
deliver vs in adversity, as to keepe vs in prosperity, Phil. 3. 19. The godly shall
not be confounded in the perilous time, and in the days of dearth: they shall have
enough. So we finde here, that God in his anger remembling mercie, comforted his Church in this vnuserall hunger-rot over all the world: first in foretelling it, and afterward by stirring vp the charitable minde of good people to
prevent the furious crosse of it, as well in themselves as in others. He foretold this
famine, for surely the Lord God will do nothing, but he revealeth his secret vnto his
servants the Prophets. He foretold the flood, vnto Noe; the destruction of Sod-
dome, to father Abraham and righteous Lot; the dearth in Egypt, vnto Jo-
eph; Gen. 41. And here the Prophet Agabus is not by starre-gazing, or figure-
flinging, or conjuring, or any curious Art, but by the Spirit signified, that there
should be great dearth thorowout all the world, which also came to passe in the days of
Claudius the Emperor.

It is obiect at here, which is said, Matth. 11. 13. All the Prophets and the Law
prophefed vnto John, how then could there he Prophets in this age? To this obie-
cion answer is made, that the meaning of those words is, that Christ is the end
of the Law and the Prophets, and so conseqently their office, who prophesied he
should come, was at an end when John the Baptist had openly preached that
he was come: but there continued still in the Church other Prophets of anoth-
er kind, for Christ ascending vp on high gave gifts vnto men, and ordained some
to be Apostles, and some Prophets, Ephes. 4. 11. Now thse Prophets are such as
interpret the words of the Prophets, as 1 Cor. 14. 4. He that prophesieoth edifi-
eth the Church, and Matth. 23. 34. Behold (faith our blessed Saviour) I send vnto
you Prophets, that is, Preachers. Or else Prophets are such as by the powerfull
influence of the Spirit foretold things to come, as the foure daughters of Philip,
Acts 21. 9. and Agabus in this historie. See further Epist. on S. Markes day.

Then came Prophets from Hierusalem vnto Antioch, Haply to get some relief
for the poore brethren in Irie: or else to confirme the new planted Church in An-
tioch, for as the Iews required a signe, so the Grecians fought after a signe: And
therefore the Prophets in speaking with divers tongues, and in foretelling
things to come, manifestly exquisitely wifdomed among those Converts, and thereby
strengthened them in the faith: it is said here, that many Prophets came from
Hierusalem, and yet Agabus only stood vp, and signified by the Spirit, that there
should
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should be great dearth in all the world, whereby hewing that every Prophet had his particular gift, and that in a certain proportion according to the will of the Spirit divideth to every man a general grace, 1 Cor. 12. See Epist. 2. Sund. after the Epiphan and 10. Sund. after Trinitie.

Then the Disciples, every man according to his ability, purposed to send succour. There be two principal heads of Christianitie, faith and good works. The Disciples of Antioch were so thoroughly converted unto the faith of Christ, as that they received this honour, to be the first of all the world that were called Christians. And now they shew their faith by their good works, in sending succour unto the brethren in Judea. Faith is operative, made full, and fat, and faire by deeds of charity; for so Luther and Chemistius write: Fides est radix charitatis, & charitas est fructus fidei, fides ex opitibus Dei, charitas probo. And it hath often beene objected against the professors in our age, that our forefathers in the daies of ignorance did more than they knew; but we living in the great light of the Gospel, know more than we doe: many purpose much in their minde, and promise much also with their mouth, who faile notwithstanding in performance. The witlesse wantrath hath a purpose sometime to follow the works of his calling diligently, yet either all the day bowling or bowzing hold him as a prifoner in his idlenesse: a fabulous Schifarische promiseth under his hand corroborate, yet sometime to please the people, he runneth a course contrary to the proceedings of the Church; even the best men haue their fallings and failings in this kind, for after we purpose to visit the sick, and to send succour unto the poor brethren, either our pleasures abroad, or else profit at home, keep vs (often 1 faire) from so good a worke: but it is said of the Disciples here, that they did not only purpose to releace the destitute members of Christ among the Jews; but also that they performed it indeed: so the text, which thing also they did, and sent it to the Elders, by the hands of Barnabas and Saul. 1 One said, that hell is like to be full of good wishes, but heauen full of good works. If a good motion then arise in our minde, let vs instantly cherishe it, and if it breake forth into premiss, let vs according to our abilitie performe it.

Worldly minded Coromants in a deare yeeere desire to make the famine greater; quanto plus, quanto plus, how doe they sweat in braine and body, to hoord vp corn to their neighbours hinderance? if these Merchants had the spirit of prophecy but one yeeere, they would afterward tumne Gentlemen all the daies of their life. But the Christians of Antioch contrariwise being admoniished by the Prophet Agabus of a great dearth in all the world, consult presently how to leffen and mitigatethe furie and effede of it, as well in other as in themselves: and this precaution and prevention is not against our Saviour precept, be not carefull for your life, what ye shall eat, or what ye shall drink; care not for the morrow, because Christ in fo saying, only forbids extraordinary difidence, not ordinary providence; immoderate carking, not a moderate care: for every man muift labour in his vocation, and prouide for his owne, namely for them of his houshold, otherwise he denieth the faith, and is worse than an Infiell. If it be not lawfull to care profondely for to morrow, wherefore should the Scripture magnifie the widome of Joseph, in laying vp corn for seven yeres to come? Wherefore did Salomon commend the good house-wife, Prov. 31. 13, and fende the flaggard vnto the pilshire, Prov. 6. 6. Wherefore did Paul advise fathers to lay vp for their children? wherefore had Benjamin a b facke, David a c scrip, Christ himselfe a d bag? See Epist. 3. Sunday after Trinitie.
to his ability. We must indeed give (said Christ) omnia petenti; but as Augustine glosseth it, quotcumque non omnia petenti, we may not exhaust the fountain of bounty, but give to that day that we may likewise give to morrow, and that not niggardly, for he that soweth sparingly, shall reap also sparingly, and be that soweth liberally, shall reap also liberally.

2. The Disciples here gave quibus, unto such as they should, in sending succour unto the brethren who dwelt in Jeru. 1. Seneca said, Beneficia sine villo deletiis, pro omnis magis quam damnos: as therefore they did not give profusely, but according to their abilities, so likewise not profusely, but addressed their alms unto those who wanted most, and had deferred best of them. The brethren in Jeru. had more need than Infidels, in Antiochia, because they were spoiled of their goods, as Paul witnessed in an Epift. to them. And these converts of Antiochia were debtors vnto the Lewes, as having received the sweet comforts of the Gosspell from them. It is our duty to do good unto all men, especially to those which are of the household of faith, and among the household of faith, about the peace, vnto such as have beene our spiritual fathers in begetting vs unto Christ. 0 If the Gentiles be made partakers of the Lewes spiritual things, their duty is to minifter unto them in carnall things, as Paul told his Corinthians, if we have sown unto you spiritual things, is it a great matter if we reap your temporal things? This pattern condemnes exceedingly the practife of some prelates in our age, whole chiefe policie, yea pietie, confisft in continuoue how to lessen the Clergie-mans estate. The Merchants trade concernes our daintie diet and brauerie, the Lawyers occupation our goods, the Physitans Art our bodie; but the Pastor hath a cure of our foules: now faith Christ in the Gosspell, Is not the life more than meat, and the body than rayment? and the soule more precious than all? yet the carnall Gosspellers enuie not the prodigous wealth of Merchants, of Lawyers, of Players, a is well if the Priest be poore: this vpon the point is their only Diana, both in publike parlie, and in private conference; they labour to decrEase the Minifters wages, and yet increase his worke: the which is like Pharaoths oppressing Gods people, mentioned Exod. 5. Get you straw where yee can finde it, yet shall nothing of your labour be diminished. I know worldlings entertaine some Prophets kindly, but it is not as Christ said, in the name of a Prophet, it is haply for that the Prophet is a kinsman, or a Gentleman, or a merry man, a good neighbour, a good fellow, a man of their owne humour; but a Prophet is not embraced of them in the name of a Prophet. The disciples of Antiochia, becaufe they received the Gosspell of some Lewes, acknowledged themselves debtors vnto all Lewes: but vncharitable factious hypocrites in our time, becaufe they have received a little hard vsage from some one Preacher, hate the whole reuerend order of the Clergie for the same. Neminem hic spectator nostrum servus pulsat, generaliter sectae disputatio est, qui nihil a facientiis satis indicat conscientiam, & multo peius defet, quae de me indicant.

3. For quando, they provided a medicine so soone as they heard of the maladie, when Agabus had signifified by the spirit, that there should be great dearth in all the world, then the disciples, every man according to bis ability, purposed to send succour, &c. A good man is like a good tree, that will bring forth fruit in due season. 0 Hope deferred is the faining of the heart; one bird in the hand is worth two in the buff; in giving of almes, bis dat qui cito dat, is a better rule than sero dedisti: a late large content is not a diffused foule so much, as little given opportunely, non bona tamen poterit quam beneficis Deum. 2 Seneca who spent many hours in discoursing of this argument, gives us this aduice, fac siquid facas, tardo velar non legitimis, ne an intelligis tantum te gratia demere, quantum more adeuis, est prouium libenter facientis cito facere. Lust to thy neighbour in time of his need, Ecclesiastic. 29. 2. it is not a good turne, vnlesse it be done in a good time.

4. For quando, the disciples of Antiochia bestowed their almes cheerfully and carefully. 4 Cheerfully, for that every man according to his ability purposed to send succour, it was an act not enforced by law, but only proceeding out of their love, the which exceedingly commended their bounty, for a benefit consifts in the minde more
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more than in the mine, and more the Bountiful, animo cernit, animo cernit, & malo gratiae venit quod facile, quod quod plenam mans datur: and it is laid in holy Scripture, that God loved a cheerful giver, 2 Cor. 9. 7. He that believeth in me (quoth our blessed Saviour) shall have rivers of living waters flowing out of his belly; that is, all good works, and all gifts of grace spring out of him, even by their own accord, thou needest not to wrest any good deeds out of him, as a man would wring venom out of crabs, because they flow naturally out of him as springs out of rocks. Again, the Disciples here gave their alms carefully, ving truly мастерно and miniflers in this tuinele: they sent not their succour unto the people promiscuously, but to the governors and elders of the Church, that might be distributed with discretion and distinction, according to the several necessities of the Saints; and that it might be safely conveyed unto the brethren, it was delivered into the hands of Barnabas and Saul, men of approved credit.

Hitherto concerning death: it remains I should now speake of death, to wit, of S. James martyrdom, and in it first of the murthurer Herod the king, not Herod the great, who butchered the Bethlehemitish innocent infants, Matth. 2. nor Herod the Tetrarch, who beheaded John the Baptist, Matth. 14. but Herod Agrippa, grand-child to Herod the great, the which I finde thus distinguished in varie:

Acalwita naceat queros, Antipita Ioanrem,
Agrippa labem, cledens in carcere Petrum.

This Herod stretched out his hand, and Kings have b long hands, not to cherish, but to vex: for Tyrants delight most in destructive power: not to vex ruffians, or ribaulds, or robbers, but certaine of the Church: for the devil and all his instruments are disquieted at the light of the Gospel. Herod therefore stretched out his hands against the Church, and vexed certaine, that is, some who were strong souls in fighting the Lords battell, for God will not suffer the weak to be tempted about their abilities, 1 Cor. 10. 13. First, Herod killed James the brother of John with the sword, and afterward he proceeded further, and took Peter also. James first drank e Chrifts cup, and m) to confequently was the first of all the twelve Apostles in Christs kingdom, according to the request of his mother in the Goffell allotted for this day: now the reason why God suffereth bloody tyrants to vex his Church is n threefold. 1. For the trial and exercise of the godly, quod enim foranx auro, quod limafero, quod aqua panno, becoercet tribulatio in suo. 2. For the confusion and illusion of the wicked, because sanguis martyrum is semen ecleclse. 3. For the manifestation of his infinate power and wildenes, who can bring light out of darkness, and vse wicked instruments vnto good purposes.

The Goffell. Matth. 20. 20.

Then came to him the mother of Zebedeaus children with her sonses, &c.

1. An indiscriminate petition, in which obtine the

2. A discreet answer to the fame, containing a

Mutter of the suit, a woman and a mother.
Manner of suing, for came worshipping him
and saying, &c.
Suit it selfe, grant that these my two sons, &c.
Correction in particular, addressed especially
to the mother and her sons, je wot not what
ye ask, &c.

Then came to him the mother of Zebedeus children] This woman (as it is apparent by comparing Matth. 27. 56. with Marke 15. 40.) was Salome, the sister (as some...
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Aretius in loco.

Arquit, in Galat. 1. lett. 5.

Philippi. 4. 14.

Mark. 1. 6. 40.

Rom. 1. 17.

Luk. 8. 51.

Mark. 15. 40.

Galat. 6. 1.

Rom. 15. 4.

Eccles. 29. 5.

Mat. 26. 29.

Coriand. nor Huron in loc.

Melinthone.

Matthe. de S. Iacob.

Cap 10. 37.

Philadelphis de S. Iacob.

Hieron. in loc.

Augulinius.

Anselmi.

Hieron. in loc.

Anselmi. Caesare.

Acts 1. 5.

John 21. 22.

Galat. 4. 11.

Paul, and the twelve they did distribute among the brethren: all the twelve werefaulty, two sinned in ambition, and seven in envy. If the sons of men sinned, why are not the sons of God purified? When the sons of Zebedee heard this, instantly they conceived, that Christ after his resurrection would restore the kingdom of Israel, and to reign as a Monarch in this present world. Wherefore they thought it a fit time now to make some motion for their promotion in his kingdom, namely, that one might sit at his right hand, and the other on his left in glory. For the better effecting whereof, their mother Solome commeth unto Christ, and worshippeth him, and自分eth, and so on. Amplitude and reverence, till they receive, till they receive their bands, and humble their voices. So long as they are mendicant, they are Friers obseruent, what will they not say, what will they not do, to sovver their own tumes? the mother here comes worshipping and fawning, and her sons flattering and lying, for in the judgement of many learned Doctors, they did answer rashly, we are able. Christ himself was afraid to drink of this cup, my father, if it be possible, let this cup passe from me: nevertheless not as I will, but as thou wilt. It is enough for the Disciple to be as his Master is, and the servant as his Lord, Matth. 10. 25. If James and John had aduisedly con

2 Cor. 3. 5.

Philip. 4. 13.

1 Cor. 13. 7.
for vanity, suffers all things, believeth all things, hopeth all things, endureth all things. An ingenious man assuredly makes a parenthesis of his good nature, which he runneth ambitious courtes, he fethome or neuer returnes to himselfe and true fenke, till his fuits end. For he must (if he will understand his trade) turne it Gnafto, pleasing every mans humour, as a reed shaken with every wind, blowing hot and cold out of the same mouth, holding dilimination and impudence commendable vertues: in a word, making preterment his God, and Mammon his mediorator.

Grant that these my two sonnes] Solome it seemes here to beg of Christ for her children especially three things: Eate,riches, honour: Eate, that they may fit: Riches, in thy kingdom: Honour, one on thy right hand, and the other on thy left hand, that is, next vnto thy felfe, and before the rest of their fellowes, on each hand firft. It is ordinarily feene, that mothers are more fond in their leue, and more solicitous in their care for their children than fathers are, Can a woman forget her child, and not have compassion on the same of her womb? The reason hereof (as Aristotele teacheth vni.) is twofold: 1. Because mothers are better assured that their children are their owne: 2. Because mothers endure more paines than fathers in breeding, in bearing, and in bringing vp of their babes; Honour thy father that begat thee, (sauid Salomon) and thy mother that bare thee: that bare the nine months in her wombe, twelve months in her armes; many yares in her heart. SSee not what ye aske For either yee erre very much in the matter, or else in the manner: in the matter, if yee thinke that my kingdom is of this world; in the manner, if yee desire to fit in my kingdom, before yee have drunken of my cup: I must (as ye shall one day further vnderstand) fit, suffer, and then enter into glory. If any man will be my Disciple, let him forsake himselfe, and take vp his crosse, and follow me; you must enter into my kingdom through many tribulations, Acts 14.22. They thatowe in teares shal reape in joy, Gal. 12.6. He that will haue wages at night, must labour firft about the Lords vineyard in the day, Matt. 20.8. None receaue the prize before they rumne, 1 Cor. 9.24. And if any man also strive for a matrise, yet is he not crowned except he strive as he ought to doe, 2 Tim. 2.5. Well then (I tell you the truth) if yee seekest to fit on my right hand and on my left in my kingdom, ye must firft drinke of the cup that I shal drinke of, and be baptized with the baptism that I am baptized with: that is, ye must of necessitie bear the crosse, before ye cane wear the crown. To him that overcometh will I grant to fit with me in my throne, even as I overcame, and fit with my Father in his throne. When holy Moses, Exod 33. said vno the Lord, I beseech thee how methy glory: the Lord answered, then canst not see my face, but then shall se my backs parts. Infiniating hereby, that we cannot enter into Christs glory, vntil we follow him, and see his hinder parts in this world. Why Christ called his sufferers a cup, and baptism; see Jasen: concord. cap 10.4. Theophilus, Aretinus, Marlorus, Waldon, in loc.

Yee shall drink indeed of my cup He faid not yee can, as being able by their owne vertue: but yee shall, as being made able by grace: but how did they drinke both of Christs cup, seeing John is faid in Ecclesiasticall history to have died in his bed peaceably? a Remigius anwereth in one word, Bibis Jacobus in passitine, Jaunes in pericetome, Iames dranke of Christs cup in his martyrdom, being

being blame with the word by cruel Herod, as our Epistle this day witnesseth, and John taunted of Christ's cup, as being banished into the Isle Patmos for the word of God, and for the witness of Jesus Christ. John drank of the cup of his content, as the three children in the fiery furnace, though he were not actually martyred; actually, I say, for readiness to suffer, he was a very Martyr, yea the 1 Proto-martyr, suffering for Christ under the Crofle, when he saw Christ suffer on the Crofle.

But to sit on my right hand, or on my left, is not mine to give 1 Christ faith in his Gofpell, chap. 1. ver. 27. All things are given unto me of my Father; and chap. 28. 18. All power is given unto me both in heaven and in earth; and Joh. 14. 2. In my Father's house are many mansions, and I go to prepare a place for you; and Luk. 22. 29. I appoint unto you a kingdom, &c. How then is it true, to sit on my right hand, and on my left, is not mine to give 2 S. Aug fnl, "Basil", Remigius, and other answer thus; It is not mine to give as I am a man, and allied unto you; but as I am God, equal to my Father, and heire of all things. Oras 3 Ardens, It is not mine to give you now, namely, before ye have drunk of my cup. 2 Or it is not in my power to give as you conceive, to wit, in respect of kindred & alliance. 4 By which example, Bishops may learn, not to prefer their nephewes on their right hand and on their left hand in their Diocese, except they be men of merit. For God faith expressly, Nos ascendet per gradus ad Altare ment, Exo. 20. 26. & Melchisedek the first Priest is said, Heb. 7. 3. to have been without father, without mother, without kindred, hereby signifying, that we must ascendent to dignities in the Church of God not by degrees of consanguinity, but by steps of vertue: or it is not mine to give to such as you are now, namely, to proud and ambitious men, according to that in 101. Psalme, ver. 7. Who hath a proud looke, and high stomacke, I will not suffer him in mine house, so that (as Ambrose notes) Aferit non posset statem deesse, sed meritis creativi; or as Christ here confirmeth himselfe, it is not mine to give, but it shall be given unto those for whom it is prepared of my Father. 5 And my Father are one, and therefore most unfit either for you to receive, or for me to grant any thing contrary to the determination of my Father. His kingdom is an inheritance prepared before the foundations of the world. 6 Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Concerning Christ's direction here following addressed unto all his Apostles, and in them unto all Christians; see Gospell on S. Bartholomewes day.


### The Epistle. ACTS 5. 12.

By the hands of the Apostles were many signs and wonders showed among the people; &c.

Some thing in this Epistle concerns more specially the Pastors, by the hands of the Apostles were many signs & wonders showed; some thing more specially the people, the people magnified them, and the number of them that believed in the Lord both of men and women grew more and more; some thing generally both Pastors and people, they were all together with one accord in Solomon's porch, insinuating that it was their ordinarie cultome to meet in that holy place, not only to preach & pray; but also to consult about the proceedings of the Gospel & vinumes of the Church. From which assembly no Convocation itself, either upon any proud opinion of his own private conceits, or vnder pretence that the Temple was now superstitiously profanated, or for fear of the common enemie the Pharisees especially: but all, according, according, joyned together for the good of the publick weale. Wherein otherwise not only their vanitie, but also their magnanimity, not only their loving cariage one toward another, but also their resolution & zeal for the Gospel, exposing themselves unto very much danger in a place of such fort and refort. The chief point is the working of miracles by the hands of the Apostles, & that is nothing else but an execution of Christ's promise, Mark. 16. 17, 18. In my name.

There was a strife among them which of them should seem to be the greatest, &c.

Christ in this Scripture teacheth his Apostles ambitiously contending for rule, "But ye shall not so." Or as in S. Matthew, it shall not be so among you. Now this kind of speech is vfed in holy Scriptures, and in our English tongue two manner of wares, either forbidding a thing to be done, or else foretelling a thing not to be done: as a master in saying to his servant, this shall not be done to day, forbids a thing to be done: but when an Astronomer of the weather, it shall not be cold, or hot, vpon such a month or day, he doth not forbid, but only foretells a thing that shall not be: so the words, in 22.5 According to this twofold acception, I finde a twofold construction of this clause (but ye not so), first, by way of prophecy; secondly, by way of proposition or prohibition: if it be taken prophetically, then it is a prophetic concerning the Disciples estate either in this, or in the world to come. If in this life, the meaning is briefly this, the kings of the Gentiles desire, and they that are in authority are called benefactors; but ye not so; that is, I doe forehew vnto you that ye shall not be so; as if he should say, they in their government are called benefactors, but you exercising authority shall be called malefactors: they ruling ill are called good men, ye ruling well shall be reputed evil men. in the world ye shall have affliction, and ye must of necessitie drink of my cup, and be baptized with the baptism that I am baptized with, and so Christ is made to speake that in this place which he saith elsewhere, The disciple is not above his master, nor the servant above his Lord: If they have called the master of the house Beelzebub, how much more shall they call them of his household? If they have persecuted me, they will also persecute you: me, who came to minifie vnto them, and to give my life for them; even so you, which in your authority shall intend the good of all, and spend your blood in serving them all. This sentence doubtleffe is true, for by wofull experience we finde it to be so, when as I among vs some for theiruperioritie are called Antichrists; other for their authority, tyrants; other for restraining the licentiousnesse of certaine factious people, persecutors.

If we take (but ye not so) for a prophetic touching the life to come, the meaning is, the kings of the Gentiles have lordship over them, &c. but ye not so: that is, in my kingdom (which yfally conceiue to be vpon earth) I doe foretell vnto you, that it shall not be so. For though I appoint vnto you a kingdom, and ye shall eat and drink at my table in my kingdom, and sit on seats judging the twelve tribes of Israel in my kingdom: yet my kingdom is not of this world, ye shall not (I allure you) tyrannize in heauen, as the kings of the nations vpon earth. This sentence like wise is good, and fitting other places of Scripture, but it doth not fit our present text: for it will appeare by comparing one Euangelie with another, that Christ's: "But ye shall not be," is nothing else but as ye, let it not be: for whereas Saint Mark faith, chapter 10. 43. shall be your servant, and verse 44. shall be servant of all: S. Matthew chap. 20. 26. hath it in terms imperitive, let him be your servant; and S. Luke here, he that is greatest among you, let him be as the least; and he that is chief, as he that doth serve. These terms of command ininate that our blessed Saviour spake (vos auem non sic) imperatively, forbidding...
Some referre to the word benefactors, here translated gracious Lords, making the fentence to be, they that are in authority, are called gracious Lords, but ye not so; that is, ye shall not be called gracious Lords. Other referre to the verbs, reign and rule, making the fentence thus, the kings reigne, and great men rule, but ye not so; that is, ye shall not rule: other attribute to the fame verbs, yet make the construction otherwise, the kings of the Gentiles are rule, but ye not so; that is, ye shall not rule to, wit, as the kings of the nations rule. So that either titles of honour are forbidden as gracious Lords, or ruling, or else for ruling. The New-lifts in the first exposition have condemned the titles of our Archbishops; in the second, the jurisdiction of our Bishops; our Diuines therefore like belt of the third, affirming that Christ here prohibited neither titles of honour, nor ruling, but only for ruling.

Not titles of honour, as Lord, ruler, benefactor: for as Christ in saying, ye elsewhere, be not ye called Rabbi, for one is your master: and call no man father upon earth, for one is your father which is in heaven; and be not called Doctors, etc. forbid not the simple names of Rabbi, father, and Doctor: for a child may call his parent father, and a scholler may call his teacher Doctor, and a servient may call him under whose government he lives master: and so Paul called himself the a Dollar of the Gentiles, and the b Corinthians father. As I say Christ there forbids not absolutely the names of father and master, much lesse the functions: but only the pharisaical affection, and arrogant affection of superioritie: to Christ here likewise forbids not his Apostles to be called Lords, or rulers, or benefactors: but condemnes onely the carnall ambition of these titles, and insolent ving of the fame. For we reade in holy Scripture, that these titles were gien to Christ and his Disciples, as John 13:13. To call me master, and Lord (father he) and ye say well, for I am l. Yea his Apostles are fliled by that title which is rendred else where, Lords, Acts 16:20. Lords, what must I doe to be saved, said the Taylor to Paul and Saul? and yet they reprehended not this title, which they would have done had it beene vnlawfull; as Paul and Barnabas rebuked the men of Lystra when they would have sacrificed vnto them as unto Gods. O men, why do ye these things? so likewise Preachers of the word are called rulers, Heb. 13:7. Remember those which have the rule over you, who have preached vnto you the word of God; and vs 17 of the same Chapter, obey those which have the rule over you, and submit your selves, for they watch for your souls. Hence the parteciongs in England were termed anciently Retorloes, and the Parsones Rellors: as for the tible gracious Lords, urged so much by the 4 New-lifts against our enuered and honourable Pri-mats, ansuer is made that there is not one syllable in the word vsor, that signifies a Lord. It is true that our learned English Interpreters in old time sought (by the periphrasis) gracious Lords, to set downe the meaning of Christ, ving Lord for a title of honour, and gracions for a title of doing good. But our new translation expresseth it better in reading benefactors: the Kings of the Gentiles exercise Lordships over them, and they that exercise authority vpon them are called benefactors: so Beza, beneficiti voce manus, so the vulgar Latine, Eragimor, Re. Stephanus, and other as well ancient as modern Interpreters: so the clainter vos autem nos, is referred by the two other Evangelists, and almost all the learned expounders vnto the fond ambition and tyrannicall oppression of the Gentile Kings, and not vnto their titles or names. Indeed we finde that the Kings of Egypt and of other nations vain-gloriously desired to be called benefactors: when as they deferred rather the names of tyrants and oppressors: as the Popes of Rome have called themselves (I verily thinke contrary to Chrifts but you not so) Clement, Pius, Benificens: when they were most vncerfull and impious malefactors. All that may be gathered hence then is, that the Kings of the Gentiles assumed flattering titles vnto themselves, being indeed nothing lesse than that which their titles imported; and it may be a good admonition.
admonition for all men, especially for Clergy men, to frame their lines answerable to their names and titles of honour given unto them. An ambitious desire to be called benefactor is prohibited here, but the name it selfe: is commendable, for Saint Peter applieth it vnto Christ, Act. 10. 38. Iesus of Nazareth went about doing good, and S. Paul exhorteth vs to doe good vnto all men, especially to them of the household of faith.

As for ruling, we say that it is against all sense, that where the titles of rulers are given, there ruling (should be denied: may Christ in the word immediately following (he that is greatest among you, let him be as the least, &c.) intimateth that there must be some great among them. He faith not (as Mal: 17 observeth) no man ought to be chiefe among you, who would have said, if it had not beene lawfull in the kingdom of God for some to be great and chiefe, or if it had beene necessary that all should have beene in all things equall. The celestiall spirits are not equall, the stars are not equall, the Disciples themselves were not in all things equall. It is not therefore Christ means to have none great or chiefe among Christians, seeing our state requires necessitly that some be superior, and other inferior. So Martin Bucer, the fond Anabaptists collect here that no man may be togetherr a Christian, and a magistrate, because Christ said to his Disciples, it shall not be so among you. not considering that those which according to the will of the Lord beare rule godly, nihil minus quam dominari, immo maxime servire, & tanto pluribus quantum pluribus praefuerint, doe nothing lesse than dominne, yea verily doe molo of all sense, and even so many doe they ferue, ouer how many focuer they beare rule. So Chrysostome, Theophrastus, Euthymius, and it is the common opinion of other writers, that these words of Christ do not condemne superiority, Lordship, or any such like authority; but only the ambitious desire of the same, and the tyrannical utterance thereof. If Christ here would have forbidden civil government in all men, he would have said, the Kings of Israel haue rule, but ye not so: or if his intent had beene to forbid it in Ministers only, then he would have said, the Priests of Israelrule, but ye not so; but in saying the Kings of the Gentiles beare rule, but ye not so: he doth evidently shew that he mislikes onely such an inflentke of ruling as the Gentiles vnde. He condemnes neither temporal authority, nor Ecclesiastically not temporal authority, whether it be supreme or subordinaire; not supreme, for Paul appealed to Caesar as supreme governour, aduising every soule to be subject vnto superiour powers; not subordinaire, for S. Peter guew this rule concerning Rulers, Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as to the chiefe head, or vnto Governors, as vnto them that are sent of him, for the punishment of evill doers, and for the laude of them that doe dwell.

Not Ecclesiastically, nor for S. Peter notwithstanding this (but you not so) judic peace upon Saphirah: and Paul exercing this authority, delivered Hemanus and the incestuous Corinthian vnto Satan. And the same Paul exhorts Timothie the Bishop of Ephesus, against an Elder receive none accusation under two or three witnesses. He grants vnto Timothie, to receive bills of complaint, and so indiciually to proceed against Elders in citing them, and examining them, and if need be, depoing them.

Well then, if Christ here forbade neither titles of Rulers, nor yet ruling it selfe, whether it be civil or Ecclesiastical: it remaines, that he prohibited only ruling, that is, such tyrannicall kind of governour as the Gentile Kings vnde, and that ambitious deiring of the same which ruled in them. And indeed Christ often in the Gospel vseth to call backe those that are his, from errors and corrupt affections, by the behaviour of the Gentiles, Matth.6.7. The Gentiles doe think, that by their much babling they shall be heard, be not ye therefore like vnto them; and in the same chapter verses 31, 32. Take no thought saying what shall we eat or what shall we drink, or where with shall we be clothed, (for after all these things seeketh the Gentiles) but seek ye first the kingdom of God, &c. And that this is Christ's meaning, I proue by these three reasons collected out of the context it selfe,
Saint Bartholomew's day.

1. He faith Matth. 20. 25. and Mark 10. 43. To know the Kings of the Gentiles, speaking of those Rulers they knew, and they were Tyrants and oppressors, as Pontius Pilate who condemned Christ an innocent, in whom he found no fault; and Herod Antipas, who beheaded John the Baptist (a just and holy man, whom he bereaved of life, and heard in many things) at the request of his minister; and Herod the Great, who butchered all the male children in Bethlehem, and vnder pretence to worship, eagerly sought to worrile Christ in his cradle: ye know that these Kings now reigne, but ye not so, that is, I would not have you to reign.

2. Karnataka, vfed in Matthew and Mark, is to tyrannize; so learned Ersamus in his Paraphrase, Qui principatum gerunt inter gentes, dominatum ac tyrannidem exercet in illis quibus imperant, and in his annotations, dominatur in eas, sive adversus eas. So Musculus in his comment vpon these words in S. Matthew, non regnent populum, sed predunt, sitiis, esse liburn servire cogunt: so Benedict. Aretius, Ammonius, et dominari cum aliena tyrannide, &c. The latter is taken in other places of the new Testament, as namely, 1. Pet. 5. 2. and Acts 19. 16. Whereas it is objected, that in our present text the simple verbe is vfed, and therefore not tyrannize but injustice is forbidden: answer is made that this of S. Luke must be construed by the places of Matthew and Mark, seeing all three meane one and the same thing by the consent of all Harmonies.

3. Christ expounds himselfe thus in the words immediately following, that the greatest among you be as the least, and the chief as he that serveth. As if he should say, the Kings of the nations are Tyrants in their government, making mischief their minister, and let their law: but I would have you to beare rule so moderately, that even the Soueraigne may bee himselfe as a servaunt, and the Master as a Minister. I would have Princes among you to be such fathers vnto the Church, and Prelates among you to be 4. Priests of my people. So S. Paul exerceing authoritie, said, we preach not our selves, but Christ Jesus to be the Lord, and our selves your servants for Jesus sake, and in another place, I made my selfe a servant vnto all men. A Minister must (as it is in our English phrase) serve his cure, a magistrate must also minister vnto those which are vnder him, even the King himselfe is a servant of the common people: he must (as it 6. (spakes) become eyes to the blind, and feet to the lame, he must with Epaminondas watch, that other may the more securely sleep; and labour, that other may the more freely play. Magna foroitus magna fortuna, quoth Seneca, nam ipsis Caesaris omnia licent, propter hoc ipsum multa non licent: omnium domos illius vigilia defendit, omnium institutis illius labor, omnium delicias illius industria, omnium vacatorem illius occupatio. As those Princes are most unprofitable, qui nilius imperio nisi imperio ungogians, which in their Empire thinke of nothing so much as of impiocifne: so they doubtlesse are most happy to the fates, who being greatest, are as the least, and are chiefes as they that serve. I conclude this observation in Bernard's advice to Pope Eugeneius, prays vnto God, doth all the duties, confess, procures, doth servise, prays vnto God, &c. O blessed is that faithfull and wise servant, whom his master when he commeth shall finde so ruling over his house.

Thus have I shewed what is said, let vs see now whom it concernes; it is certaine that Christ spake this vnto his Apostles onely, but in them vnto some other representatively; the question is then here whether he spake representatively to the whole Church, that is all Christians; or else representatively to the Ministers of the Church only. We say with Aretius, Bucer, Musculus, in their Commentaries vpon Matth. 20. that he doth vnderstand all Christians, as well Lay-men as Clergy-men, and this also we prove by these reasons ensuing.

1. Christ in this chapter immediately before, and also presently after, vying this word you, and speaking vnto his Disciples and none but them (as in this place) speakes vnto them as representing the whole Church, and not only the Ministers, as ver. 19. This is my body, which is given for you; and ver. 20. This cup is the new testament in my bloud, which is shed for you, by you, though it be spoken only to the
the Disciples, is not understood the ministers only, for if Christ's body were given, and his blood shed only for them, it would follow that none should be saved but Ministers, and that is contrary to the text elsewhere, Christ died for all; again verf. 19 I appoint unto you, as my Father hath appointed unto me, a kingdom. Where by ye, he means all true Christians of what soever estate, quality, degree: for as many as received him and beleued in his name, to them he gave power to be the sons of God, and if they be sons and children of God, then heirs also, Rom. 8.17. So that if thou wilt have any part in Christ and his kingdom, then thou must also take some part of this text, thou must become as one of vs, and be numbered among these you, but ye not so.

2. The opposition here which is betwene Gentiles and you, doth evidently prove that it is spoken unto the whole Church: as for example, the Kings of the Gentiles doe tyrannize over them, that is, over the people; among them are Kings tyrannizing, and people tyrannized: but you not so, that is, I doe command that among you there should be neither Kings tyrannizing, nor people tyrannized. It is thus with them, it shall not be so with you Ministers, is no good opposition; it is thus with the Gentiles, it shall not be thus with you Christians, is a full and a fit antithesis, the like whereof is found, Matt. 6.7.8.31.32. Luke 12.29.30.

1 Thes. 4.4,5.

3. This place compared with that of Matth. chap.23.verf.8,9 shewes plainly that it is spoken unto the whole Church, for Christ in that place speaking of the same matter, with a like form of words, as for example, the Scribes and the Pharisees are called Rabbi, &c. but be not ye so called. Now that he delivered this exhortation as well to the people as to the pastors, is apparent in the very first verse of the Chapter, then spake Jesus to the multitude, and to his Disciples. I will end this exposition with an Epitaph which I think may serve for a glose to the whole Gospell.

His humilitas dicens: Res mira, potens pius auter
Compasiens, mitis cum parenter crat.
Noluit esse suis Dominus, sed sit patre esse,
Semper in adversis murnus & arma suis.

The Epitaph. 2 Cor. 4.1.

Seeing that we have such an office, &c.

His text is part of S. Paul's apologie justifying his doctrine as well for the matter as the manner against all the flanders of his adversaries the false Apostles; Sedulitie, seeing we have such an office, even as God hath had mercy on us, we see not out of kinde, or wee faint not.

Hee remembers here more particularly three virtues in his preaching, Sincereitie, but have cost from vs the clothes of unhonesty. Humilitie, for we preach not our selues, but Christ leuis to be the Lord, and our selues your servants for leuis sake.

Seeing that we have such an office] Two things especially caused Paul to be diligent in his office. 1. The worthinesse of his ministry, seeing that we have such an office. 2. The goodness of God in calling him to such an high calling, even as God hath had mercy on us. The ministration of the Gospell (as hee shewed in the Chapter before) doth excell in grace and glory the ministration of the law: in grace, for the letter killeth, but the spirit giveth life, the law being the ministration of condemnation, but the Gospell the ministration of rightouenesse; in glory, both in respect of countenance, for it is more honourable to be the minister of mercy, than executioner of judgement: and in respect of continuance, for Moses glory is done away, but the Gospels ministerie remaineth: all Moses glory was

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Epist. Rober-ti Lullii edit. apud Huita-dos hist. lib. 7. pag 218.
was but a type of Christ's glory, now the substance being come, the shadow vanisht; \* all the Prophets and the law prophesied unto John, but \* truth and grace came by Jesus Christ. As farre then as the Sunne doth obscure the lighter lights; even so farre the Gospell exceeds in glory the Law, \* for when that is perfect is come, then that which is imperfect is abolished.

The second thing that made Paul constantly diligent in his function, is God's mercy shewed on him in his office, being an Apostle, \* not of men, neither by man, but by Jesus Christ, \* put apart to preach the Gospell by the will of God. I was (faith he 1 Tim. 1.) both a blasphemer, and a persecutor, and an oppressor, but Christ receiving me to mercy, put me in his service, by whose grace I am whatsoever I am, 1 Cor. 15.10. wherefore seeing we have such an excellent office, so glorious, so glorious; and seeing God hath (out of the riches of his mercie, \* not out of any worth of our owne merit) called vs vnto such an office, we faint not in this our ministerie for any tribulation or trouble whatsoever. So Paul expounds himselfe in this present Chapter, we are troubled on every side, yet not diseased in pietie, but not in desire: perfected, but not forsaken: cast downe, but not cast away: therefore we fainst not, for though our outward man perisht, yet the inward man is renewed daily, for our light affliction which is but for a moment, causeth vs to a farrre most excellent and an eternall weight of glory, while we look not on the things which are seene, but on the things which are not seene, for the things which are seene are temporall, but the things which are not seene eternal. As if he should say, seeing our worke is excellent, and our reward (when we haue fought our fight and ended our course) most excellent: we facke not our duty for any croffe or care, but approve our selves as the ministers of God in all things, in afflictions, in necessitie, in anguishe, in stripes, in ftripes, in labours, &c. by honour & dishonour, by bad report and good report; as sorrowing, and yet alwayes rejoicing; as poor, yet making many rich; as having nothing, and yet possessinge all things.

We haue fawne from vs the cloakes of vnbonfites. For as much as the 

\* deuill is the most diligent preacher in the whole world, \* walking about as a roaring lion feeking whom hee may devour: and his agents \* compass fea and land to make men of their profecion: our Apostle to his indifcrine further addeth in his preaching sinceritie, we fawne from vs the cloakes of vnbonfites, \* that is, we haue renounced (\* as a father vterly forfakes a disobedient fonne) \* not onely notorious and open crimes, but also those which are hidden, and as it were cloathed with cloakes and colours of execuclue: for so Paul \* confuetrueth himselfe in the claufe following, we wandte not in craftinesse, &c. that is, we deal not as the false Apo- 

\* files in \* hypocrifie, \* comming vs to thefeas cloathing, but inwardly are raving wolves; neither handle we the word deceitfully, that is, \* as he faid in this \* Epistle before, we do not as many, make merchandifes of the word. \* We preach not for guine or glory, for such are hirelings, John 10.12. neither doe we sofhi- 

\* ficate the word, as they who minge heauen and earth, and joyn the ceremonies of \* Moses law with the Gospell of Iefus Christ as neceffarie to salvation, for such are wolves. We preach neither a flatteringly, nor falsly, but open the truth, and commend our selves to every mans conuenience in the light of God, \* that is, we haue deli- 

\* verhed thne word fo plainly,fo purely, neither \* adding any thing to it, nor diminifhing any thing of it, \* as that our deeds speaking for our doctrine, we appeal to the conueniences of all such as haue heard vs, and to God himfelfe who feeth all things, and understand theuy secret of our heart so well as every word of our mouth, euen he that knoweth all things \* knoweth that I lie not.

* If our Gospell be yet hid, it is hid among them that are left. \* Here Paul pre- 

\* tenteth an objection. If you faint not in opening the truth vnto the conueniences of all men, how commeth it to passe that many beleue not your Gospell? He doth anfwer, directly, that the fault is not in the Gospell it felle, for that is a fhining light to such as are in darknefe: but in vnbeleuethers, whose minders are blinded by the \* god of this world, left the light of the Gospell of the glory of Christ (which is the \* image of God) should shine vnto them.

That
That is every man's god in this world which he likes best, and loves most, as gold is a courteous man's god, and belly chere a voluptuous man's god, and preferreth an ambitious man's god. And these gods blind the minde of unbelievers, that they should not in this world see the light of grace, nor in the world to come the light of glory. So we read Luke 14. when a certaine man had ordained a great supper, and invited many, saying, come, for all things are ready: the first said, I have bought a farme, and I must needs go to see it. Honour was the god that blinded his eyes. Another said, I have bought five yoke of oxen, and I goe to prove them. Riches was the god that blinded his eyes. A third said, I have married a wife, and therefore I cannot come. Pleasure was the god that blinded his eyes. See Gospell 2. Sun after Trinity.

1. Other understand this of Satan, here called the god, as elsewhere, an the prince of this world, that is, secularism venemium, of the wicked of the world, in whom he ruleth and worketh, as yeelding to his suggestions. It is not Satan's power that makes him a god, and a prince, but onely the weakness of the wicked, admitting him as a lord of mis-rule; for, he (faith St. Paul) is our master to whom we deliver our selves as servants. Christ is the Lord of heaven and earth by a threefold right, 1. creations, 2. redemptiones, dono patriae: but the devil is god of this world only (quoth Augustine), because the wicked of this world is his followers, as having their understandings darkned, and their minds blinded, and hearts hardened through his enticing temptations. And so Paul in this present Epistle chap. 11. ver. 3. I see him as the serpent beguiled Eve through his subtlety; so your minds should be corrupted from the simplicity that is in Christ. The Gospell is a glass where in we may behold Christ; and Christ is an express charactar and image of God, as himselfe said, I be that hath seen me, hath seen my father, and this is eternal life to know God, and whom he hath sent Jesus Christ, John 17.3. If then thou hearest the word often, and yet continue still in vnbeliefe, the fault is not in God or his Gospell, but in thy selfe and Satan, who blindes the minde of such as are lost, &c.


of the knowledge of the glory of God in the face of Jesus Christ. And we have this treasure in earthen vessels, that the excellency of that power might be of God, and not of us. See Epift.3.Sun.in Advent, and 1.in Lent.

This Scripture may be termed aptly manipulate Curatorum; 1. Instructing all such as have cures of soules to be diligent in their minifterie, considering the wor-
thineffe of their function, and the goodneffe of God in making them apt to reach, and in calling them unto such an high office. 2. To be rather solide than subtle, preching plainly to the conscience. 3. To be humble, * as though they were lords over Gods heritage, but in meekneffe of spirit, behauing them-
feles as fermanfs for Iefus fake.

The Goffell. Matth. 9. 9.

As Iefus passed forth from thence he saw a man named Matthew, &c.

Calling of Matthew, wherein obftrue the

[ ] Bountifulneffe of Chrif$ in calling, he faw a man named Matthew, &c.

[ ] Dutifulneffe of Matthew in comming, he arfe, and followed him.

[ ] Their accufation, why caugh your fadifer with Publicans and finner?

Cauilling of the Pharifees, and it

[ ] Chrif$ excufation, falling for him felfe by grounds of Religion, go ye rather

[ ] and leame, &c.

As Iefus passed forth from thence] We may not fliightly paffe over the paffing of Iefus here from place to place doing good, and acting works of mercy and miracle. Craftie Politicians thrust themselves into the center of the world, as if all times should meet in their ends, neuer caring in any tempelt what hecometh of the ship of state, fo they may be safe in the coce-boat of their owne fortune. But Chrif$ here negleeting his private boatt, was al for the publike ship of the Church, being not only painfull in his own perfon all his life, but alfo careful in calling Apof-
tles who might as cunning masters & pilots guide the churches ship after his deadh By this example, Princes (which ought to be nurfing fathers unto the Church) are taught, not only to fee that matters be well ordered for the prefent, but alfo to forefee fuch things as may be for the good of the Church in time to come. They muft efpccially maintain the fcholes of the Prophetes, as the feminaries & nurfe-
rries of the Clergy, that there may be from time to time Peters & Mathewes, apt & able labourers in the Lords hauett. As for you which are men of meane qual-
tie, though it be true that ye cannot found Colledges, or endue the Church with any large reuennes; yet ye can f pray for the peace of Hierufalem, & with hearty-
ly that pleanteoufnes may be within her palaces: And therefor when any fuit con-
cerning the Clergy fhall be tried by your verdtie, & for fake not the Lette as long as thou 
lufft upon earth. Let no maligne humour caufe thee to rob God of his due, the
Minifter of his due, that the Goffell may not only flourifh in our daies, but that there may be ftil a fucceflion of learned men in all ages to come, who may comfort Hierufalem at the heart, and withifland all her enemies in the gate.

He faw a man named Matthew fettling at the receit of publicme] He faw Matthew not (as then he faw many moe) with his corporall eye alone, but alfo with his all-
seeing eye of prefidence, knowing that he was a paele in a dunghill, a choften 
veffell into the Lord from all eremite. And with his pitifull eye of meircie, even 
with the vere fame eyes he faw the griouous troubles of his children in 
Egypt, and with the fame eyes he faw Peter weeping, and with the fame eyes he 
faw a Nathaniel vnder the fig-tree. Now the goffeffe of his exceeding rich merces
mercies is amplified here by circumstances of the person, and of the place, and of the time. By circumstance of person, he saw and called Matthew, a rich man, a cou-
teous rich man, a countous rich man in a corrupt office, Matthew the Publican.

1 Other Evangelists in relating this historic, call him Levi, 
but he calls himself by that name he was belte knowne, he confess'd his fault, and acknowledged his folly, stiling himselfe Matthew the Publican. And this he did unto Gods glorie, for the greater was his miserie, the greater was his Saviour's mercie. The children of Israel payed no custome before their captivite, wherefore toll-gatherers, as being subject to many soule extortions & oppressions, were most odious officers among the lewes; in so much as Publicans and notorious malefactors are coupled

ty together in the Gospels: as if he refuse to hear the Church also, let him he to thee as an heathen man and a Publican, and Matth. 21.31 Verily I say unto you, that the Publicans and the harlots shall goe before you into the kingdome of God, and Luke 15.1. Then referred unto him all the Publicans and sinners; and in our present text, why eatest your Master with Publicans and sinners? So that Publicans are ionned sometime with heathens, sometime with harlots, alway with sinners.

But the goodnesse of Christ is amplified more by circumstances of place and time, for that he called Matthew sitting at the receit of custome; he called Peter and Andrew while they were fishing; James and John while they were mending their nets; he called other, while they were doing some good; but (as the deep

nesse of the riches of Christs unspakable mercies) he called Matthew when he was doing hurt, executing his hateful office, sitting at the receit of custome. 

1 There be three degrees in sinne, mentioned P{.i.1}. The first is, walking in the counsell of the vngodly: the second is, standing in the way of sinners: the third is, sitting in the seat of the scornful: now Matthew the Publican had proceeded to Doctor in his facultie, he was feated in the chairie, sitting at the receit of custome, the which is worse than either walking in the counsell of the vngodly, or stan-
ding in the way of sinners.

Hence we may learne not to despaire of other, much leffe of our felues: not of other, albeit they be never so couetous misers and great oppreфессors. Indeed

9 Christ said, It is easier for a Camel (or as t other read) for a cable to goe thorow the eye of a needle, than for a rich man to enter into the kingdome of God, but he doth add to this, that with the deepnesse of the riches of Christs unspakable mercies, he called Matthew when he was doing hurt, executing his hateful office, sitting at the receit of custome.

7 There be three degrees in sinne, mentioned P{.i.1}. The first is, walking in the counsell of the vngodly: the second is, standing in the way of sinners: the third is, sitting in the seat of the scornful: now Matthew the Publican had proceeded to Doctor in his facultie, he was feated in the chairie, sitting at the receit of custome, the which is worse than either walking in the counsell of the vngodly, or standing in the way of sinners. 

And let no man ever despaire of himselfe, seeing Christ called Matthew when he was doing of euill, and the thecst on the Crosse, Luk. 23. when he was suffering for euill. 

According to his name fo is his praise, he is his name, and he is a Saviour of his people; comming into this world (as he protesteth and proueth in this Scripture) not to call the righteous but sinners to repentance,

In Matthewes obedience 1. Of his wickednesse, he arose, namely from his old unconfessionable course vnto newnesse of life.

2. Of his wealth, he left all, Luk. 5.28.

3. Of his will, he followed him, that as v one writes, Celeriter. Latanter. Convienienter. Perscrueranter.

1. He followed Christ immediately without delay, for as soone as Christ had said, follow me; forthwith he arose and followed him. 

2. He
Saint Matthew's day.

2. He followed Christ cheerfully without any murmuring or disputing who should execute his office, or look to his account. It was in the world's eye a great folly to leave such a gainfull occupation, a greater folly to forsake that which he had already got, and the greatest of all to follow him who was too poor, that he wanted a nest and an hole where to rest his head, Matth.8:20. Yet Matthew beholding his Saviour with eyes offay, and looking not on the things which are seen, but on the things which are not seen, simply and cheerfully followed him, and in token hereof, as Luke reports, he made him a great feast in his own house.

3. Matthew followed Christ conveniently, because he left all and followed him: all his worldly business, all his unconfenablenees, all his corrupt affections, and his haruer hindered him in the way to God. And herein he dealt not, as some have, (Hos.7:5) vainglory to forsake all things, and to follow one which had nothing, for Matthew doubtable had before seen many miracles of Christ, and at this present he was alfo drawn by the Holy Spirit, according to that of our Saviour, no man can come to me, except the Father which hath sent me draw him. And this Spirit affected his spirit that Christ as God is al-fufficient, and a rewarder of such as seek him and come unto him. Here the Gospell and Epitile meet, Paul preached not the word for worldly gaine, Matthew left all and followed Christ. He did not abandon all his estate, for he followed Christ in his own house: but he was willing to leave the whole world to gain that good which he could neither prodere nor perdere.

4. Matthew followed Christ constantly, being first a Disciple, then an Apostle, afterward an Evangelist, and last of all a Martyr: as a Disciple he heard the Gospell of Christ, as an Apostle he preached the Gospell of Christ, as an Evangelist he wrote the Gospell of Christ, and as a Martyr he suffered for the Gospell of Christ. He was not only a Disciple, but an Apostle, numbered among the twelve, preaching the Gospell in Inde and Ethiopia, for I remember one faith of him, Ethiopiae nigrum dolrina sedit cum candidam. And that he might preach unto the whole world after his death, he penned the book of the generation of Jesus Christ, &c. In which (as Ephes.4:10) he makes a great feast unto Christ, and that in as finely respecting, as. 1. His Gospell is great, as being written in Hebrew, the most ancient and most holy tongue. 2. Great, as being the first of all the Gospels. 3. Great, as being the most large and divided by the modern Latines into 28 chapters, but according to the partition of Hilarius in former ages into 33 or as Drusianus into 67. Canons. Among the Grecians, Euthynus parted it into 68, chapters, Euseb., Ammonius, Suidas, into 355. And lastly great, as intending principally to shew that the man Christ is the Messiah and Saviour of the world, promised by the Prophets, and prefigured in the sacrifices of the Law. S. Matthew having cheerfully followed Christ in hearing his Gospell, in preaching his Gospell, in writing his Gospell, he on this day suffered martyrdom constantly for his Gospell.

Christ every day calleth vs, and faith vnto vs as here to Matthew, Follow me, though he do not this immediately by himselfe, yet he speaketh vnto vs by the tongues of his Preachers, as he speak in old time to our fathers by the mouths of the Prophets. It is our duty therefore to come when he calleth (as his fervant Matthew) quickly, conveniently, confantly, cheerfully, quickly without delay, making no tarrying to turne unto the Lord, but to day, while it is called to day, let vs hear his voice: conveniently, forcasting our selves, casting away every thing that preste to downe, and hindreth vs in our way to Christ, Heb.12:1. constantly, y going from strength to strength, and continuing faithfully unto the death: cheerfully, making Christ a great feast in our own house.

Harly thou wilt obiect, if I had lided in that golden age, when Christ my Saviour blessed the world with his bodily presence, then I would have worshipped him, and followed him, and feated him: but alas, I have good cause to complaine with Marie Magdalen, they have taken away the Lord, and where should I finde
find him, if I would now feast him? O belov'd, albeit Christ is in heaven, and thou art on earth, yet thou mayest (and that in thine owne house) make to him a double feast; a spiritual feast, and a corporall: a spiritual, for his meat is to doe the will of God, John 4.34. And the will of God is to believe in him whom he hath sent, John 6.39. So that whosoever beleeueth in Christ, and openeth the door to his knouke, maketh him a feast in the parlour of his heart. So did himselfe faith, I stood at the door and knouke, if any man heare my voice, and open the door, I will come in unto him, and will sup with him, and he with me. The Poets famed that their God Jupiter fed on Nectair and Ambrosia, Jupiter Ambrosiasatur exercit, or Nectar plenus. But the God of heaven is refreshed with the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, these diuines are his dainties.

Thou mayest also feate him corporally; for whatsoever is done to his followers, he taketh as done to himselfe, because they be s members of his body, of his flesh, and of his bone: this he will openly protest at the last day, Matth. 25.35. I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drinke: for in so much as ye have done it unto one of the least of these my brethren, ye have done it un-to me.

And when the Pharisees saw it] In the Pharisees accuacion obferve these two circumstances especially: To whom; and of whom it was made; to whom, they said unto his Disciples: of whom, of Christ and the reft of the guests in Matthew's house, why eate thin master with Publicans and Sinners? In making this accuacion unto the Disciples, and not unto Christ himselfe, they shew themselues to be craftie calumniators. It was craft to set upon the weake Disciples being a little before confounded by their master: and it was a calumnie to matter that behind his backe, which they dare not utter vnto his face. But this was their ordinarie guile to vent their gall, when they conceited that the Disciples did amisse, they caulled with Christ, why doeth thy Disciples transgresse the traditions of the fathers, for they was not their hands when they eat bread. And when they thought Christ offended, they told his Disciples, why eate your Master with Publicans and Sinners? In the fac of the Disciples, they caulled with Christ: in the fac of Christ, they caulled with the Disciples; in both, their malicious intent was to difhonour the Gospell, and elstrike the Disciples from Christ, and Christ from his Disciples. In our age there be many such enious Sycophants, who being once got betweene the pot and the wall, chat in secret against that which Christ and his Minifters have chantued in publike.

The Pharisees accuacing Christ and his company, Publicans and Sinners, offended in vncharitableness and pride: in vncharitableness toward Christ, as conffitions in culpa, gui conffitions in care, as if he had communed with them in mistchiefe, as he did common with them at meat: whereas Christ conformed with Publicans and Sinners, as the Physitian with the sicke; in they made not him worse, but they made them better; he had no fellowship with vnfruitfull works of darkness, but only with the workers, he did love their perrons, but leave their vices: see Gospell on the 3. Sund. after Trinitie. Againe, the Pharisees were very cruel and vncharitable toward the Publicans, in that they despifed them, and had no feeling of their miseries, or care for their conuenion: and laftly, they flew their pride by infifying themselues impudently, whereas they should rather have confessed ingenuously with the Psalmist, enter not into judgement with thy servants, for no flesh is righteous in thy sight: and with Job, if the stars are unclean in his sight, how much more man a worme, even the same of man which is but a worme? and with Esay, we have all been an unclean thing, and all our righteousness is as filtie clouds.

When Christ heard that, he said unto them] He replied unto the Pharisees' not as hoping to mend them by his answer, but left his Disciples otherwise might be scandalized, hereby giving us an example to meet with opprobrious cauls and calumni against the Gospell, and that not to satisifie so much our auditors, as to strengthen our auditors.
Michaelmas day.

They that be strong need not the Physician. This sentence may be considered as a \textit{comma} to the Pharisees, who, where so righteous and strong in their own conceit, as that they did not in any case need a Physician; but as a \textit{Lemma} for others, in which (as in the rest of his Apology) Christ infinuates, that he came into the world, not to constrain, but to call; \textit{not the righteous} who insinuate themselves, but sinners, even such as seele their wickednesse and weakness, such as are broken hearted, such as are laden and weary with the burden of their iniquitie: \textit{not to licentiousnesse in their sinne, or to punishment for their sinne, or to satisfaction for their sinne, but to repentance for their sinne}, that they being delivered out of the hands of all their enemies, might serve God in holiness and righteousness all the days of their life. \textit{Paulinus做完} excellently, that a sinner irrepentant is like \\textit{Samson in the mill}, grinding corn for his enemies: \textit{but if he confess his sinnes, and be forrie for the same}, Christ is faithfull and just to forgive him his sinnes, and to cleanse him from all unrighteousnesse.

Almightie God, which by thy blessed Sonne didst call \textit{Matthew} from the receipt of Custome, to be an Apostle and Evangelist; grant vs grace to forswake all courious desires and inordinate love of riches, and to follow thy said Son Iesus Christ, who liued and reigneth with thee and the Holy Ghost, &c.

The Epistle. \textit{Apocal. 12.7.}

There was a great battell in heauen, &c.

\begin{flushright}
\textbf{In this Scripture three points are to be considered, & they bee points of warre, to wit, a}
\end{flushright}

\begin{itemize}
\item Battell, verse 7. described by circumstances of the Time, when it was fought, there was. Field, where it was fought, in heauen. Captaines and Souldiers, by whom it was fought, on the one side, Michael and his Angels, on the other, the Dragon with his Angels.
\item Victorie following the battell let downe Negativelie, they prevailed not; neither was their place found any more in heauen, verse 8. Positivelie, the Dragon and all his Angels with him are cast out of heauen into the earth, verse 9.
\end{itemize}

\begin{itemize}
\item Principall, the blood of the Lambe. \\
\item Causes, A sound profession of the faith, & by the word of their testimonie.
\item Instrumentall, A resolute constancie to the end, they loved not their lives unto the death, verse 11.
\item Triumph after the victorie, containing the Effects and fruits of the victorie, verse 10. and 12. I heard a loud voice saying, in heauen is now made salvation, &c. Therefore rejoyce, ye heauen, &c.
\end{itemize}

For
For the better understanding of the whole text, I purpose to treat first of the commanders and soldiers in this war, Michael and his Angels fought, and the Dragon & his Angels fought. Cardinal Bellarmine affirms that Michael ever since the fall of Lucifer is head of the glorious Angels, & the Rhetor observes the reason why S. Michael is ordinarily painted fighting with a Dragon: but I think neither the foolish painter, nor yet learned Bellarmine can tell us how Michael came to be chosen into Lucifer's room. For all the wicked Angels (as S. Jude teaches in his Epistle) who left their habitation, are referred in eschatological chains under darkness, and such as fell not are not preferred unto higher place, but continue still in their first estate and dignities: we grant that there be certain distinctions & degrees of Angels in the quire of heaven, as reading in holy Scriptures of principalities, and powers, and thrones, and dominions, and archangels, but we finde not in the Bible that Michael is the chief commander of all. Indeed S. Jude calleth him an Archangel, and Daniel, orum de principibus, that is, one of the principal Angels, as Vatablus upon the place; but he neuer was or shall be monarch and head of all Angels, and that prowe (by these reasons ensuing) unto the Papists.

1. According to the doctrine of their own school, Michael being employed as a messenger between God and man, is not of the first Hierarchia, but of the vnderordering, and so consequently not supr in Angelorum, as their own Doctor Geor. Bartholdus Pontanus acknowledged.

2. Because the greatest Angel is vfed in the greatest embasfage, but Gabriel was sent for the contrasting of that sacred match between the blessed Virgin and the God of heaven, ergo, Gabriel is rather suprime both in natural and supernatural graces and prerogatives. So Gregorie the Great, sometime Bishop of Rome, notes, "Ad hoc mysterium sumnum Angelum venire dignum fuerat, quia sumnum omnium sanctificat:" It was convenient (faith he) that to this suprime mystery of mysteries, the suprime of all Angels should be distinact, who should annunciate the conception of the suprime Lord of all.

3. Because Christ is the Michael here mentioned, as the Commentarie vnder Augustines name, Michaelem intellige Christum, by Michael vnderlandeth thou Christ. For the blessed Angels cannot be said to be any other Michaels Angels, but only the Angels of God and Christ: in the vision haply Michael and an host of Angels appeared vnto John, but they represented Christ and his members. The name Michael signifies quis est Deus, who is as God, a name best agreeing vnto Christ, as being very God of very God, even the brightness of his glory and ingrazed forme of his person, Heb. 1:3. Michael (as we finde in the 10. and 12. chapter of Daniel) was the patron of the I ewes, and the defender of Gods people. But hering he was a type of Christ and a figure, for Leius alone is this Saviour, as Ps. Esay foretold, and Zacharias in his Evangelical hymne chaunted plainly, the light of the Gentiles, and the glory of his people Israel.

So that the meaning of our text is briefly this, Christ & his members fight against the devil & his complices: & indeed it is against the principles of holy beleeft to ascribe this victory to Michael or any other Angel whatsoever, seeing the Scripture faith expresseth, "The head of the woman shall break the Serpents head," & the God of peace shall tread downe Satan under our feet, and a loud voice from heaven proclaimeth in this chap. at the 11. v. they overcame the Dragon by the blood of the Lamb.

Our blessed Saviour did sight a sledge combat with the Dragon in the wilderness, and overcame him, Matth. 4. A point full of instruction and comfort, as I have shewd in my notes upon the Gospels. 1. Sunday in Lent. Again, Christ fought with the devil and all his complices on the Cross, where, faith Paul, he spoiled principalities & powers, and made a shew of them openly. For as a mighty Samuel he did bear away the gates of his enemies upon his own shoulders, killing at his death more than he had namely in his life; by death he destroyed death; and by his going downe to the grave he did open the grave, and gave life to the dead, in the house of death, and kingdom of hell; he triumphed over Satan, & spoiled him of all...
Michaelmas day.

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<th>756</th>
<th>all his strength and power, as Bernard sweetly, Diabolus forstidus pro Redemptoris vulnera tradula &amp; deduxit ad nihilum.</th>
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<td>3 Cor 4.</td>
<td>As Michael did fight, so likewise his Angels, Christus est ecclesia sue promachus, Angelis eiun symachi. Some conforme this of the glorious Angels, as being ministering spirits for the good of such as shall be heirs of salvation, Heb. 1. 14. These soldiers being more than twelve legions, Mat. 26. 3. thousand thousands and ten thousand thousands, Dan. 10. 7. a number without number, Heb. 12. 22. pitch their tents about &amp; fight against such as fight against us. Here the Gospel &amp; Epistle meet: Michael and his Angels (faith our Epistle) fight against the Dragon &amp; his Angels; and the Gospel intimates as much, in laying, take heed that ye despise not one of these little ones. I say unto you that in heaven their Angels do always behold the face of my Father, &amp;c. And here you may note the reason also why both are appointed by the Church to be read on this Festival of Angels.</td>
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<td>2 Pet.</td>
<td>Other expound this of the Ministers of Christ, often filled in respect of their honourable function &amp; mission, Angels. These bear the Captains colours, preaching the true faith whereby the soldiers of Christ are distinguished from all other. Or as another, by the word Angels is meant all the members of Christ in heaven, and on earth, as well Magistrates as Ministers; as well people as Pillars; all his Apostles, Confessors, Martyrs, and whatsoever else fighteth under his banner. The Deuill is the General on the contrary side, called here for his open chief, a great Dragon; for his cunning and secret malice, an old Serpent; for his false cauls, an accuser of his brethren and a Deuill, for his obstinate contradiction and opposition of God &amp; godliness, Satan. And the Dragon is not only chief of Deuils, but also god of this world, that is, of all wicked men in the world. Deceiving (faith our text) all the world, that is, endeavouring to deceive all the world, but actually deceiving all such as are of the world, (luring them) with all way to fight against Michael &amp; his Angels, against the Lord, &amp; against his anointed. Entitling the Magistrate to tyranny, the people to securitie, the learned to curious impiete, the simple to brutifh Epicurisme, all to disorder &amp; diluience. Quem enim vel unde sedicit vel ab ducto orbem terrarum, nisi ac ulips Dei debito ad cultum semper indebitum? Now we know the Captains and the soldiers: let vs see when the battell is fought, and where; when, there was a battell, indefinitely; for there was, is, and ever will be warre betwixt Michael and the Dragon till the worlds end. And therefore this battell is called in our &amp; some other translations seriem magnam, as being great, not only in regard of the great number of those who fight, or in regard of our enemies great might, great malice, great experience, greater cunning, all which are very great; but also great in regard of the great time this warre hath continue; for God laid vs to the Serpent in the beginning of the world, I will put enmity betwixt thee and the woman, and between thy seed and her seed, he shall bruise thy head, and thou shalt bruise his heel. And S. Paul living in the latter ends of the world, faith in his Epistle to the Galatians, as then he that was borne after the flesh, persecuted him that was borne after the spirit: even so it is now; so that as long as there is a world, &amp; a prince of the world, so long the children of God must put on the armour of light, and fight against the works and princes of darkness. Every Christian is a professed soldier, not only for a time to see the fashion of the war, as young Gentlemen vs in our time; but (as he hath in holy baptismal vowe) manfully to fight vnder Christs banner against sinne, the world, and the devil, and to continue his faithfull soldier and servante vnto his lives end. When William the Conquerour had landed his men in Sussex, he caused all his ships to be shank, that all hope of flying backe might be taken away: Beloved, seeing we are landed on this valley of teares, as it were the Battell of the world, let vs neither faile nor flie, but fight it out valiantly, till death our last enemy be destroyed.</td>
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<tr>
<td>1 Cor. 12.</td>
<td>3. This battell is described by the place, there was a great battell in heaven; this cannot fitly be couered of heaven in heaven, for the devil in the beginning was cast out of that heaven, and there is no war-fare, but all well-fare, no faile but love, yea such a peace as paffeth all vnderstanding. But by heaven is meant the Church of God</td>
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Michaelmas day.

God on earth, as Interpreters observe generally, called in holy Scriptures, Heaven and Hierarchy above, for that her chiefest treasure is in heaven, Mat. 6. 20. her affections in heaven, Coloss. 3. 2. her conversation in heaven, Philippians 3. 20. and for that the Lord of heaven dwells in her heart by faith, Ephesians 3. 17. All this battle then is fought in heaven upon earth, according to that of Job, The life of man is a warfare upon earth: Here is the field where we must to run, that we may obtain; so fight, that we may overcome; no part of the battle is fought in Hell or Purgatory, but all upon earth. This battle is said to be fought in heaven, as being a spiritual warfare, Ephesians 6. 12. We wrestle not against flesh and blood, but against spiritual wickednesses, which are in high places. Grotesque wickedness is catly seen, and prevented soon, but our adversaries abound with imitable wickedness, being our greatest enemies while they see our best friends: and therefore seeing we live in a besieged Citie, which is assaulted on every side by cruel and cunning opposers (as the Witman speaks) in the midst of snares, it behoeth us, as Paul exhorteth, to put on the whole armour of God, that we may stand against all the assaults of the devil. Let us fare nothing in this holy warre, for our Captain is good, our Michael is the Lord of Hosts, Nil desperandum Christo dace, & anfuce Christo, our cause good, for we fight for the word of truth against the father and favourites of lies; against the Dragon and his angels, our companion good, all the glorious Angels in heaven, and all the good men on earth are on our sides; our reward good when our fight is finished, palmes and crownes on our heads. See Epistle 21. Sunday after Trinitie.

And prevailest not] Albeit the devil as a great dragon, and an old serpent, and a roaring lion, eke daily whom he may devour; yet the gates of hell are not able to conquer the Church: albeit Satan rage and tane never so much, he shall have no prevailing power against Gods, & he shall not pluck any of Christ's sheep out of Christ's hand, John 10. 28. The prince of this world is cast out, and hath nothing in me, faith our blessed Saviour, John 14. 30. no part in me, no part in mine, which are of me, and of mine, and of mine bones, I know the Dragon and his angels, Michael and his Angels every hour, but all the hurt they can do is to bruise the hew, Romans 16. 15.

Neither was their place any more found in heaven] That is, in the hearts of the godly, whose conversation is in heaven. Albeit the devil and his associates believe this, every day, yea, and they are not putting place, and their dwelling is among the reprobe wicked according to that of Matthew, When the unclean spirit is gone out of a man, he walketh thomosture drye places, seeking rest, & finds none, then he faith, I will return into mine house, from whence I came; and when he is come, he finds it empty, swept, and garnished, then he goeth, and taketh unto him seven other spirits worse than himself, and they enter in and dwell there; and the end of this man is worse than the beginning. The devil is cast out of heaven into the earth, as in the text following, that is, into men of earthly minds, who go upon their bellies, and eat dust all the daies of their life. The devil is cast out of the Temple into the court, which is without the Temple, that is, out of the bounds of the Church, among the Gentiles, and such as know not God, or else knowing God, glorifie him not as God, Romans 1. 21. professing that they know God, but denie him in their works, Titus 1. 16. In these who mind earthly things, Satan ruleth and worketh as their God and Prince.

I heard a loud voice, saying, in heaven is now made salvation] Here begins the Saints Saviour, or victorious name; for the loud voice from heaven is nothing else but the publice confess of the faithful in magnifying the mercies of God toward them, in their fight against the Dragon and his angels. And this conquest is termed in respect of men, salvation: in respect of God, the strength of his kingdom, and the power of his Christ. Where Satan and sinne reign, there definition is at hand, for the wages of sin is death, Romans 6. 23. but when once Satan is cast out, and the Word of God, which is the same Gospel, and the word of life dwelleth in vs plentifully, then (as Christ taid unto Zacheus) salvation

1 Epheis. 1. 12.
2 Philip. 1. 6.
3 Coloss. 1. 18.
salvation is come to our house. It is termed the power of Christ, and strength of God's kingdom, because this evidently sheweth his might and maiesty. So the text following, They overcame the Dragon by the blood of the Lamb. Christ fighteth in vs, and for vs, and through his help we are able to doe all things, even to cast out Satan, and to cast downe, and whatsoever is exalted against the knowledge of God, 2 Cor. 10. 4. So that we may triumph and say with Paul, Who shall lay any thing to the charge of God himself? it is God that judgeth, who shall condemn it is Christ which is dead, yea rather that is risen againe, who is at the right hand of God, and maketh intercession for vs: and 1 Cor. 15. 55. O death where is thy sting? O grave where is thy victorie? the sting of death is sinne; and the strength of sinne is the Law: but thanks be unto God which hath given us victorie through our Lord Jesus Christ.

And by the word of their testimonie] The blood of the Lamb, that is, the death of Christ our Passchall Lamb, is the chiefe cause of this one victorie, but a faith is the hand and instrument applying the merits of Christ, and opposing them against all the dangerous assaults of the Dragon. For when that common informer and accuser of his brethren shall accuse thee before God for breaking his laws (as in many things all of vs offend) then thou maist answer, The blood of Jesus Christ cleanseth vs from all sinne; and there is no condemnation unto those which are in Christ; be so loved me, that he died for my sines, and rose against for my justification. All that is borne of God overcometh the world, and this is the victorie that overcometh the world, and the prince of this world, even our faith, 1 John 5. 4. See Epistle Sunday 1. after Easter. And therefore Paul adviseth the Christian foull above all other weapons in the spirituall warfare, to put on faith, Above all take the shield of faith, etc. whereunto may quell the fierie darts of the devil, Ephes. 6. 16. See Epistle Sunday 21. after Trinitie.

Now for so much as it is not sufficient unto salvation to beleue with thine heart, yea lesse thou likewise confesse with thy mouth: It is laid here that the sufferers of Christ overcame the Dragon by faith in the Lambs blood, and by the word of their testimonie. And for so much as a true faith is newer idle, but alwayes manifesteth it selfe by good works: it is added in the next clause, they loved not their lives unto the death; as who would say, they were willing to sacrifice their lives and their lines in the quarrell of Christ against the Dragon and his Angels; they remembered the words of their General, he that loseth his life shall save it, and he that gioneth his life in this world, shall keep it to life eternall; and whatsoever shall lose his life for my sake and the Gospel, he shall save it.


At the same time came the Disciples unto Jesus, saying, who is the greatest in the kingdom of heauen?

1. When it was asked, at the same time.

1. A question, verf.1. 2. By whom, the Disciples.

Wherein obey, 3. Of whom, they came unto Jesus 4. What, who is the greatest in the kingdom, &c. 2. An answer to the same, verf.2.3. &c.

The same whereof is briefly this, he that in Christs Church is mosst servuant is the greatest, and he that is most lordly the least: d or he that is least in his owne conceit, is the greatest in Gods eye; the least in this kingdom of heauen which is present, shall be the greatest in that kingdom of heauen which is to come. The which one point is pressed by the great Doctor of humilietie with a great deale of earnestness: for 1. (as i S. Marke reports) he said downe, 2. He called the twelve. 3. When they were called together, he taught them by spectacle to their...
their eye, so well as by precept to their care, he set a child in the midst of them, and said. 4. He who used a vehement asseveration, verily I say unto you. 5. A combination, except ye turne, and become as children, ye shall not enter into the kingdom of heaven.

At the same time] The occasion of this question among the Disciples (as Hierothes and other learned Doctors write) was upon emulation toward Peter, whom alone they saw preferred before the rest in the payment of the tribute, by these words of Christ in the former chapter at the last verse, that take and pay to them for me and thee. But S. Mark relates chap. 9. ver. 24. that this contention began in the way, before they came into the house wherein Christ appointed Peter to pay tribute for them both, and therefore the question here for maiesty was not upon that occasion, it was happily cherished by it, but ingended in their minds long before, for that Christ had admitted none of his Apostles to the sight of his transfiguration, and the raising of Lazarus daughter from the dead, fave Peter, and James, and John. Or it may be this emulation arose, for that Christ had said unto Peter, Matth. 16. 19. I will give unto thee the keys of the kingdom of heaven, &c. But what need we so curiously to seek for the reason of this quare, seeing these two things are certain: 1. A desire to be like God on earth is an in-bred sinne derived from the transgression of our first parents Adam and Eve: 2. The Deill is ever most bifie to nourish this ambitious humor in the ministers of the word, as it is apparent in the Goellapell and Churches historic. What a dale of time was visibly spent in the Councils about precedent of Bishops? And in our age the question of the Pope's prinance is termed by Cardinal Bellarmine, Summarii Christiani.

Come the Disciples unto [f.] In whom are hid all the treasures of wisdom and knowledge: and this fact of theirs is imitable, for when any doubt ariseth in our minds concerning the kingdom of heaven, it is our best way to come unto fesus, who lighteth every man that cometh into the world. If any lacke wisdom (faith S. James in his Epistle cap. 1. ver. 5.) he asketh of God, for God is only wise, Rom. 16. 27. Come therefore to his law, to his testimonie, search his Scriptures which are able to teach, and instruct, and to make the man of God absolute, 2 Tim. 3. 16. 17. And for the better understanding of the dead letter come to his living Oracles and walking Bibles, I mean the true Prophets and learned Preachers of his word, for he calls them expressly 1. the light of the world, and their lips should declare knowledge, preach sound and monstertes semitn in scripturis. Come to fesus, come to the word of fesus, come to the Preachers of the word of fesus, left haply the Lord play to you as he did once to the Iews, ye have not asked at my mouth, Efay 30. 2.

Who is the greatest in the kingdom of heaven? It is certain that there arose a dispute among them, which of them should be greatest, and yet to cloathe their ambitious pride, they do not ask who shall be greatest among us, but indefinitely, who is the greatest in the kingdom of heaven, understanding by the kingdom of heaven, the kingdom of Christ in this world, for they carnally concluded that Christ after his resurection would restore the kingdom of Israel, and so reign as a Monarch upon earth, and therefore they make fuit to sit next to him at his right hand and on his left in the kingdom of heaven. I know & Chryfotome construct it of the kingdom of heaven in that other world, condemning the men of his age, because they did not attaine to the defects of the Disciples, all our question is (faith he) who shall be greatest in the kingdom of heaven, and not who shall be greatest in the kingdom of heaven. But by Chryfotomes leave, to contend who shall be greatest in heaven is charity, not vanity. Luke 17. 24. Strive to enter in at the strait gate. As in the Arke there were three Jocefs one above another: even so there be many mansions in Gods house, Ioh. 14. 2. There be degrees among the Saints in heaven, as there be degrees among Angels: there is a Prophets reward, and a Disciples reward, Mat. 10. 41. 42. We should therefore strive to be greatest in heaven, outstripping one another in goodnie, as they who run in a race, 1 Cor. 9. 24. 5
Againe, it is apparant by Christes answere, both in our present text, and also Math. 20. and Luke 22. that his Disciples expected a kingdome after the fition of this world; dreaming that he should reigne as a Soueraigne, and the other domine and Duke and Lords vnder him. They call it indeed the kingdome of heaven, in imitation of their Master, often terming his kingdome the kingdome of heaven; or for that they thought his kingdome (though upon earth) should notwithstanding be divine and heavenny. See Gospel on S. James, and on S. Bar- tholomewes day.

*Jesus called a childe vnto him*] Jesus seeing the thoughts of his Disciples, and vnderstanding the caufes of their error, mheals the defire of glory with the contenation of humilitie, in reading of his lecture. S. Markes reportes that he sate downe: now we finde in the Gospels historie, that the Doctors among the Jewes in their teaching vfed sometime to stand, and sometime to fitt; a Peter in Hierufalem, and b Paul at Antiochia preached standing, but the Scribes and the Pharisees are fayd to fit in Moses charie, Matth. 23. 2. So Christ himfelfe sometime taught standing, as Luke 6. 17. And sometime fittting both in the f mount and in the Temple. It may be therefore that it was the Jewes custome partly to fand and partly to fitt, for Christ (as it is apparant in the f fourth chapter of S. Luke) preaching at Nazareth in the Synagogue, ftood vp when he read his text, and fate downe when he did expound it. What fooner the Jewes order was, at this inftant there was no fitter gulture for Christ then fitting, for this (as Augufline notes) fhewd that he taught as one which had authoritie. When he was fate downe, he called all the twelfe: double fhe knew who they were which ambitioufely contended to be greatest in his kingdome, yet he called all his Apostles, as being affured that his lefion of humilitie was exceeding necfesarie for them all. It is reported in the 20. chapter of this Gospel, how James and John only defired to fit on his right hand and on his left in his kingdome: yet Christ admonifhed them all, and faid, Ye know that the Princes of the nations have dominion over them, and they that are great, exercife authoritie upon them: it fhall not be fo with you, but whosoeuer will be chief among you, let him be your fervant. Now the reafon why Christ, and after him his Church, vfe general admonitions in rebuking of particular malefactorfs which are worne then the refl, is two-fold. First, That the delinquents may the better admit that checking which is common, and not particular or perfonall. 2. That fuch as have not offended in that kinde, may learne to be more carefull in their waifes, and to hate the garment fpotted by the filth, as S. Jude fpake, Often haning in midde the faying of Augustine, Ant fivmus, aut fivmus, aut postfimus efp goode effe.
Let us examine therefore wherein we must be like children, and wherein unlike. First, we may not be like children in ignorance, for Paul 1 Cor. 14. 20. In malice be ye children, but in understanding men. 2. Not like to children in unconstancy, wandering and carried about with every wind of doctrine. 3. Not weake in faith as children, which are not able to discern spiritual things for want of yeares of discretion. 4. Not like to children in seeking after vntoward things, because their senses are not yet seeld, our affections are to be set on things which are above, having our conversation in Heauen, and therefore we may not imitate children in eating dirt, and in padling in the mire. The childe plates with the light of the candle till his finger be burnt, and so the reprobate-wicked plates with hell fire, repecting it a fable, till at the last he comes to be tormented in that unquenchable flame. The childe doth effecte an apple more than his fathers inheritance; so the worldling prefers things temperall in this life before the things eternall in the kingdom of Heauen. In these childish humors and the like, we may not be like children.

But we must be like children, 1. As being mundi corpus, sancti animo, chafe in body, pure in minde. 2. Like to children in obedience, for good children stand not reasoning what manner of thing it is that their fathers commands, but instantely they follow his will and word as their rule to worke by. So faithfull Abraham at Gods commandement was ready to sacrifice his only begotten sonne Isac, he stood not arguing the cafe, the death of my childe can doe no good vnto God, and it will procure much euill vnto me, but rather he thought that it is my father in Heauen who commands, and I will obey.

He's loath (alas) his tender sonne to kill,
But much more loath to break his fathers will.

3. Like to children in respect of merit, for as children cannot boast of their owne deservings against their parents: even so the followers of Christ may not brag of their merits before God, but acknowledge themselues to be babes, able to doe nothing without his fatherly favoure.

4. As little children commit themselves altogether vnto the tuition of their parents and guardians: even so Christians ought to cast all their care on Christ, as looking for every good gift at his hand.

5. Like to children as no malice, but both innocens & igneocens: for as little children being injured take not any revenge, but only make complaint either to their father or mother: even so, when any wrong vs, we may not avenge our felues in recompensing euill for euill, or rebuke for rebuke, but only complaine to God our Father in heauen, or to the Church our mother on earth. It is written that vengeance belongs vnto God, and therefore we must humbly call upon him in our perfections, as the Prophets did, O Lord, plead thou my cause with them that strive with me, and fight against them that fight against me. Give sentence with me, O God, defend my cause against ungodly people. And Psalme 30.1. Heare thou shepheard of Israel, thou that leadest Ioseph like a shepe, shew thy selfe thou that sittest upon the Cherubims. And Psalme 83, 1. Hold not my tongue O God, keep not my silence, refraine not thy selfe, for thou Lord hast beene our refuge from one generation to another.

I haue read of a reverend and religious Archibishop of Mentz, who (being a long time deuoured, and in fine depruied of his dignities and office by two corrupt Cardinals his Judges, and a false harted Advocate his familiar friend) out of the bitterness of his spirit made this appeale from them vnto the Lord of Heauen. God knoweth (unto whom all things are naked) that I am vnitely condemned, yet I will not appeale here from your sentence, for that I know ye shall sooner be beleuued in your lying, than I am in speaking the truth; and therefore I receive this hearing consence for the rebellions of my youth and other sins; Neverthelesse I appeale from your judgement to the Judge eternall, and only wise, which is Christ Jesus, before whom I summone you. The Cardinals fell into a laughing, and said, That if he would gae before, they would folowe. It hapned that the poore Bishop having withdrawn
withdrawne himselfe into a Monasterie, died within a yeere and halfe after, and the Cardinals, bearing thereof in a scolding manner said one to another, that they must go seek the Archbishop. Now within a few days after, one of them was suddenly flame, and the other grinding his teeth, eat up his owne hands and died mad. And lastly, the Iudas who betrayed him (I mean his falfe friend placed in his roome) was so mortally hated of all men for his sedition and cruelty, that being assassinated in a Monasterie, he was there butchered, and his carcasse cast into the towne ditch, where lying three daies, all sorts of people, both men and women, used all manner of defpight upon it.

An example very remarkable, teaching vs not to despise one of these little ones, because in heaven their Angels always behold the face of our Father which is in heaven.

Againe, we may poole to the Church our Mother, as in this present chapter at the 17. verfe, If thy brother trespassing against thee, will not vouche

safe to heare thy fefe alone, nor yet thy witneses and arbitrators, tell it to the Church. He that commits his caufe to the Magistrate civil or ecclesiasticall, giveth place to divine judgement, for as much as all higher powers are Gods ordinance, substituted Judges and Deputies in his place. See Epistle 5. Sunday after Epiphanie.

Lastly, like to children (as Chrift expounds himselfe) in humblenesse and harmflesse. In humblenesse, ver. 14. Whosoever humbleth himfelfe as this child, &c. In harmflesse, ver. 6. Whosoever offendeth one of these little ones, &c. So S. Ambrofe, b Theophylact, c Euthymius, and other as well ancient as moderne writers. As if Chrift should have said, Except ye turne from your ambition and indignation, and become like to children, little ones in your minde, as they be little ones in their bodies; vniffe yee become that by grace, which children are by nature, yee shall not enter into the kingdome of heaven. I say, by grace, for every good gift is from above, descending from the Father of lights, and therefore Chrift here faid not (as one notes) Nisi efficiatis vos sicut parvulos, fed nisi efficiamini. To become like to little children in humblenesse is not in our power, it is the worke of Gods hand and helpe: yet to shew that we must (as we may worke with his preuentient grace, Chrift addeth in the next clauze, Whosoever humbleth himfelfe: according to the faying of Gregorie, The good which a man doth, is both the worke of God, and the worke of man; of God, as being author in giving grace: of man as being an actor in using grace, yet so that he co-operate with grace by grace. See Epistle Sunday 11. and 14. after Trinitie, and Gospell on S. Markes day.

Whosoever humbleth himfelfe] That is, humbleth his heart, for as Plato said, every mans foule is himfelfe: it is not sufficient that our words are humble, our gestures humble, our habits humble (though I fee that be more than many professors in our age will afford) vniffe our foules and our selues are humble. Lord (said David) I am not puft in minde, I do not exercife my self in great matters which are too high for me, but I refaine my soule and keeps it low, like as a childe that is weaned from his mother, yet my soule is even as a weaned child. Men of great wits are commonly parte-criticks, over-curious caufe-droppers of the Councell table, prying in the secretes of Count and Prince so long, vntill in fine they complain with Aetcon, Cur aliquid vidi? for when our hearts are fowred with the leauen of our pride, there ariseth oftentimes a bitterneffe out of the flomack into the mouth, fo that we cannot forbeare to speake ill of such as are in authoritie, yet propably of the Kings sacred Majestie. The spirit of wildife giereth another rule, to be quiet, and to meddle with your owne businesse: a private perfon hath a common-wealth of his owne, let him intend the government thereof, in providing for his houshold, in laying vp for his children, in rejoicing with the wife of his youth, abounding with all worke of piety toward God, and piety toward his neighbour. Hethat thus humbleth himfelfe as a little childe, the fame doubtlesse is a good fubie& into the King, and shall hereafter proue the greatest in the kingdome of heaven.

All they which are drunken, are not drunken with wine, faith a Esay, for there

is a drie drunkennesse so well as a weat; ambition is a drie drunkennesse, making such as are given over to the honours of vain glory, to stagger often in the way, and sometime reele out of the way. This kind of drunkennesse made Lucifer reele out of heaven, Adam out of paradise, Saul out of his kingdom. Nabuchodonoser out of mens society to converse with beasts. It is impossible that great ones (I mean such as are drunken with their owne greatnesse) should either walke in the narrow path, or enter in at the strait gate, only little ones are great ones in Gods kingdom. So the text here, whosoever humbleth himselfe as a little child, the same is greatest in the kingdom of heaven: so the text else-where, blessed are the poor in spirit, for theirs is the kingdom of heaven; theirs is the kingdom of grace, which is heaven on earth; and theirs is the kingdom of glory, which is heaven in heaven. See Gospels on all Saints day.

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, suffer afflictions, &c.

This Epistle was written by Paul at Rome in his last apprehension and imprisonment there, for so we may gather out of these words, cap. 1. ver. 16. One of which was not ashamed of my chain, but when he came to Rome carefully sought me, and found me, &c. It is an admonition unto Timothy to stirre up the gift of God in him by the putting on of bands, and that is done by preaching sound doctrine painfully, and by sufferinge for the same patiently. This our text then is a short abridgment of the chief points in the whole letter, for Paul exhorts Timothy to diligent preaching of the truth, in saying, watch thou in all things, doe the workes of an Evangelist; and to martyr dome for the truth, in saying, suffer afflictions; and to both, in saying, fulfillst thine office unto the uttermost: all which exhortations are hedged m as it were with a forcible reason at each side.

1. Timothy ought to be vigilant in executing his office thorowly, because
the time will come when men shall not endure wholesome doctrine, &c.

2. Because Paul cannot any longer continue to help him, he now ready to be offered, and the time of my departing is at hand, &c.

Watch thou in all things. The time will come when men will not endure sound doctrine, but having their ears itching, shall after their own lusts get them an heap of teachers, and shall turne away their care from the truth, and shall be given over to faules. And therefore while thou hast time, before this dangerous time come, that grievous wolves enter in among you, be watchfull over the flocke committed unto thy charge: such as have itching cares are like to prove scabbiest sheepe, and therefore prevent that manie deceit, by potsetting their cares with a forme of sound words. Before they turne away from the truth, and glue themselves unto faules, instruct them in meeknesse, preach the word in season, and out of season; reprove, exhort, rebuke, be watchfull, in discipline and doctrine, yea vigilant in all things, that is, in all things which are profitable for thine hearers: so or in all the workes of an Evangelist and officers of thy calling the watchfulnesse: or in war, may be continued of all men, as if he should have said, the time will come shortly come, when as many shall not endure wholesome doctrine; but endevoure thou to convert all sorts of men unto the truth, according to that, Matt. 28. 19. Go teach all nations, and Mark 16. 15. Preach the Gospel unto every creature, teach all men, and that by all meanes, doest the workes of an Evangelist thorowly, that is, he speaketh elsewhere, be to them an ensample, both in word and in conversation, in love, in spirit, in faith, in purenesse. Many which are called lights of the world, are flames, which quench flames, affording more smoke than flame; but let thy light shine before men, that they may see your good works, and glorifie your Father which is in heaven; instruct thy flocke by good deeds as well as holy doctrine. Thorowly to doe the worke of an Evangelist,
is to preach well and to live well, he that doth both, executeth his office unto the uttermost.

The perillous times instant in the days of Paul, are become extant in our age. This prophesie (beloved) is fulfilled among vs in the Church of England; for albeit I confesse to Gods glory, that there may be found a righteous Abraham in Caldea, a just Lot in Sodome, a godly Daniel in Babylon, a patient Job in the land of Vz, a devout Tobias in Nineue, a zealous Ananias in Damaico: Though (I say) there be found wheat among tares, and corn among chaff, and a pearle in a dunghill, and a little among thorns: Albeit there be many good profectors and true Christians among vs, as abundant wayes in the worke of the Lord; yet I fear that there be moe, which either return to Popery, turning away their care from the truth unto fables, attending the spirits of error, and doctrine of deuils: or else fart aside to fesimne, haying itching care, and getting into themselves, after their owne lusts an heap of such irregular and hypocritically instructors, as shall doe nothing else but increase their itch by claving: or else falling into foule Epicurisme, will not endure the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness, 1 Tim. 6.3.

Our Bishops and Pastors therefore need to be watchfull in all things, doing thoroughly the works of Evangelists, and executing their office to the full. The Patriarch Jacob, committing his pastoral care to Lebanon, said, I was in the day confirmed with heat, and with frost in the night, and my sleep departed from mine eyes. In which obferve with St. Aquiues, three remarkable vertues in a good Pastor, Affiduitie, Patience, Solicitounesse: Affiduitie, looking to his flocks night and day without intermission. He that is a watchman ought continually to stand upon his watch-tower in the day time, and to set in his watch every night, Eph. 5.18. feeding his sheep in the day, praying for his sheepe in the night: Patience, both enduring the heat of pretendent persecution, and the frost of future feare: Solicitousness, in that his sheepe departed from his eyes.

Now seeing our calling is so good, and our charge so great, it behoveth all people to remember, and obey those which have the overseers of them, and submit themselves, because they watch for their soules, as they that must give account, that they may give it with joy, and not with grief.

Suffer afflictions. All that will according to the rules of Christianitie live godly, shall suffer persecution, especially the Preachers of righteousness, to whom it belongeth ex officio, to reproove, to rebuke, to exhort with all long suffering and doctrine, 2 Tim. 4.2. to plucke vp, and to root out, and to throw downe, Jerem. 1.10 in a word, to lift vp their voice like a trumpet, shewing Gods people their transgressions, and to the house of Jacob their sinnes, Eph. 5.1. When our blessed Lord sett forth his Apostles to preach, he said, Behold, I send you forwad, as sheep in the midst of wolves; and when he sent his Disciples to preach (as it is in the Gospels appointed to be read this day) he said, Go ye out, I send you forwad, as lambs among wolves. Bishops succeeding the Apostles, are like sheepe among wolves, inferior Ministers succeeding the Disciples, are like lambs among wolves; not as wolves among wolves, or shepherds among wolves, or sheepe about wolves: but as sheepe among wolves, harmless and innocent lambs in the midst of hurtfull and hungry wolves. And Matth. 23.14. Behold, I send you to Prophets, and Wisdomemen, and Scribes, and of them ye shall be hated, and persecuted, and of them ye shall be poure in your Synagouges, and persecuted from City to City. So that (as Chyfostome laid) a man shold not enter into this high and holy calling, except he be willing to suffer a thousand deaths, as Paul 1 Cor. 15.31. I die daily. John Baptist came neither eating nor drinking, and yet the people said, he had a deuell. Christ himselfe came both eating and drinking, and they said, he was a glutton and a wine-bibber. * The seruant is not greater than his master, neither is an Embassador greater than he that sent him. If they have calle the master of the house Beelzebub, how much more them of the household? That Timothie therefore may fulfill his office, doing through the worke of an Evangelist,
Saint Luke's day.

grief, he must suffer afflictions, a sad noodler of Christ, ever ready to bear the blows of open enemies, and drie hans of false friends. The resolute Doctor Martin Luther, opposing the devil and the Pope, who doth extalt himself against all that is called God, in the midst of his trouble for the Gospel, vied merely this by-word, a * Spernere mundum, vaderes fiem, vaderes fiem si videris. Art thou called to preach, execute the worke of an Evangelist unto the full, and lease the face Off God. If the world do not believe, what is that to thee, said b Christ unto Peter in the like case, (looking on me, * Tu me, me, non sequere, non tantus questiones aut cogitationes. And a reverend Bishop in our age, who hath had his part in afflictions, often repeats this dictition:

*Spernere mundum, spernere nullam, spernere sese, spernere sese, quatuor fimbry beant.

As to the labour of a good Christian is great, politically greater, Ecclesiastically great, for all, as Luther speaks, to preach the Gospel as we should, is to stir up all the sick of hell against us. And yet let not any Timotheus be discouraged in his office, seeing he hath his face set and his course finished, a crown of righteousness is laid up for him, and shall be given unto him at the coming of our Lord Jesus unto judgment.

As it should have said, thou canst not execute thine office to the full, vnlesse thou be watchful, and suffer afflicts. Or by these things thou shalt make sure to thy ministerie to the whole world, when they shall see thy doings and sufferings answerable to thy doctrine and sayings. Painfully to preach, and patiently to perswade, doing the works of an Evangelist, and suffering affliction for the Gospel, are true notes of a true Pastor.

I am ready to be offered, and the time of my departing is at hand.] Every true Christian offers vp himself an holy sacrifice to the Lord, the which is begun in our baptism, continued in our life, finished at our death. And surely (beloved) if all be blessed who die in the Lord, much more they who die for the Lord, in right deare in the sight of the Lord is the death of such Saints. The glorious Martyr Polycarpus, like a notable Ram picked out of a great flocke, fit for an acceptable burnt sacrifice to God, vied this prayer when he was offered vp: O Father of the well-beloved and blessed Son of Jesus Christ, through whom we have known thee, O God of the Angels, and powers, of all sorts of infernal that live in thy presence; I think thee that thou hast granted to vouchsafe this day and this honer to allot me a portion among the number of Martyrs among the people of Christ, unto the restoration of everlasting life both of body and soul in the in corruption of the Holy Ghost, among whom I shall be received in thy sight this day as a fruitful and a well pleasing sacrifice, &c. How death is called a departing, see Num. 10. and the Liturgie: how our life is a fight, Epistle 1. Sunday after Easter, and Epistle 21. Sunday after Trinitie: how a course or race, Epistle on Septuagesima Sunday.

There is laid vp for us a crown of right-ousness:] Almighty God renderth his service a just Judge, so not to the worthiness of our works, but to the merit of Christ, and as due to vs by his promise freely made in Christ; in respect of vs it is a garland of favour only, but in respect of Christ who meritoriously purchased it for vs, it is a crown of justice. So S. Augustine construe our text, * Cum reddet coronam in sui ludex, si non donatus gratiarum misricorios pater? & quomodo esset corona iniquitie, nisi praecepisset gratissime justificatis impius? quomodo illa debita redderetur, nisi prius illa gratiatura donaretur? How should he repay as a just Judge, vnlesse he had first given as a mercifull Father? and how shoul this be a crown of justice, if grace had not gone before, which indulged the vagodly man? * Dona sia corona Dei, non meriti tua; si vero Dei dona sunt bona merita tua, non Deus corona merita tua tanquam merita tua, sed tanquam dona sua. See Gospell on Septuagesima Sunday.

The
Simon and Judas day.

The Gospell. 

**Luke 10.1.**

The Lord appointed other sevenie, &c.

In this Scripture two points are to be considered especially:

1. Christ's word and ordination of His Disciples, the Lord appointed other sevenie, &c. To whom he said, go ye into the house, and there verily I am, &c.

2. Via Discipulis, the Disciples worked and condition, as labourers in an harvest, as lambs among wolves.

Of all which I have treated often else where, but of the most observable notes hereof especially, Gosp. 1. Sunday after Easter, and Gosp. on S. Andrew's and Ascension day. The reason why the Church allotted this Epistle for this festival, is because S. Luke was, (as some think,) one of the sevenie Disciples, and the reason in appointing our Gospell is for that S. Luke was an Evangelist.

The Epistle. 

**Ive 1.**

**Judas the servant of Jesus Christ, &c.**

Saluter, descried by his Name, Indus.

Saluted, commended by three graces, Called. Sanctified. Preferred.

His Epistle may bee divid'd in two parts, a Salutation in which observe the Salutation it selfe, mercie unto you, and peace and love be multiplied.

Exhortation, to continue steadfast in the faith once given unto the Saints, &c.

Reason, because certaine ungodly men are craftily crept in, &c.

**Indus.** Judas signifieth a Confessor, of which name there was another Apostle called Judas, first a traitor who betrayed Christ; in these two Judases, the Church hath shadowed this mysterie, that in the visible Church there shall be some bad as well as good professors; Judas a Denier as well as Judas a Saint. See Gospell Sunday next before Easter.

*The servant of Jesus Christ.* Among all his titles he reputed this most honourable, for it is an excellent freedom to serve the Lord. 1 Cor. 7. 22. Paul and Peter name themselves first servants of Jesus Christ, and then Apollos; and S. James which is called the Lord's brother, Gal. 1. 19. leaving that name, filleth himselfe the servant of Jesus Christ, James 1. 1. If it were such a noble privilege to be subject unto Cæsar, how much more to be servant unto Christ which is the King of all Kings? And that in regard of his protection and premission: as for his protection, he faith, *1 the Lord thy God will be with thee whithersoever thou goest, I will not fail thee, nor forsake thee;* and then if God be for vs, who can be against vs, Rom. 8. 31. As for premission, all his servants in this world have bread enough, Luke 15. 17. and in the world to come they shall be no lesse than Kings, sitting upon thrones, having palmes in their hands, and on their heads crowns of gold, Apoc. 4. 4. See Nunm dimitiss, and Epistle on S. James day.

*The brother of James.* He remembereth his kindred and alliance partly to distinguish himselfe from Judas the Traytor, and partly to gain credit to his writing.
writing. 4 For albeit the word of God depend not upon the worth of men, yet it is certainly true that his doctrine is best accepted, whose person is most honoured. If a Preacher then be borne of Nobles, or allied to men of great name and quality, let him not in any part neglect this outward blemish of God, but vie it (as St. Jude here) to the furtherance of the Gospel, and setting forth of God's glory: James and Jude were brethren in blood, and brethren in good; (as again and the glossie) fruves natura, fide, delirium, vita. How Jude is distinguished from Simon, and why both are joined together in one epithet, I referre thee to Baromin. Anecd. Eccles. & notat. in Rom. Martyrolog. Obl. 28.

To them which are called and sanctified.] To be called into the Church, and unto the hearing of Christ's Gospel, is a vocation external; to be sanctified is vocation internal, to be preferred in Christ is vocation eternal. Here then are three parts of our inclination and incorporation into Jesus Christ, vocation by God the Father, sanctification by the Holy Ghost, preferation by Christ. Vocation is an effect of election, and so happily St. Jude calls them called, whom God hath elected, as Rom. 1:7. Beloved of God, called to be Saints: he doth intimate that we come not unto God except he call us; if we love him, it is because he loved vs first, 1 John 4:19. As he speaks by the mouth of his holy Prophets, I have been sought of them that asked not, I was found of them that sought me not, he calleth vs before we call on him.

The 2. grace is sanctification, and sanctified; such as are called, are by nature the children of wrath, as well as other; it is in vaine therefore to be called, that is, stirred and moved to receive the faith, vnlesse we be called: James 2:14. What meaneth it (my brethren) though a man faith he hath faith, when he hath no works? 14 Herod seemed to be called, and somewhat inwardly touched, but he would not forlack his secret sinne of incest, in keeping his brothers wife. 14 Simon Magus was baptized, and so called, but he was not sanctified to leave his gainstilne of courtesousne. Jude as being an Apostle was called, and yet he was a scull: and may declare them fides, who thinke hearing of the word to be sufficient without doing, James 1:22. A sheepe resemblieth a true Chirillian, euerie thing in a sheepe is good and vsefull, his fleece is good, his fell is good, his fether is good, his entrails, yea his excrements are good: and so the sanctified Chirillian is a servant unto all the servants of God, euerie good gift in him is profitable, to some he lendeth his fleece, cloathing the naked: to some his bread, in feeding the hungry: to some he lendeth his eyes, and so becometh a guide to the blinde: to some he lendeth his strength, and so becometh a friend to the lame: to some he lendeth his understanding, and so becometh an instruitor of the简单的: he becometh (as Paul speaks) all things unto all men, that he may win some vs unto Christ. In this point of doctrine the Papists have flandered vs exceedingly, saying that our Diuines in preaching of faith, have destroyed good works; whereas we professe that our calling is fruitlesse without holie life. See Epistle 2. Sund. in Lent.

Preferred in Jesu Christ] As it is in vaine to be called first, vnlesse we be sanctified: so likewise to be sanctified, vnlesse we be kept and preferred in Jesus Christ, not to lose our sanctification. Our life is a continuall warfare vpon earth, and therefore though we be called outwardly, and sanctified in some part inwardly; yet the Dragon and his Angels fight against vs daily, that we may fall from faith and hope received, that we may turne the grace of God into wantonnesse, like the dogge returned to his own vomit, and the sow that was washed to the wallowing in the mire, and sat end in the flesh, howsoever we began in the Spirit. Jas. of Jew. fell away from the Gospel, embracing the present world; many are called, but few chosen, Matth. 20:16. It behoueth vs therefore continually to pray that Christ leues the great Shepherd of our soules, may hold vs in his hands from the gripping paws and grinding jaws of the roaring Lion, who goeth about daily seeking whom he may devour. And surely such as are given vs into Christ, efficually called, and truly sanctified; shall be preferred to the end. 17 Zerubbabel did
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Mercie unto you, and peace, and love be multiplied] a Mercie from God the Father, in the forgiveness of your sins: Peace in Christ, in receiving this forgiveness: Love in the holy Ghost, in being sufficed of God's grace toward vs every day more and more: Merce from God the Father of mercie: Peace, from God the Sonne, the Prince of peace: Love, from God the Holy Ghost, the love of the Father and the Sonne. Mercy, in pardoning your finnes; Peace, in quieting your conscience; Love, joining you to God; and one to another: b or he withinth increas of God's mercy toward them, and a multiplication of their peace and love toward one another. c That their finnes may be forgiven, he prays for Gods mercie: that they may forgive other men their trespasses, he prays for peace: that both these may be multiplied in them, he prays for love. First, he begins with God's mercy, which is the fountain of every good and perfect gift, if we taste of his mercy, we shall soon be filled with his other graces, he that hath enough mercie, can want nothing. For as Samson's chief strength was in his hairie, so God's chiefer virtue in his mercie. Mercy (good Lord) is the total summe, in the humble suit of a finner; O Lord have mercie upon vs miserable sinners, is the first petition; and the peace of our Lord Jesus Christ, is the last in our Liturgie.

When I gave all diligence] Here S. Iude begins to prescribe his state, which is an exhortation to contend earnestly for the faith, and the caufes moving him to write this vs to the Saints are two: I. His duty, when I gave all diligence to write unto you of the common faluation, &c. 2. Their danger, because they nourifhed certaine seducers as serpents in their owne breasts,

Hypocricalleft entering into the Church, craftily crept in.

In general, verse 4.icho-

ving their

In their life, turning the grace of God into want

sonne.

Vngodly car-

riage being,

In their doctrine, denying God, which is the only Lord, and our Lord Jesus Christ.

Sinne,

In particular, from the 4.verse to the 17.
Punishment of old ordained to this condemnation, and so S. Iude describes these wicked impostors and false brethren, as Pope d Celestine did his successor Boniface the 8. Ascri-
dict, or vnaughts, craftily crept in; regnabit nos teo, denying God, and turning his grace into wantonness: mortier is vs canis, of old ordained to this condemnation.

The
All Saints day.

The Gospell. Ioh 15.17.

This command I you, that ye love together, &c.

Christ in this Gospell is said to do three things especially: 1. He doth exhort his followers unto mutual love: 2. He comforts them against the world's hatred: 3. He promises to send unto them the Holy Ghost, who being the Comforter and the Spirit of love, may both instruct them how to love together, and how to suffer affliction in the world. Of the first I have spoken Epist. Sun. after Trinit. Of the second, Epist. 2. Sun. after Trinit. Of the third, Gosp. on the Sun. after Ascension.

The Epistle: Apocal. 7. 2.

Behold, I John saw another Angel, &c.

In this Scripture concerning the sealing of the Saints and servants of our God, observe the Minister of sealing, An Angel ascending from the rising of the Sunne, &c. Men sealed, I heard the number of them who were sealed, &c.

Behold, I John saw another Angel. In the words immediately going before, S. John said, he saw four Angels stand on the four corners of the earth, holding the four winds of the earth, that the wind should not blow upon the earth, neither on the sea, neither on any tree. These four Angels are four agents of Satan, Hypocrites with their impurities, Auncles with their prodigal deeds and traditions, Tyrannous Princes with their bloudy Laws, Vngodly Magistrates with their ignoble blindness. These four reign in the foure quarters of the world, with lies in hypocrisy, with errors in superstition, with tyranny in power, and with cruelty in executing humane Laws. Or these foure Angels employed by the Prince of darkness, are foure works of darkness, Contention, Ambition, Heresie, Warre.

Contention arising from the East; Ambition arising from the West; Heresie from the South; Warre from the North. Or as S Ardens. These four Angels are the spirit of Luxuriae, the spirit of Pride, the spirit of Gaiittrimargie, the spirit of Anar. For as the Prophet speaks, That which is left of the palmer worme hath the grashopper eaten, & the residue of the grashopper hath the canker worme eaten, & the residue of the canker worme hath the caterpillar eaten. Luxuriae consuming the fifth in which it is bred, resembles the palmer worme; Loftie pride with her low fall, the skipping grashopper; Rauentous gluttonie the canker worme; Cut-throat avarice the caterpillar. Now Luxuriae doth hurt many trees in the garden of God and that which luxuriae hath left, hath pride devoured; and that which is left of pride, gluttonie hath eaten; & that which is left of all these vices, is often overcome by censures. Or haply these foure Angels are foure great powers in the world, the Turk, the Romane Emperour, the Pope, the King of Spaine, combined in a bloudie league with other Pepish Princes, as brethren in cuill. All these furiously raging together against the Lord, & against his anointed, with hold the foure winds of the earth, that the wind should not blow, that is, They persecute the Preachers of the word, and hinder the doctrine of the Spirit called often in holy Bible Winde; left it should blow upon the earth, which is the garden of God, driving from thence all sin and corruption: Or on the sea, that is, a wauering confidence, bringing men to a quiet haunt and hold in the Lord: Or upon any tree that is growing here, which are men planted by God on earth, to bring forth fruit in Christ unto the comfort of other. All these wicked Angels execute both head and hand.
how to cross the proceedings of the Gospel, & to drive this heavenly blast away. The Turks doth infect Christendome with his war, the Roman Emperor with his Edicts; the Pope with his excommunications and Bulls, the Papists (which have committed abomination with the great whore of Babel, and are drunk with the wine of her fornication) hold the winds of the earth by their inquisition, fire, figger, treachery, rebellion. And for this end they found and fed Monasteries of Friars, and Colleges of Jesuits, as the Seminaries of sedition and conspiracie.

Or, being a compleat number, it doth inuite that all execrable ministers of Satan in the whole world, cross the blowing of the Spirit, both in the books of Holy Scriptures, and in the mouths of godly Preachers. In nature there is but one wind, yet said to be divers, in respect of the divers corners of the earth out of which it bloweth, East, West, North, and South; and so called foure winde, in regard of the foure quarters of the world. In like sort the Spirit is but one, Ephes. 4.4. but it is termed here foure winds, in respect of the foure Evangelists, who wrote the Gospel. It is divers for that it bloweth on divers men diversly, giving to one the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another prophecy, to another discerning of spirits, to another diercifie of tongues; all these things worketh even the same Spirit, distributing severally to every man as he will, 1 Cor. 12.11. These manifold blains of the Spirit, or (as a S. Paul speaks) these diversities of gifts, and diversities of administrations, and diversities of operations, are withdooed by reprobate men and Angels in every corner of the world; by the Papists especially, inhibiting the people to read the Gospel in the mother tongue, and prohibiting the pastors to preach the Gospel in any tongue.

Now while these cursed Angels were hopping the wind, or letting the Gospels free passage, Beheld, another Angel ascending from the rising of the Sunne, which had the scale of the living God, and he cried with a loud voice to the foure Angels (to whom pow'r was given to hurt the earth and the sea) saying, hurt not the earth, neither the sea, neither the trees; till we have scaled the servants of our God in their foreheads. Albeit the Dragon and his Angels rage sooner to such against the Church, yet the foundation of God remaineth sure; and hath this scale, the Lord knoweth who are his; and they shall not perish, neither shall any plucke them out of his hand. Indeed the foure foule Angels have pow'r to hurt the land and the sea, but it is limited, a power given of God, and God is faithful, who will not suffer his Elect to be tempted above their abilitie, but sends one good Angel to supprese foure bad, crying to them, and that with a loud voice, hurt not the earth, neither the sea, nor the trees.

Some thinke this Angel arising from the East, was Constantine the Great; b other expound this of Christ; other of the Ministers of Christ: it is certain, that Constantine succeeding immediately Dioclesian and other persecuting Emperours, was a notable nourishing father unto the Church, vnder whose shadow the Christianes dwelt and prospered a long time. He did according to the tenour of our text) ascend from the East, and he had the scale of the living God, that is, the true faith of Christ, openly professing it, and establisht it also by the consent of three hundred eightie archbishops in the Council of Nice, summoned by him against Arius, and other impious Angels, holding the foure winds of the earth. This Emperour cried with a loud voice to the wicked instruments of Satan, hurt not the earth, \\e. He made many proclamations and edicts in favour of the Christianes, info much as the whole rabble of the hatefull enemies of God (as Eusebius reports) seem'd to be wiped away from the sight of men, according to that of the Psalmist, I saw the wicked exalted as the Cedars of Lebanon, and flourishing like a green tree: but I went by, and loe he was gone, I sought his place, but it could not where be found.

Other construe this rather of Christ, assigning Angellus testamenti, the messenger and Angell of the covenant, the Sun of righteousness, manifesting himselfe in the great darkness of Anti-christianisme. He hath indeed the scale of the living God, as being...
All Saints day.

being the character of his person, and brightnesse of his glorious declared mightily to be the Sonne of God. He crieth with a loud voice to the foure soule Angels, that is, he fights against such as fight against his elect seruants, and delivereth us out of the hands of all our enemies. In the darknesse of blinde superstition, he doth illuminate his, and seale them in their forehead, making them openly to confess his faith unto salvation among an adulterous and sinful generation. This sealing in the forehead is not an allusion to the signe of the croffe, for many reproubes have received that in baptism; the true mark whereby Gods Elect are discerned from all other, is a lively faith in the heart, breaking forth into confession with the mouth, according to that of Paul, with the heart man believeth unto righteousness, and with the mouth be confessed to salvation.

Now for as much as faith is by hearing, and hearing is not without a Preacher, and how shall any preach except they be sent, Rom.10.14,15? Therefore some Divine have conceived, that the true Prophets and Preachers are this Angell descending from the rising of the Sunne. 1 They have power to marke the faithfulfull unto life everlasting, their tongues are the writing pens of the Holy Ghost, by whom the word of God is registred in the hearts of them that believe. This Angell had the seale of God in his hand, and the Prophets have the powerfull and effectuall word of truth in their mouth, and they cry with a loud voice to the wicked instruments of Satan, but not the earth, neither the sea, nor the trees. As if they should say, though some hearts are worldly, some confidences wavering, some minds unfruitfull and barren; yet they may repent and come to goodnesse. When the seed is sown, some falleth upon good ground, and brings forth fruit in abundance, cease therefore from withholding the sweett blaff of the Scriptures, till we have sealed vp the chosen seruants of our God in their forehead, and imprinted a true beleefe in their hearts by his Spirit. Saint Paul hath laid all this in a few words, After that ye heard the word of truth, even the Gospell of your salvation, and therein beleefe, ye were sealed with the holy Spirit of promise.

Some think this Angell is Elias the Prophet, imagining that he shal in the latter end of the world come againe to fight against Antichrist, and to seale Gods Elect in their forehead. But our renowned Soueraigne King James in his premonition, hath excellently discovered the vanitie of this idle Jewishe fable; besides, our text faith in the plural number, till we have seale, &c. Intimating that by this Angell is not meant one Preacher only, but many, yea so many as be both instant and constant in crying with a loud voice to the dread Angels, but not the earth, neither the sea, nor the trees. If this one point were well understood, and learned, it would make you more diligent in comming to the Temple, which is the house of God; in reading the Scriptures, which is the book of God; in hearing the true Prophets, which are the Ministers of God, appointed for this end to separate you from the wicked of the world, and to seale you with his marke for his kingdom. Hitherto concerning the Ministers sealing, I am now to treat of the men sealed, all agreeing in one confession, howsoever differing in condition and country.

There were sealed one hundred and foure thouand of all the tribes of the children of Israel. The Iews are sealed first, as being Gods elect, some peculiar and precious people chosen to himselfe above all other in the world. After then in course follow the Gentiles, as the younger sons of God, for there was sealed an infinite number of other nations, as well as a great number of the Iews. And among both Ieues and Gentiles all forts of men were sealed, the people so well as the Priest, even twelve thousand of every tribe, so well as twelve thousand of the tribe of Leui. And among the people, men of all occupations and trades, for by the land, he meanes such as till the ground; and by the sea, Mariners & Merchants occupying their businesse in great waters, and by trees, such as are noble, rich, & potent in a flourishing estate. So that men in every nation, of every fashion, if they fear God & work righteousness, are sealed with his seale for his chosen seruants; Ezekiel reports that none are sealed, but such as mourn and cry for all the abominations that are done here, none but such as grieve to see the Gospell of Christ despised.
The Gospell. Matth. 5. 1.

Jesus seeing the people, went up into a mountaine, and when he was set, his
Disciples came to him, and after that he had opened his mouth, he taught
them, saying, Blessed are the poor in spirit, for theirs is the kingdom of
heaven, &c.

The first word of the first lection in Christ's first sermon is Blessed, a point of
conning and of comfort; of conning and good Art, wooing vs in the very first
entrance to make well his whole discourse, because no nearer any was, is, or shal be,
but he desires (according to his own sense) to be blessed. It is the deule oratorie
to deterre men from pietie with an opinion of vnhappines & trouble which accom-
panie the godly, but the Rhetorick of Gods holy Spirit allurche vs contrariwise
by sweet promises and gracious promises, Blessed are the poor, blessed are they
that mourn, blessed are the meek, &c. And it affords comfort for hereby we know that
the Gospell is a good-spell, even tidings of great joy to all people, when we reade
that the first apothegme of Christ's first Homilie reported at large, was, blessed
are the poor in spirit; for theirs is the kingdom of heaven; and the laft period in his
last Homilie, Behold, I am with you always untill the end of the world.

Now (beloved) all his actions are our instructions, it therefore behoveth vs in
winning our children, our friends, our auditors into God and godlineffe, to learne
and vs this gentle craft, being the fonnese of consolation, as well as the Boemages
the sons of thunder. As sometime we must mourne, that the people may lament;
so likewise sometime pipe, that the people may dance. There was in the Arke of
the Testament, Heb. 9. 4. the golden pot of Manna, so well as the rod of Aaron and
A Preacher (as Bernard wittily) should remembhe a good mother, which hath obera,
so well as verbera; like a Bee, faith Ambrose, which hath honeie so well as a sting.
As it is our part so to disposse the Gospell, and messengers of peace: To let
it be our Art to call home such as are out of the way, and to restore such as fall
in the way with the spirit of a meeknesse, for blessed are the poor in spirit, &c.

Of this Apothegme there be two parts,

1. Proposition, blessed are the poor in spirit.
   Subject, poor in spirit.
   Predicate, blessed; for so may we convert it aptly, the poor in spirit are blessed.

2. Exposition, for theirs is the kingdom of heaven.
   Concerning the subject, I finde three forts of poore, namely
   1. The worlds poore.
   2. The deule poore.
The world's poor are either impotent, or impudent poor, impotent by birth, or casualty; by birth, as the fatherless orphans, and beggars children, especially such as are creeps, or borne blind; by casuality, as the decayed householder, the maimed foulder, the vitiated with any grievous plague or sickness: all these kinds of poor wretches are to be relieved, as well with our names as advice. To bind up their broken hearts, and to bear part of their burden, is a great convenience that thou art God, He is merciful as our Father in heaven is merciful; blessed in this world, for so David in the 41st Psalm, Blessed is he that comforteth the poor and needie, the Lord comforteth him in his affliction, and makes all his bed in his sickness. Blessed in the world to come, for so the Sonne of David, even Christ himselfe, Come ye blessed of my Father, inherit ye the kingdom prepared for you; for I was an hungred, and ye gave me meat: I thirsted, and ye gave me drink: I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sick, and ye visited me. It is therefore my humble suit to those (which are by statute made overseers of our overseers for the poor) that hereafter in every village, the distressed members of Christ, even flesh of his flesh, and bone of his bone, may be more charitably provided for, according to the true meaning of godly laws established in this case.

Among impudent poor, some be little beggers, and some be great beggers; among little beggers I marshall the riotous spend all, and the lazie get nothing. The drunkard and the glutton shall be poor, saith Solomon, and no maruell, seeing in a little while they draw their whole patrimonie, woods, house, land, through the narrow passage of their throat, and c. It is therefore my humble suit to the reverend and grave Judges of the land, that they would in their circuits, upon all occasions offered, endeavour to suppress and disgrace these brutish, incorrigible, dung-thristie, death-makers. It is said of the Surgeon, that he must have a Ladies hand and a Lions heart. But it is to be wifhed, that a Judge in this corrupt age, should have contrariwise, the heart of a Lady, for, Blessed are the poor in Spirit, yet in punishing offenders, the hand of a Lion. It is an old saying, Qui non corrumpit, corrumpit, and all honest men, howsoever otherwise poore in Spirit, have not withstanding evermore complained of a cruel pitie, which is the mother of licentiousneffe, and licentiousneffe is the mother of contempt, and contempt is the mother of sedition, and sedition is the mother of rebellion, and in fine rebellion is the mother of defolation.

Of Rogues, I mean the vagabond idle persons, out of covenant, out of course, there be two sorts, as namely, wild rogues to bred, a great part whereof is an unchristian fed generation, unbaptized, out of the Church, & so consequently d without God in the world. Other being better bred, for want of good discipline turne rogues, & become tame ruffians, & these drones have swarmed so much in some parts of our Countie, that they drive many good Bees out of their hives, in plaine English, many Gentlemen & Justices too, during all the hard winter, out of the Countrey into the City, where they lie non-resident from their benefice, their mansion house where their living is: and non-resident also from their charge, where they should execute his Highnesse Commission for the peace. I do not think with c Innocentius, In justificationis non datur nisi vendatur, that justice is dearly bought in any corner of our Keife and (God forbid) & yet in the behalfe of my poor neighbours, I must say, that it is pitie Justice should (considering the number of Justices) be so far fetched in the midst of winter. Vingodly Politicians, who make the works of Lucifer their old Testament, and Machiavell Prince their new; thrust themselves into the center of the world, as if all times should meet in them & their ends, never caring in any forme what becometh of the ship of estate, for they may be fafe in the cock-boat of their own fortune. But nature tells thee, that no man is borne for himselfe; and Scripture tells thee, that we must in love serve one another. Our Christioll estate necessarily requires, that some should be great, and other little; that some should be subiect, and other suzeraine; that some should command, and other obey: but faith our blessed Saviour (speaking to his Disciples, as representing the whole Church)
Church) & He that is greatest among you, let him be as the least, and be that is chief, as he that doth serve. Preface, or preface, as Bernard told Eugenius, and as Martin Bucer noteth out of these words of Christ against Anabaptists, He which according to the will of the Lord bears rule godly, doth nothing lese than deminucere, yea, most of all serve. The Injustice, the Judge, yea, the King himselfe (as States-men are bold to call him) is a great servant of the Common-wealth. It is therefore my humble desire to the worthy Knights, and other Injustices (having receiv'd large money for the building and maintaining of Bridewells in our Countie) to performe better offices in banishing all unprofitable vagabonds out of our coasts.

I am now to speake of small beggars; of such as beg in the courts and houses of Kings; of such as come to something, when other come to nothing; of whom in old time k complaint was made to the Parliament of England, That they did by ceb-web subtleties of the law, first rob the subject, & the afterward rob the king. I hope there be none such in our days, under the government of our most illustrious, wise, learned, meek, religious, & pious Prince K. James (whom I believe God of his infinite goodness to prosper long among us in health, & wealth, & happiness, as well concerning this, as the world to come). But if a judge hereafter in another age should unhappily meet with such a flurrie beggar, I with heartily that he may follow Injustice lobe example, who faith of himself, I put on righteousness, & it clothed me; my judgement was arose & a crowne, I was eyes, to the blinde, & feet I was to the lame. I was a father unto the poore, & the cause which I known not, I searched out diligently, I brake all the lame of the wicked, & plucked the prey out of his teeth. If he prove not too great a thing to be caught in thy net, hence not his prosperity, for he buildeth his house as the morn, & it, thou poffefst thy soul in patience buta little while, then shalt look after his place and he shall not be found. As he was a beggars brar, so he shall die the first gentlemans, & the last knight of his name

There be three ranks of the Deuils poore; Vain-glorious. Superflitious.

The Courteous, who want even that they have, being as they are termed aptly the greatest Miseres in the world, like the market horse laden with dainty cates and yet laden on thifles.

The Vain-glorious, who to get a name, forget often their estate, as certaine Philosophers in old time (whom I will not name, because they did it for a name) call all their goods into the Sea, lest they should hinder their courses in the studys of Philosophie. Notebant conphas abundare terrae, et magis fopis abundaret fio, faith a learned expofitor upon this text. And certaine Schi'matikkes in latter ages, have for the crase credit of a desperate cause forlaken their own Countries, and their owne free-holds which were certaine, to depend upon the breath and bread of other men which is uncertaine.

The Superflitious, as the popish Monkes and Friars, who transported with a blind-denation, abandoned all worldly posseffion, and yet abandoned in all riot and execrate, Regulares galare, they were more than men at their meat, lese then women at their workes, faith Erazmus. Albertus Duke of Saxonia was wont to say, that he had three wonders in one Citie, namely three Monasteries, For the Friers of the first had children, and yet no wines: The Friers of the second had a great deale of cornes, and yet no land: the Friers of the third abounded with monies, and yet had no rent.

Hic dolus est magnus, supus est qui creditur agnos.

So then (as you see) the Deuils poore differ very much one from another: for the Courteous have the posseffion, but not the free vfe: the Superflitious have the vfe, but not the free posseffion: the Vain-glorious vpon the point have neither free vfe, nor free posseffion of such worldly wealth as they desire, being all in their feuerall kinds exceeding poore.

The third sort of poore are Gods poore, which abound with inward wants, and
and want also many times outward abundance. Whereof some undergo patiently the loss of their goods, as Job; other forgo cheerfully the vice of their goods, as the blessed Apostles. These are the poor in spirit, or (as St. B. construe it) the poor for the spirit, wholly submitting themselves to be ruled by God's holy Spirit, the humble and the meek, truly feeling their inward, and patiently bearing their outward poverty. Christ then here doth not vnderstand such as are merely the world's poor; for albeit they be humbled, yet are they not humble; nor the devils poor; for they are neither actually humbled, nor humble, but only God's poor, which are both humbled and humble, humbled in their poverty, humble in their spirit, blest are the poor in spirit.

So St. Hierome, Augustine, Ambrose, Gregory Nyssen, Theophilus, and other Doctors expound it. And this appears to be Christ's meaning, in that the word spirit signifieth elsewhere will, as Matt. 26. 41. Th. spirit indeed is ready, but the flesh is weak, and 1 Cor. 7. 34. The virgin cares for the things of the Lord, that she may be holy both in body and in spirit, that is, in thought and mind. So that to be in spirit, is nothing else, but willingly to forbear our felicity, and to follow Christ, evermore being ready for his sake to bear the loss of our wealth, when as we are made poor; and to forbear the violation of our wealth, when as we are rich, using the world as though we vied it not. For this blessing belongs as well to the rich, as to the poor. As the bad poore are proud in spirit; so the good rich are poore in spirit. As some be poore in substance and not in spirit; so some rich in substance yet poore in spirit. A cable untwined in equity and truth, may goe thorough the needle eye: for the rich man, if once he be well untwined, dicing his goods according to the will of the giner, may notwithstanding all his greatness, walk in the narrow path, and enter into the strait gate of Heaven.

The worlds poore are miserable, because desir'd in their poverty: The devils poore curst, because proud in their poverty: Gods poore only blest, as having nothing, and yet possessing all things; 2 Cor. 6. 10.

Here then observe what an excellent vertue contentation and lowliness of minde is. As the first vice the devil thrust upon Adam was discontentment and pride: so the first vertue Christ commends unto his followers, is a humble contentment. The eight heititudes (faith, knowledge, lowliness of minde, the very first step of the ladder, as the foundation of the rest, is lowliness of minde. For as God is said to hang the earth upon nothing, that it might wholly depend upon him: even so doth he found the world of his Christian Common-wealth upon nothing; and this nothing is an humble dis-prizing and forsaking of all our own abilities, and an only relying upon his almighty power and goodness. As pride is the beginning and original of sinne, Ecclesiasticus 10. 14. because iniquity is nothing else but inequitable, and pride is most vnint, attributing vnto it selfe too much, vnto all other too little: so contrariwise, contented humbleness is the Primer, and as it were A.B.C. of our Christian Ethicks: it is as Ambrose & Bernard write, the mother vertue, yea Castus fitilis magus, the keeper of all Gods great seales and graces, without which his other gifts are rather curues than blessings vnto vs. It is an eminent grace for a man to speake with the tongue of Angels, and to transport other with the winde of words and flour of eloquence wherewith he lift; and yet if learning be not seasoned with humility, knowledge, faith, & Paul, puffs vs, and as Aristotle speaks, it is armata in infinitia, like a sword in a mad mans hand. Faulting that tames the body, without humility, makes proud the minde, 1 Sam. 25. 12. Almes are a sacrifice pleasing to God, for he that in giueth vnto the poor, lendeth vnto the Lord; yet if a trumpet be blowe, and we giue meeerely to be scene of men; if we beare not our poore brethren in our bowels and bosome, we shall have no reward of our Father which is in heauen, Matth. 6. 1. And therefore Christ inculcates often this one lection, as well by paternne as precept, Learn of me, for I am humble and meek.

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"In regulis con-
trahendum
quod 203.
Iadem Bicka
in loco.

6 In loco

1 Ser. de 8. Bivs-

a. Theophilus.
in loc.

2 Lob 26. 7.

1 Cor. 13. 1.

1 Cor. 3. 1.

1 Heb. 13. 6.

Paul. 19. 17.
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<th>Plate 10:40.9.</th>
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<td>John 14:3</td>
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they be poore in spirit, but because theirs is the kingdom of heaven. That is the right exposition of the proposition, Blessed are the poore in spirit.

Now the kingdom of heaven in holy Scripture signifies, either the kingdom of grace, which is heaven on earth, or else the kingdom of glory, which is heaven in heaven; and both these belong unto the poore in spirit. ¹ Some confute this of the kingdom of grace, because Christ faith expressly, Luk. 4: 18. The spirit of the Lord hath anointed me, that I should preach the Gospel unto the poor; he bath sent me that I should heal the broken hearted; that I should preach deliverance to the captives, and recovering of sight to the blind; that I should set at liberty them that are bruised. And, ² I am not come to call the righteous, but the sinners to repentance. And, ³ I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast opened them unto babes. The carnal wife, (Credentes omnes magis quain oraculi, reliqui more upon their fine senses, than the foure Evangelists; and therefore, ⁴ because they cannot finde a reason of natural things, they make to themselves false gods; and because they cannot finde a reason of supernatural things, they deny the true God. The curious while they desire to know what they should not, are not able to conceive what they should; by diuing too much into the subtleties of false doctrine, they forger often the principles of Religion. As wholsome laws are lost many times in the Cales of the Law; so Religion if it selfe is lost among Sophisters in the questions of Religion. It was the Serpent that first opened Adams eyes, and inticid him to prie into the secrets of God. Our care therefor (said Luther) must be to shat vp our eyes againe, that we seek our ambitiously to see more than Almighty God would have us to know. Christ would have vs faith and humility to his school, leaving our arguments at home, Non vult nos esse curihs & quarris. ⁵ He reflecth the proud, and gives grace to the humble. The poore receive the Gospel, as it is in our text, Thiers is the kingdom of heaven.

But other Expositoris understand this of that incorruptible crown of glory: as this world seemes to be made for the prehuminous and proud; so that other for the humble and meekes. It is Thiers, and that in present Is, and it is a kingdom, and that a kingdom of heaven. According to the terms of our common Law, ⁶ there be two sorts of Freeholds; A Freehold in deed, when a man hath entred into lands or tenements, and is feaid thereof actually and really; A Freehold in law, when a man hath right to lands or tenements, but hath not yet made his actual entrie. Now the kingdom of heaven is our Freehold in law, though as yet while we live, we cannot actually be feaid thereof. It is ours, as being prepared for vs by God the Father. It is ours, as being purchased in our behalfe by God the Son. It is ours, as being affir'd to our spirit by God the Holy Ghost, Rom. 8. 16. 17. We have now right to this inheritance, Habemus suum a dextra (as Melancthon acutely) nondum in re. Or as Augustine, and other of the Fathers vtilly, the kingdom of heaven is ours already, Non in re sed in spe. The Scripture faith as much in plaine terms; We are ⁷ faed by ⁸ blessed hope, which is ⁹ immovable, without ⁴ waving. ⁰ Fides immutat verbam re, sse vero rem verbi, Rom. 5. 2. Through our Lord Jesus Christ we have access by faith vnto this grace, wherein we fland and reioyce vnder the hope of the glory of God.

And we may well vnder hope reioyce, seeing our reward (when our sight is finisht) is no lesse than a kingdom. The citizens of Tyrus are described by the Prophet ¹¹ Ephes, to have beene companions vnto Nobles and Princes: but in that heavenly Hierusalem, every burgesse by his ² second birth, is the ³ brother of a King, the ⁴ fone of a King, and himself a King: being in token hereof a triumphante palmre in his hand, and an golden crowne on his head. And this kingdom is not a ⁵ fading inheritance, but a kingdom of heaven, an immortall and everlasting life. Men on earth have life, but it is ⁶ fall of trouble, ⁷ & of small continuance, not everlasting. The damned in hell have an eternal being, but because they cannot move, but are perpetually tied vnto their tormentrs, it is not a life, but a death. Only the rich in grace, the poore in spirit shall have, whist this world hath his end, an everlasting life without

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without end. Tell, O man, what thou most earnestly desirest? Is there any thing thou loue'st better than life? Is there any life better than a blessed life? Is there any blessed life without hope here, and hold hereafter of everlastig life? Yet all these things, and more than I can utter, or you conceive, are prepared and referred for such as are poor in spirit, for theirs is the kingdom of heaven.

Preached at Maydston Affses, July 28. 1614, upon the request of my much honoured and worthy beloved friend and kinsman, Sir Anthonie Acher Knight, high Sheriffe of Kent.

Almighty God, which hast knit together thy elect in one communion and fellowship in the mystical body of thy Sonne Christ our Lord; Grant vs grace to follow thine holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes, which thou hast prepared for them that unsadamente love thee, through Iesus Christ our Lord. Amen.
PSALM 150.
O praise God in his holiness, &c.

Like the Psalms of David, are comprised in two words, "Halleluia," and "Hosanna," that is, blessed be God, and God blest; as being for the greater part either prayers unto God for receiving mercies, or else praises unto God for escaping miseries. This our present Hymne placed as a conclusion of the whole book, yea, the beginning, middle, end, to which all the rest (as in Musculus obferveth) are to be referred, as it were, in precept and postscript, in title, in text, in every verse, and in every clause of every verse, to praise the Lord. Teaching these two points especially:

1. For what God be magnified.
2. With what

For what, ver. 1, 2. O praise God in his holiness, praise him in the firmament of his power, praise him in his noble acts, praise him according to his excellent greatness.

With what, even with all that is

This in brief is the whole texts Epitome, I come now to the words Anotomie, cutting vp every part and particle, generally, beginning first, O praise God in his holiness. Of which one sentence the Doctors have many (though not adverse yet diverse) readings, especially three: Praise God in his Saints, praise God in his sanctities, praise God in his Sanctuary. S. Hierome, Augustine, Profer, and others, as well ancient Interpreters as modern, translate here, praise God in his Saints. For if he must be praised in all his creatures, how much more in his new creatures? If in the wondrous works and splendid vapes, Psal. 148. much more doubtless (as Theodoris here collects) in men, in holy men, in Saints, upon whom he hath put out of his unsearchable riches of mercy, bestowed the blessings of the life present, and of that which is to come.

First, Almighty God is to be praised, for giving his Saints such eminent gifts of grace for the good of his Church, and for the setting forth of his glory. So Chrysostome, Basil, Euthymius, Proser, Placitus, Parmenius expand it. Every good and perfect gift is from above, descending from the Father of lights; a good thought in a Saint is "gratia in sa", a good word in a Saint is "gratia effa", a good deed in a Saint is "gratia di usa", through his grace, which is the God of all grace, Saints are what they are. Wherefore praise the Lord in his Saints, often remember their virtues,
Garnpovder Trea[on day.

vertue, as their true reliques, & as it were bequeathed legacies unto God's people. So the wife man, Ecclesiasticus 44. Let vs now commend the famous men in old time, by whom the Lord hath gotten great glory, let the people speake of their wisdome, and the congregation of their praise. So the Confession of Bohemia, chap. 17. We teach that the Saints are worshipped truly, when the people on certain days as a time appointed, doe come together to the service of God, and do call to minds and meditate upon his benefits bestowed upon holy men, & through them upon his Church, &c. And for as much as it is kindly to confider, opus dise in die suse, the work of the day in the same day it was wrought; it is well ordered by the Church of England, that the most illustrious and remarkable qualities of the Saints are celebrated upon their proper Festivals, that on S. Stephens day we may learne by S. Stephens example, to love our enemies; on S. Mathews day, to forsake the world, and to follow Christ: on S. John the Baptist his day, to speake the truth constantely, and to suffer for the fame patientely. Thus in fideaffine of faith and godlinefse of life (non legere modo sed degere sanctorum virtutis, as one wittily) to be followers of them as they were followers of Christ; (as blefled Laymon was wont to say) the right worshipping of Saints, and of God in his Saints.

Again, for as much as there is a common of Saints, as we confesse in the Creed, a knot of fellowship betweene the dead Saints and the living; it is our duty to prafie God for their good in particular, as they pray to God for our good in general. It is required on our part, I fay, to giue God most humble thanks for tranfmitting them out of this valley of tears into Hierufalem above, where they be clothed with long white robes, havine palmes in their hands, and crowns of gold on their heads, ever liuing in this happy kingdome without either dying or crying, Apocal. 21, 4. and this also (in the judgement of Auguftine, Hierome, Hugo, Raynerius, and other) is to prafie God in his Saints.

These reafons are the grounds of certaine holy days established in England by law, namely, to prafie God for his Saints eminent grace while they were liuing, & exceeding grace now they be dead. Wherein our Church acribes not any divine worship to the Saints, but all due prafie to the sancfifier: in celebrating their memory (faith Auguftine) we neither adore their honour, nor implore their helpe: but (according to the tenour of our text) we prafie him alone, who made them both men and martyrs. In the words of Hierome to Riparius: Honorum reliquias martyrum, ut cum cimini sunt martyres admiratis: honorum ferinos, ut honor fere rursus ad Dominum. If thou defire to do right vnto the Saints, entitle them as patternes, and not as patrons of thy life; honour them only fo farre, that thou mail always prafie God in them, and prafie them in God.

The gunpovder men erre very much in this one kinde of honouring God, for either they worship his Saints as himfelle, or elfe their own fainftains, and not his Saints. In praying to the dead, in mingen the blood of their Martyrs with the precious blood of their Maker, in applying their merites, & relying vpon their mericies; it is plainly, that they make the Saints (as Melanchthon tells them in his Apologie for the Confeffion of Athurge) quarter matters with God, & half mediators with Christ, ifay, joint mediators not of intercedition only, but of redemption also. They make the blefled Virgin vpon the point their only mediatrix & advocate, fo they finge, and fo they fay. They finge in their publicke feruice, a Maria mater gratiæ, mater misericordiae, &c. The which is Gods own file, b Pet. 1, 10 & 2 Cor. 1, 20, fo they likewise fay, Maria conformati infirmorum, redemptioni captivorum, liberator dammartior, fatus uniuersorum. b Gifflibertv in lib. altercationis Synagoge & Ecclefiae, cap. 20. Maria quasi maris, faith Auguflinus de Leonis, folomon 5, vpon Ave Maria, for as all rivers come from the feus, & returne to the fesus againe, Ecclefies 1, 7, 9 and fo forth [if you will vnder take to beleue him] all grace is derived fro Marie, and ought to be returne againe to Marie. We finde fo much in d Ro(fario Maria, Rep. mariæ & simul mariæ defperantia anime, &c. That which is worfe, their own Pope (who cannot, as they teach, erre in a point of doctrine as Pope) calleth her expressly Deæ. Pet. Bembius in his Epifles written in Pope Leo the 10, name, i. S. epif.
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epist. 1.7. printed at Strasbourg an. 1609 that which is worke of all, in their most approved Bible, they translate Gen. 3.15. *ipsa conteret caput suii* she shall breake thine head, although (as their owne Ietus: Ribera confesseth honestly) the Hebrew text, the Chaldee paraphrase, the translation of the Septuagint, & all good Latine copies, reade *ipsa conteret* she shall bruise the Serpents head, applying it to Christ, according to that of Paul, *The God of peace shall tread downe Satan under your feet*, Rom. 16.10. By this euidence you may fee, that the gunpowder true praiie not God in the Saints, nor the Saints in God: but on the contrary, the Saints as God.

Againe, these S. Peter men (and as I haue warrant to terme them on this day, Salt Peter men) erre from the true meaning of our text, because they do not praiie God in *sanctis eius* in his saints, but dishonour God in *sanctis eorii*, in saints of their own making, vffually praying vnto some who were no men, and to many who were not holy men. It is doubted by the two great lights in their glorus firmament, Bellarmine and Baronius, whether there were euery any such man as S. George, or such a woman as S. Catharine. Cardinal Bellarmine, lib. de beatiitudo sanet. ca. vlt. 9. Respondeo sanetorum, doth acknowledge, that they worship certaine Saints, whose stories are vncertaine, reputed the legend of S. George apocryphall, according to the cenfure of Pope Gelasius, and Cardinali Baronius, ecclesial. annal. tom. 2. ad an. 292, according to the impression at Rome, fol. 69. as also de Martyrologio Romano cap. 2. confesseth as much of Quiricus and Iulitta, declaring plainly that their acts are written either by foole or heretikes, and in his annotations upon the Romane Martyrologie 23. April, he taketh vp Iacobus de Vragnie for his leader Legend of our English S. George, concluding in fine, that the picture of S. George fighting with a Dragon is symbolical, and not historical. If the Scripture be true, whatsoever is not of faith is sinne; then assuredly these men (as Paul speake) are damned of their owne selues in their owne conscience, who (notwithstanding all their doubts) pray still in their publik seruice, *Deus, qui nos beati Georgii martyrui suis meritis & intercessione satificas, Concede propitius*. &c. An Idol, as Paul affirme, 1 Cor. 8.4. is nothing, *Ergo*, the Papists in worshipping S. George which is nothing, commit (cuen themselues being judges) abominable Idolatry.

As they worship some who were no men, so many who were not holy men, as a renuered Doctor of our Church, acutely, *Non martyres Domini, sed manicipes diabolici*: the fouldier that pierced Christes holy side was a Pagan, neither doth any story, which is authentical, speake of his conversion, and yet they worship him vnder the name of S. Longinus or Longiffe, March 15. Papias (as Enfesius & Hierome report) held the heresie of the Millenarians, & ye yet is honoured as a Saint in the Romane Calender vnder the 22. of Februa. Beckes was a bad fabilist in his life, and no good Christian at his death, in that he commended himselfe and the cause of his Church vnto S. Deni, & our Ladie: yet S. Thomas of Canterbury was honoured at Canterbury in the daies of popish ignorance, more than either the worlds Sautour or the blesed Virgin his mother: in which relatio I appeale to the records of that Church, as also to the very stones vnder his shrine, worne with the knees & hands of such as came thither to worship him. Bocce reporteth, how one Sir Chappale, a notorious Itali viuer & confusor, came to be honoured as a saint in France. Sanders among them is a saint, albeit he liued in plotting, and died in acting rebellion against his gracious Soueraigne Q. Elizabeth of famous and blesse memory. Nay *Dana* is *Dinis*: Sautou is among it the Prophets, Pater Personus, Father Parsonall the daies of his life was a perpetuall Martyr, as his fellow 4 Ribadeneira termeth him; and yet one who somet ime was his inner man, and knew him as I premfre, better than ever did Ribadeneira trannspofing the letters of Robertus Parsonius Inflista, found this *Anagram. Persnonus versuor ubi*: the wit-foundred drunkard Henry Garnets (who did not according to the counselle of Paul vse vinomodi-co, but as Paulinus pretily, medicus) that lecherous treacherous arch-priest, arch-traitor, arch-deuill in concealing, if not in horituring, in patronizing, if not in plotting the powder intended maffacre, is returned a Saint from beyond the seas, with a *Sancte Henrice intercede pronobis*: his action is justified, his life commended, his
his death honoured, his miracles and memory celebrated by that ignatius spirit, (portensinum manum porten boius) having a great deal of name, though a very little modesty.) Andrews onoma lones Cypionate but not withholding his apologie, the saint ship of Henry Garnet is so buffer'd by the replies and antologies of our accurately learned Diuines, as that his straw face will hereafter hardly be worth a straw. Catechize, Winter, Rockwood, and the rest of the coile-saints, and hole-saints, (who laboured in the details mine by the Popes mint) are numbered among the holy ones also : Babylon and Egypt praise God in them, and for them. I have heard much of roaring Gentlemen in London and Canterbury, but if the Lord himselfe had not watch'd over his Church, if the Lord himselfe had not written England in the palmer of his hands, if the Lord himselfe had not kept King Iames as the apple of his eye, or the Lord himselfe had not beene on our side (now may Gods Israel in England say) if the Lord himselfe had not been on our side, when they rode vp against vs, if the Lord himselfe had not (out of his vnpeakeable goodnesse toward vs and our posteritie) broken the snares, and delivered our soules out of that horrible gunpowder pit; these bellowing bulls of Bafan, and Canon-mouthed hounds, would hate made on this day such a roare, that all Christendome should have felt it, and the whole world have feared it. O Lord God of all power, blest be thy name, which hast this day brought to nought the enemies of thy people, for let all these enemies perish, O Lord, that our mouths may be filled with laughter and our tongue with joy. Sint dii modum non vitiis, let England hang such, although afterward Rome hallow such : he that hath an eye to see without the spectacles of a Jefuit, may afford as good credit to the regifter at Tuburne, as to the calender of Tyburn for thse be Martyrs, I wonder who are Murthurers? If thebe be Saints, I pray who are Scylians? If thebe be Catholicks, who are Canibals?

I praffe to the second exposition of these words, O praffe God in his sanctitie, to Munster, Paganinus, Beza, Tremelius, and our old translation here, Praife God in his holiness; now God is holy formaliter & effectuiter, holy in himselfe, and making other holy, the Lord is glorious in holiness, Exod. 15. 11. whereas other gods are famous for their unhollinesse, Venice was a wooton, Mercurius a thefe, Jesuiter a monstrous adu torer; an ingenious man (as Balf writes) would blushe to report that of beafts, which the Gentiles have recorded of their gods. If such imputations are true, faith Augustine, quam malo, how wicked are these gods: If false, quam malo, how wretched and foolish these are men, adoring the fame things in the Temple, which they scoffe at in the Theatrein turpitudine minima libere, in superstitione minima servi: fo that their gods are not as our God, even our enemies being Judges, Deut. 32. 1. there is none holy as the Lord, 1 Sam. 32. 11. called & often in holy Scripture the holy one, yea thrice holy, holy, holy, holy is the Lord of hosts, Exay 6. 2. his name is holy, his law is holy, his spirit is holy, his will holy, his word holy, righteous in all his ways, and holy in all his works, PiaI. 145. 17. making vs alio which are his servants, an holy people. Deut. 7. 6. an holy priesthood, 1 Pet. 2. 5. his holy temple, 1 Cor. 6. 19. our bodies, our souls, our limbs, our whole 1. feruice holy, wherefore praffe God in his holiness.

Luther, Calvin, Vatablus, your English Geneva Bibles, and our new translation, praffe God in his sanctitie, the which in holy Scripture signifieth, either heare, or the temple: heare is often called in sacred wrt, Gods Sanctuary, for thus heare that is high and excellent, he that inhabiteth eternity, whom the name is the holy one, I dwell in the high & holy place. Christ in coming to vs is said to break the hearens, Exay 6. 1. and when he went from vs unto his Father, a cloud took him up into heauen. Act. 1. & from heauen he shall come againe to judge the quick and the dead, 1. Thet. 4. 16. That his sanctitie may be taken here for heauen is gathered out of the very next clause (praffe him in the firmament of his power,) the which as Caunin & Rother Expositors have well observ'd is exegetical, and expounds the former, as if David (who have said, praise the Lord in his actuary, that is, in the firmament of his power) for the heauens declare the glory of God, & the firmament heueth, & his handy work, PiaI. 19. 1. let al people praffe God our father in heauen, especially
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Juch as dwell with him in heauen, O praise the Lord all yec blessed Angels and Saints, inhabiting his Sanctuary, which is highest and holieft.

Other apply the word Sanctuary to the Temple, fo termed for two respects especially. 1. Because God manifelth his holines toward vs in that holy place more principally, calling it expressly his house. 2. A Sanctuary, in regard of our holy service toward God, for albeit every day be to the good man a Sabbath, & every place a Temple, yet the God of order hath appointed certaine times, and certaine places also, wherein he will be worshiped publickely, saying, Leuiticus 19.30. To shall observe my Sabbaths, and reuerence my Sanctuary. For our holinesse toward God concerneth vs one way in that we are men, & another way in that we are ioyned as parts 30 that visible mystical body is his Church as men; we are at our own chofe both for time, and place, and forme, according to the exigence of our owne occasions in priuate, but the fenficewish which is to be done of vs as the members of this publice body, most of necellitie be publique, and fo consequently be performed on holy days in holy places. And for this doctrine the Scriptures afford both patent and pattern, the patent is reported by the Prophet Efeay, chap.5.6.ver.7, and repeated by Christ in a three fucceffall Evangelists; my house shall be called an house of prayer for all people. The patterns are manifold, I will enter into thine house in the multitude of thy mericies, and in thy feare will I worship toward thine holy Temple, faith our Prophet, Psal. 5.7. The Publican and the Pharifee went into the Temple to pray, Luk. 18. Peter and John went vp together into the Temple at the ninth houre of prayer, Act. 3. Anna falled and prayed in the Temple, Luk. 2. This one word Sanctuary, teacheth vs how we should behavе ourfelues in the Church as in Gods presence: Doest thou come to that holy place to receive the blessed Supper of our Lord? remember that the Temple is sanctuarium, pon promptuarium, a fanctuario, not a buttrice; a Have ye not houses to eat and drink in, defpite ye the Church of God? Doest thou come to pray? b Take heed to thy foot when thou entrelt into Gods house, compose thy knees, and eyes, and hands, and heart, after such a devout manner, as thou maist not only praisse God vpon the loud cymbals, but (as it is ver.5.) praisе him vpon the well tuned cymbals also. Doest thou come to heare the Sermon? remember that the preaching of the Gospell is not the word of a mortal man, but the power of the immortal God vnto salvation: and albeit the Preacher be never so simple, never so sinfull; yet the word is holy, the action holy, the time holy, the plaice holy, ordained by the most holy to make thee holy. Vpon what fucceffall occasion thou commetnt into the temple, remember alwayes that the ground is holy whereon thou ftaandeft, it is a Sanctuarium, the habitation of God, and place of his holinesse; and therefore not to be b prophaned with ordinarie, though lawfull worldly businesse, much leffe with unlawfull paltimes and enterlades; it is a place for praisе not for playes, O praisе God in his Sanctuarie.

Or (as Martin Luther interprets it) praisе God in his Sanctuarie, that is, for his Sanctuarie, for d heuung his word vnto Iacob, his statutes and ordinances vnto Israel, for his adoption, and his converuations, and his promisе, and his fnecisse, Rom.9.4. O praisе the Lord for his e true Church eftablised for the precent among the Iewes & hereafter in the fulles of time to be constituted among Christians untill the worlds end. For this caufe may be construed of the mystical heauen & temple, as well as of the matteriall heauen and temple. The good man ( I meane the true Christian) is not only Gods house, but also Gods temple, yes, Gods heauen, as Augustine expounds the words of Christ, Our Father which art in heauen, that is, in holy men of heauenly conversation, in whom fancified hearts he dwelleth as in his fanyctuary. Archimedes in his conference with Hierofaid, Give me a place where I may fland out of the world, and I will move the whole earth: In like manner, he that will be reputed a Saint, and to take uppon him to remove earthly minded from their worldlines, must himself at the leaft have one foot out of the world, seeking (as the blessed Apostle speaks) the things above, that other may see his good works, & glorifie God which is in heauen, that is, (according to the true foule of our text) praisе God in his Saints, which are his facararie, his sanctuarie, his house, his heauen.

Vv² Here

* Genebrard, Agellius Acremonis epil. in loc. + Luther Vata blues Chalcedonii Genebrard. English Com. dedicated to M'r Hertschinden Efy 56.7, + Hooker eccles. philib. 3.6.24. 
* 1 Cor. 11.22, 7. Eccl. 4.17. 
* 1 Theff. 2.13. 
* Rom. 1.6. 
* Com. 38. 
* In loc. 
* Psal. 147.19. 
* Chriß Corn. in loc. 
* Heb. 3.6. 
* 1 Cor. 3.16. 
* Lib. 2.12.fer. Don. in ment. 
* Ibellam. & Corn. in loc. vel hoc die de populaciel de vita sancta Christi. Batt. in loc. 
* Coloff. 3.1. 
* Matth. 3.16.
Here then all the three divers lines (praise God in his Saints, praise God in his sanctiari, praise God in his Saintmarie) meet in one center; namely, God is to be praised in his sanctuary, for his sanctuary conferred upon his Saints; whereby they shined as lights in this heaven on earth, and now shine like stars in that heaven of heaven. If we were not (according to the text and the time) forward to prosecute Gurney men, as the more dangerous enemies of God and his Gospel, I might upon this ground take vp the bucklers against idle Notels, utterly condemning the festivals of holy Saints established in our Church by good order of law. Their principal objection is taken out of Pauls Epistle to the Galatians, Chap. 4. verf. 10, Ye observe days and moneths and times and yeeres, I am afraid of you, lest I have bestowed upon you labour in vain.

To which anfwer is made, that there is a 4 fourfold obseruation of dayes, Natural.


Superfitious.

Of all which, only the superstitious is condemned, as Arelius and Illicius, and another Protestans Diuines upon the place. Now the superstitious obseruation is either Idulacal or Idolatrical. It is apparent, that Paul meant the first here of especially, because the Galatians after they were converted unto Christ, were seduced by false teachers unto the ceremonies of the Jews, as concerning the Sabbaths & the new Moons, and the like, which were figures of Christ, and had their end in him. Are ye so foolish, that having begun in the spirit, ye would now be made perfect by the flesh? As for Idolatrical obseruation of times, it is granted easily, that the Pagans (in dedicating feasts unto false gods, and in making differences of dayes dismall & fortunate, either by curious Arts, or by particular fancies, or popular obseruations) are worliely reputed superstitious. And the Papiftالف (solemnizing holy dayes of the Saints in their Churches with idolatrous worshipping of the creatures, and their images; and out of their Churches with Epicure-like belly-chere, recounting and idlenette) turne againe to the beggerly rudiments and fashions of the world: But the festivals of England (celebrated according to the doctrine and injunctions of our Church) are very farre from these and all other kinds of superstition. For then is God truly worshippd in the publike congregation, I say, the true God is truly praised in the true Saints; on our holy dayes the Sacraments are rightly ministred, the Scriptures are fruitfully read, the word is faithfully preached; all which are maine means to withdraw men not only from superstition and idolatrie, but also from all sorts of error and impietie whatsoever. Yet, but the words of the Commandement are six dayes shalst thou labour: Ergo there should be no holy day besides the Lords day. Protestans Diuines anfwer, that the clauze (six dayes shalst thou labour) is a permission, or a remissioun of Gods right, who might challenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Jewes besides the Sabbath had divers other feastes; as Easter, the feast of unleavened bread, the feast of first fruits, Whitsun, the feast of blowing Trumpets, the feast of Tabernacles; all which (as we reade Leuit.23 32) they kept by Gods appointment holy, notwithstanding these words of the Lawe, six dayes shalst thou labour. And to the Christian Church in all ages, hath upon just occasions separated some weeke dayes unto the praying of the Lord, and rest from labour. Joel 2:15. Blow the trumpet in Sion, sanctifie a fast, call a solemn assembly. Dayes of publique fastings for some great judgment, dayes of publik rejoicing for some great benefit, are not vnaught, but exceeding commendable; yea necessarie. Whotheroe doubts of the Churches libertie herein, or of the practice of this libertie, may peruse the ninth chapter of Easter, in which it will appear, that Gods people by the commandement of Mordecai did every yere solemnize & keep holy the fourteenth and fifteenth day of the moneth Adar, in remembrance of their great delivery from the treason of Haman. Upon these grounds, the late ear renounced Parliament enacted, That we shold for ever spend the prime part of this present fifth of November in praying and praising the Lord, for his unspeakable
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unspeakable goodness in delivering our King, Queene, Prince, and States of this Realme from that hellish, horrible, bloudie, barbarous intended massacre by Gunpowder. Now that I may for my part execute the will of the Parliament, (paring the Nouellists, and referring such as desire to be further satisfied in this argument of holy days, unto the judicious writings of my most honoured and honourable matter, Archbishop Whigfit, in the defence of his answer to the Admonition) I proceed in the text, 

**Psalms 68.** 

*From pa. 538. to 555.*

**Vulgar Latin** Caffalio.  
**Pagan.** In fortitudinibus  
**Vatablus.** Mandler.  
**Tartarorum.**  
**Rymerius** in loc.  
**Heb.** 1.14.

*Adumnamet of learning,* 

**2nd Mark.** pag. 116.

**Rom.** 4.25.

*Psal. 159. 13.*  
**1st Cor.** 4.9.  
**Plutarch.** 

Men and the English Com. dedicated to **Mr. Helckenden.**

**Psal. 66.4.**
of God, how wonderfull he is in his doing toward the children of men; he turned the sea into dry land, so that his people went on foot through the midst of the sea, the waters were a wall unto them on the right hand and on their left; but the waves of the sea returned and covered the chariots and horsemen, even all the host of Pharaoh that pursued them. Almighty God rained hailstones out of heaven upon the eurcd Amorites at Bethoran, and they were more (in faith the text) that died with the hail, then they whom the children of Israel flew with the sword. And when Duke Josua praised, Sunne flay them in Gideon, and thou Moses in the valley of Aislon; the Sunne abode and the Moone stood still, until the people avenged themselves upon their enemies. When Zænacherib and his innumerable host came to fight against Hezekiah King of Juda, Gods Angel in one night flew an hundred eighty and five thousand Assyrians, 2 Kings 19.

And undoubtedly (beloved) there is no nation under the cope of heaven hath had greater occasion to praise God in this kinder than England. The preparation of the most illustrious Princeesse the Lady Elizabeth, under the fiery trial of her vnkinde sister Queen Mary, was a noble all, and thelemnity of much happiness unto this kingdom for many yeeres after, and so much the more noble, because Philip King of Spaine hath often confessed that he spared her life (when wildly Winceheller and bloody Bonner had brought her into the snare) not out of any pietie or pittie, but only out of policie. Her exaltation to the Crowne was another noble all, for noble that some oPopish Prelates in their enemie burst aunder and died for very griefe of heart. Well might that good Lady sing and say with the blessed Virgin, He that is mightie hath magnified me, and hOLy this name; be hath put downe the mighty from their seat, and hath exalted the humble and meene. Her flourishing in health, wealth, and godliness, more then 44. yeeres (in despotif of all her foes abroad, at home, ichismatically, heretically, open, intimes) was another noble all: for after once the Bull of Pope Pius Quintus had roared, and his fat Calculus had begun to bellow in this Iland, there passed never a yeere, never a moneth, never a weeke, (I thinke I might say) never a day, never an houre, but some mitchief was intended either against her person or her people. The resifting of the rebellion in the Northeme parts of England, was a noble all: the discovering, and so conqueintly the defeating of Campions treason, a noble all: of Panrus treason, a noble all: of the Lopus Lopus his treason, a noble all: of Squires treason, a noble all: her glorious victories against her fell and inenemies the Spaniards in Ireland, in Flanders, in France, in their owne dominions of Portugal, Indies, and Spaine, were noble alls. It was a wonder of wondres, that a Maiden Queene should at one time be both a flaffe to Flanders, and a flaye to France, a terror to Pope, a mirror to Turk, feared abroad, loued at home, Miftriss of the Sea, wonder of the World. She might truly be called a Prince of Peace, for she was crowned in peace, she liued in peace, she died in peace, she was buried in peace: and when she had slept with her fathers, it was another noble all of the Lord, to send vs in the midst of all our feare, so learned, so meane, so pius a Prince as King James, in such excessing sweet peace, that never a word was drawne, happily never a word spoken against him. All these were noble alls, and ought to be had in a Perpetuall remembrance. But of all other noble prefurations, our deliverness from that intended mercifllesse and matchiflesse malefices both in fall and fiction, the fith of November, in the yeere 1605. is most noblesty, noblest King James on this day might have faid with King David, a Lord which art my rocke and my fortress, thou hast given me the neckes of mine enemies, that I might destroy them that hate me, that I might breake them as small as the dust of the earth, and tread them flat as the clay of the streets. O giue thanks unto the Lord, for his gracious, and his mercy endureth for ever. Let Israel now confesse that he is gracious, and that his mercy endureth for ever; Let the house of Aaron now confesse that his mercy endureth for ever. Ten let all such as feare the Lord now confesse that his mercy endureth for ever. All the Congregation of the Saints in the whole world, have
have good cause to thank God our strength and deliverer. Scotland hath good cause, for if England had beene but a Tuesday breakesall, assuredly Scotland should have beene but a Fridays drinking, one morfell as it were for the gredic deuouer. The Churches in France reelecued often by vs, have good cause to rejoice with vs. Our neighbours of Holland have good cause to triumph as they doe, for if our house had beene set on fire, their house (being the next) would have beene quickly pulled downe. The Churches in Germany, Denmark, Hungary, Geneva, likewise have good cause to praise God in this noble all according to his excellent greatness.

More principally the Common-wealth of England, and in it all men of all factions, and all fashions whatsoever. Atheists (if they think there be a God) have good cause to thank God, acknowledging his mercy toward them in sparing vs, and so fauing the bad for the righteous sake. Carnall Gospellers have good cause to thank God, confessing that so long as Lot is in Sodom, it cannot be defrosted; and so long as Moses standeth in the gap, and a praieth for his people, Gods wrathfull indignation cannot deuouer vs. Yea, let the Gunpowder men themselves (if they have any sparke of grace) confess that God is to be praised in this noble all; for supposeth (God be thanked, we may supposeth and dispoeth thus of these matters vnto our comfort) I say, supposeth their denilill plot had bene sted, I assure my felfe our cause had bene farre better, and our number farre greater than theirs; and as for our finnes (which are indeed our greatest enemies) they would have brought into the field so many as we: so that having so much armour of light, and more armour of proofe than they, *Caufa indes melior duperos sperare secundas.*

But supposeth the laft and the worst part had overcome the bigger and the better, yet (if they be not heuen out of hard rocks) it thele Romains: have not stucked the milke of wolves (as it is reported of the first founder of Rome) they would have relected to feel their natue Country made nothing else but a very shambles of Italian and Ignatian butchers. When Alexander saw the dead corps of Darus; and Julius Caesar, the head of Pompey; and Marcus Marcellus; Syracusa burned; and Scipio Numantia spoiled; and Titus, Hierusalem made vse with the ground, they could not abstaine from weeping, albeit they were mortall enemies. But above all other in this kingdome, the truly zealous, and zeloned true-hearted Protestant have greatest occasion of rejoicing: for if the Lord had not according to his excellent greatness, and according to his excellent goodnesse too) delivered us out of this gun-powder gulfe, our bodies haply might have beene made food for the fowles, or else fewell for the fire; and that which would have grieved our posteritie more, superflition and idolatrie might in short time have beene replanted in this Land; I meaneth that vplift Antichristian Religion of Rome, wherein many things, especially foure (as judicious *Fox* well observed) are most abominable.

1. Unlimited jurisdicition, derogatory to all Kings and Emperors.
2. Infolent titles, preindical to all Bishops and Prelates,
3. Corrupt doctrine, injurious to all Christians.
4. Filthy life, detestable to all men.

The greater was our danger, the greater was our deliverance; the greater our thanks shoulebe; for as it followeth in my text, God is to be praised according to his excellent greatness. It is true that our most and best praisethes are few for the number, and little for the measure; whereas God is infinit for his goodnesse, and in his greatness incomprehensible. So that the meaning of *David* is, that we should praieth him according to our capacitie, and not according to his immenstie: according to the grace bestowed vpon vs, and not according to the glory which is in him. *Ecclesiasticus* 43:30. *Praise the Lord, and magnifie him as much as ye can, yet he doth farre exceed. Exalt him with all your power, and be not weare, yet can ye not attain unto it.*

Now where the Lord ginneth a greater meane, there he requeareth a greater measure;
fure; where he bestoweth a greater portion of gifts, he doth expect a greater proportion of glory. Wherefore seeing the Lord hath out of his abundant mercy conferred upon this kingdom innumerable blessings, in the preaching of his word for the space of more than fiftie yeares; it is questionless he lookes for no little thanks or small praife, but for great thanks and great praife, according to his excellent greatnesse manifested in this our deliverance. I come therefore to the second part of this Psalme, shewing what God is to be praied, in the sound of the trumpets, &c.

God is to be praied (faith Augustine) totis votis de totis vobis, with all your soules, and with all your felues. That therefore we may manifest our inward affections by such outward actions as are commendable, where there be trumpets, let them sound: where there be lutes and harpes, let them strike vp: where there be loud Cymbals and well tuned cymbals, let them ring, let them sing the praifes of God for this our most happy deliverance; let trumpet and tongue, viol and voice, lute and life, witness our hearty rejoicing in the Lord. If our true zeale were more fierie within, it would double ly break forth into more publike works than it doth, against that bloody brood of the Gunpowder true. There have been many collections in every Dioces for the redifying of the Churches of Saint Albones and Arbours, the which I assure my selfe were good works: there have been in this latter age many gorgeous, I might say glorious buildings erected about and in this honorable Citie, the great ornament of our Countrie, the which I think you may number among your good works: there have been Lotteries to further Virginian enterprizes, and thefe (for anything I know) were good works also: there have been many new Play-houses, and one faire Burle lately built, Paris-garden in a flourishing estate makes a great noise still, and as I heare Charing Crofte shall have a new coat too: but in the mean time while to many monuments are raised, either to the honour of the dead, or else for the profit and pleasure of the living: Dic mihi Maria virum, I pray mylie and shew mee the man, who joynes with that ever zealous, reverend, learned Deane, in founding a Colledge for a Societie of writers against the superfluous Idolatries of the Roman Synagogue, the which haply might be like the Tower of David, where the strong men of Israel might have shields and targets to fight the Lords battell. Is it time for your soules to dwell in your sated houses, and this house be waste?

Remember, I beseech you, the words of Aeerath unto King Afa and the men of Juda. The Lord is with you while you are with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsaie you. Be not cold in a good cause, fcie not out of the field, play not the cowards in the Lords holy warres; for albeit haply your soules are like for your time to do well enough, in despight of the deuil, and the Pope his darling; yet your posteritie shall assuredly rue it, and have iaffe cause to curse their dastardly spirituall, and worthlesse progenitors. I say no more concerning this point, only I pray with our forefathers in the first English Lutetia, let out in the days of King Henrie the 8. From all sedition and prisse conspiracie, from the tyrannie of the Bishop of Rome, and all his defeasable enormities, from all false doctrine and heresie, from hardness of heart, and contempt of thy word and commandement.

Good Lord deliver us.

Where note by the way, that the Popes abominable tyrannie is hedged in (as it were) on the one side with sedition & prisse conspiracie, and on the other side with false doctrine and heresie. I have another prayer, and for as much as it is in Latine, I must therefore all such (if any such here be present, who love Bonamnares plaister and the Romish feruice) to joyn with vs in this orison Papa noster qui es Rome, male dicimus nomen tuum, interret regnum tuum, immoderavit voluntas tua, sic in uox, sic & in terra. Postum nostrum in cena dominica da nobis bodie, & remite nummos nostros quos tibi dedimus ob indulgentias, sic et nones remittimus tibi indulgentias, et ne nos inducas in herefie, fed libera nos a miseria, quoniam tuum est infernum, pax & sulphur, in secula seculorum.
The word of God is a two edged sword, sharpe in a literall, and sharpe in an allegorical expositio[n. Hitherto you have heard the historie, now there remaineth a mystere, nihil enim hic ludiscuntum lubricum, faith & Augustine, and therefore b Diuines understand here by the founding of the trumpet, the preaching of the Gospel, whose found went out thorow all the earth vnto the ends of the world: at the sevenfold founding of the trumpet, the wals of k Jericho fall, that is all the pompes and powers of this world are conquered and brought to nought, this trumpet is mightie through God, to cast downe holds, and imaginations, and every high thing that is exalted against the knowledge of God, 2. Cor. 10. 4.

1 Other fay, that the Saints are thefe trumpets, and harps, and symbols, and that their members make this muffick to the Lord: we praise the Lord, while they be lifted vp into their maker in heauen, and wait vpon his mercie: our tongues praise the Lord in singing Psalmes, and hymnes and spirituall songs vnto the Lord: our cares praise the Lord, while they heare the word of God with attention: our hands praise the Lord, while they be stretched out vnto the poore, and while they worke the thing that is good: our feet praise the Lord, when they be not swift to shed blood, but stand in the gates of Gods house, ready to run the wayes of his Commandements. In sympano fucca & percus[sa] pellis refonat, in choro autem voices sociata concordant, said Gregoarie the Great; wherefore such as mortifie the hulles of the flesh, praise God in sympano, and they who keepe the vnitie of the spirit in the bond of peace praise God in choro: the Brownifi, in separting himself from the Church, though he feeme to praise God in sympano, yet he doth not praise God in choro; and the carnali gausterl, albeit he ioyne with the Church in choro, yet he praieth not God in sympano; they praise God in well tuned symbols, who tune their foules before they preach or pray, whoseouer desires to be a sweetinger in Israel, must be learned in the school, before he be loud in the temple: the heart like wise must be prepared for praying, as the harpe for playing: if our instruments of praise be not in tune, then our whole devotion is like the sounding brasse, or as the tinckling symbol in Gods Quire there is first tune well, and then found well: once we can say with David. O God mine heart is ready, my heart is ready, then our Lute and Harpe will awake right early: let thy foule praise the Lord, and then all that is either without or about thee will instantly do the same. Let every thing that hath breath praise the Lord.] That is, omnis spirant, omnis spiritudis, omnis spiritus, let every creature praise the Lord for his estate of condicion, every Christian praife the Lord for his estate of refection, every blissed spirit loosed out of the worlds misery praife the Lord for his estate of perfection, let every creature, man aboue all the creatures, and the foule of man aboue all that is in man, praife the Lord. Omnis spiritus; i. e. all the heart, all the foule, all the minde, as the Psalmist b elsewhere, I will thanke thee, O Lord my God, with all mine heart, eu'n with my whole heart; or omnis spiritus, the spirit of euery man in euery place, for this sayinge is k prophetical, intimating that God in time to come, shall not only be worshipp of the Iewes at Jerusalem with outward ceremonies, in the sound of the trumpet, and vpon the lute and harpe; but in all places, of all perrons, in spirit and truth, as Christ expounds David in the 4. of S. Johns Gospel, at the 23. vs: whereas vnbelieuing Iewes are the founnes of Abraham according to the flesh, but onely Belieuting Gentiles are the seed of Abraham according to the spirit, and heires by promise, more Israel, faith m Augustine, than Israel it selfe. The founnes of Abraham (as Christ tells vs in the Gospel) are they who do the works of Abraham, and Abrahams chiefe worke was faith, Abraham beleened (faith the o text) and it was imputed to him for righteounesse: Ergo, the true beleener is a right Israelite, blissed with faithfull Abraham, Galath. 3. 9. p Some stretch this further, applying it not onely to the spirits of men in the Church militant, but also to the blissed Angels and Saints in the triumphant: for this Psalme confitts of a three fold Apostrrophe.

1. David imiteth all the Citizens of heauen, O praise God in his Sanctuary, praise him in the firmament of his power. 2. All
2. All the dwellers upon earth, praise him in the sound of the trumpet, praise him upon the lute and harpe, &c.

3. Both and all, let every thing that hath breath, every thing which hath either the life of nature or of grace, or of glorie, let every spirit, whether it be terrestrial or celestial, of what soever condition, age, sex, praise the Lord.

It is the Rabbinical conceit, that this hymne consists of 13 Halleluiahs, answering 13 properties of God mentioned, Exod. 34. 6. 7 verses, and in that our Prophet after a dozen Halleluiahs hath not done, but addeth a thirteenth, he doth insinuate that when all our devotion is finished, it is our duty to begin againe with Gods praise, for as of himselfe, and through him, and for him are all things, even so to him is due all glorie for evermore: as his mercies are from everlasting to everlasting, from everlasting election, to everlasting glorification: so likewise his praises are to be sung for ever and ever. In this life we begin this hymne singing (as Musitians speake) in briefs and semibriefs, a stafe or two, but in the world to come standing before the throne of the Lambe, cloathed in long white robes, accompanied with all the sweet voices of heavens incomparable melodious Quire, we shall eternally sing, "Holy, holy, holy, Lord God Almighty which was, and which is, and which is to come," praise, and glory, and wisdom, and power, and might, be unto our God for evermore. Amen.

Felix qui quadravit defendere fortiter audite.

Gloriae be to God on high, and peace to men on earth.
AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSPELS, vfed in our English Liturgie.

TOGETHER WITH A REASON WHY THE Church did chufe the fame.

By John Boys, Doctor in Divinitie, and Deane of Canterburie.

Psalm. 105.1.
Laudate Dominum in Sanetis eius.
TO
THE MOST
REVEREND FATHER
IN GOD, GEORGE, BY THE
diune prouidence, Lord Archbishop of
Canterburie, Primate of all England, and
Metropolitane, &c.
MY VERY GOOD LORD.

Finde three sundry readings
of the first words in the laft
Psalme; Praise God in his
Saints, praise God in his
sanctitie, praise God in his
Sanctuarie. God is to be
praised in his Saints, as hauing
out of the riches of his mercy
bellowed on them eminent gifts of grace, the which as
their bequeathed legacies and only true reliques are
to be remembred often in Gods Church unto Gods peo-
ple, that (as B. Latymer speakes) we may wor-
ship the Saints in following their good examples
And fo these three lines meeting in one center, intimate
that the most holy (being donor of euery good and per-
fect
The Epistle Dedicatarie.

 fed gift ) ought to be magnified in his Sanctuarie for his sanctitie conferred upon his Saints, whereby they shined as lights in this heauen on earth, and now shine like starrs in heauen of heauen. For this end I have begun, and hope to finishe an exposition of the Festiuall Epistles and Gospels vsed in our English Liturgie. The which ( howsoever herein I may seeme bold) yet am I bound to dedicate unto your Grace for many respective considerations, especially for this one, because your honourable disposition in the midde of a crooked nation is evermore to be both a patron and a patterne of unfained sanctitie. Thus humbly beseeking the Lord to blesse, and your Grace to favour these my labours;

F rest.

Your Graces servant in all dutie,

John Boys.
CHRISTMAS DAY
MORNING PRAYER.

Psalm 19.
The heauens declare the glorie of God.

The heauens declare the glorie of God. &c.

The world resembleth a Diuinitie-schoole. (as the Scripture telles) and Christ (as the Doctor, instructing vs by his works, and by his words. For as Aristotle had two forts of writings, one called Expository for his common auditors, another Acrimoniacall for his private schollers and familiar acquittance: so God hath two forts of booke, as David intimates in this Psalme.

\{Booke of his Creatures, as a common-place booke for all men in the world. The heauens declare the glorie of God. ver. 1, 2, 3, 4, 5, 6.

Namely, the Booke of his Scriptures, as a flatuere booke for his domestical auditors the Church, The Law of the Lord is an unsealed Law, ver. 7, 8.

The great booke of the creatures (as folio) may be termed aptly the Shepherds Kalendar, and the Plough-mans Alphabe, in which euen the moit ignorant may rume (as the Prophet speakes) and reade. It is a Letter Patent, or open Epistle for all, as David in our text, Their sounds are gone out into all lands, and th'ir words into the ends of the world: there is neither speech nor language but have heard of their preaching. For albe't heauen, and the Sunne in heauen, and the light in the Sunne are mure; yet their voices are well vnderflood, scateching plainly the first elements of religion, as namely, that there is a God, and that this God is but one God, & that this one God excealeth all other things infinitely both in might and mightie. Vniversal mundus (as some pithily nithid unde quidem Deus explicatus) The whole world is nothing else but God express. So Saint Paul, Rem. 1, 20. Gods inuincible things, as his eternall power and Godhead are cleerely scene by the creation of the world being vnderflood by the things that are made. The heauens declare this, & the firmament theweth this, & the day telles this. & the night declareth this, the sound of the thunder proclaimeth (as it were) this in all lands, & the words of the whirlinging winde vnto the ends of the world. More principally the Sunne, which is a Bridegroone commeth out of his chamber, and revealeth a Gyant to rom his cours. The bodie thereof (as Mathematicians have confidently declared) is 16 times bigger than the whole earth, and yet it is every day carried by the finger of God to great a journey, so long a course, that if it were to be taken on the land, it should runne every yeare alloue of the day 225. Germane miles. It is true that God is incapable
incapable to sense, yet he makes himselfe (as it were) visible in his works; as the divine 1Poet sweetly:

Therein our fingers feel, our nostrils smell,
Our palates taste his virtues that excell,
He Showes him to our eyes, talks to our ears,
In the ordered motions of the spangled spheres.

So the heavens declare that is, they make men declare the glory of God by their admirable structure, motions, and influence. Now the preaching of the heavens is wonderfull in three respects.

1. As preaching all the night and all the day without intermission: ver. 1. One day setteth another, and one night certifieth another.
2. As preaching in every kinde of language: ver. 2. There is neither speech, nor language, but their voices are heard among them.
3. As preaching in every part of the world, and in every parith of every part, and in every place of every parith: ver. 4. Their sound is gone into all lands, and their words into the ends of the world.

They be diligent Pastors, as preaching at all times: and learned Pastors, as preaching in all tongues: and Catholike Pastors, as preaching in all townes. Let vs not then in this Vniuersitie (where the voices of so many great Doctors are heard) be like to trevants in other schooles, who gaze so much upon the babies, and guided couer, and painted margin of their bookes, that they neglect the text and lefson it selfe. This booke is Gods Primer (as it were) for all forts of people: but he hath another booke proper only for his domestical auditorie the Church, He expoundeth his word vnto Jacob, his statutes and ordinances into Israel, he hath not dealt so with any nation, neither haue the Heathens knowledge of his Lawes. Heathen men reade in his Primer, but Christian men are well acquainted with his Bible. The Primer is a good booke, but it is imperfect, for after a man hath learned it, he must learn more; but the Law of the Lord, that is, the bodye of the holy Scriptures, is a mostabolute Canon of all doctrines appertaining either to faith or good manners; it is a perfect Law, converting the soule, giving wisdom to the simple, sure, pure, righteous, and reconciling the heart.

But before we treat of that part, let vs examine the mystical exposition of this part of the Psalmes, being guided herunto by the Spirit of God, Rom. 10. 17. and by the direction of our Church accommodating this text to this time.

Allegorically then is meant by heavens generally the Saints, especially the blest Evangelists and Apostles. A good man and a true Christian is not only Gods houfe, Heb. 3. 16. but also Gods heauen, as S. Augustine expounds the words of Christ, Our Father which are in heaven, that is, dwelling not in the material heauen only, but in the mystical heauen also: to wit, in holy men of heauenly conversation, having their affections set on things which are above, Coloss. 3. 2. These kindes of heavens declare the glory of God in their workes, as much and more than in their words, every thing as lights in the world, their whole life being nothing else but a perpetuall sermon (as it were) to their neighbours, and so they declare Gods glorie, for that other seeing their good deeds, are thereby moved to glorifie our Father which is in heauen.

More particularly the blest Evangelists and Apostles annunciation Gods glory; the Gospell is Gods throne, wherein His Majesty rideeth as in a chariot, and the foure wheels of this chariot are the foure Evangelists, & therefore this firmament theweth Chrifts handy-work, because the written Gospell is a tract of all that Jesus did & taught, Acts 1. 1. and the blest Apostles in preaching the Gospell, haue likewise declared Gods glorie: for in teaching that men are freely justified by grace, what doe they but annunciation the riches of his glory? The Gospell is the power of God unto vailation; and if thou beest hereby saucd, it is not thine but Gods glorie. Wherefore ring with heauens holt on this day, Glorie be to God on high; and with holy Daniel, Not unto us, O Lord, not unto us, but unto thy name give the glorie, for thy mercies and trueths sake. Or the Apostles declare Chrifts glorie.
glory, in preaching that he was and is equal with God, as being the character of his person and brightness of his glory, Heb. 1. 7. and they show Christ's hands works, in relating all he said, and did, and suffered for us men and our salvation, from his cradle to his crofe, and after ward from his crofe to his crowne. Thence were the Trumpeters of his Goipell, and as it were the Bell-weathers of his flocke, whose found is gone out into all lands, and their words into the ends of the world, as S. Paul interprets our text, Rom. 10. 18.

There is neither speech nor language, but their voices are heard among them. e Andrew preached in Scythia, Thomas in Parthia, John in Asia, Peter to the dispersed Jews thorowout Pontus, Galatia, Cappadocia, Asia, Bithynia; f Bartholomew in India; Matthew in Ethiopia: for (as h Caufanew reports) cEthiopian nigram doftrina fidei fecis candidam. In England (as by tradition we have receiv'd) Simon Zealotes first preached the Goipell, and k lopex of Armenia built a religious house for professors in Glafcenbury. S. Paul how fooner he was not one of the twelve, yet he laboured more abandantly than they all. 1. Cor. 15. 10. he declared the glory of God in 1 Arabia, Syria, Caflicia, m Antonioa, Seleccia, Cypris, n Lycoania, Lyfra, o Athens, Corinth, Troas. 

In a word, he made the Goipell of Christ abound in every place from Hierofalem unto Illyricum, as himfelf witnessed of himselfe, Rom. 15. 19. he was a chosen vessel of the Lord to beare his name before the Gentiles, and Kings, and the children of Israel, Acts 9. 15. Thus all the Saints in general, the foure Evangelifts, and twelue Apostles, and every found Prophet of the Goipell in particular, annunciatat the glory of God.

But what is the meaning of the next words, one day telleth another, and one night certifieth another? Literally, dies diem dicit, is nothing else but dies diem doce. One day telleth another, is one day teacheth another. i The day past is instru'd by the day preuent; every new day doth afford new doctrine. The day is a most apt time to learn by reading and conference; the night a more apt time for invention & meditation: now that which thou canst not understand this day, thou maist hap ly learn the next and that which is not found out in one night, may be gotten in another. Mystically (faith Hierome) Christ is this day, who faith of himself, I am the light of the world. And his twelve Apostle are the twelve hours of this day; for Christ's spirit revealed by the mouthes of his Apostles the mysteries of our saluation, in other ages not so fully known unto the fons of men. One day telleth another, that is, the spiritual vter this vnto the spiritual; and one night certifieth another, that is Judas infinuates as much vnto the fiewes in the night of ignorance faying, Whom foever I fhall lifte, that is he, lay hold on him. Or the old Testament only shadowing Christ, is the night: & the new Testament plainly shewing Christ, is the day.

In them hath he fet for a tabernacle for the Sun That is, as other by way of Hypallage, He hath his tabernacle in the Sun: meaning that God the Father dwelleth in Christ his Son: bodily, which is the Sun of righteousneffe, Malac. 4. 2. by whom he doth enlighten and reconcile the world to himselfe, 2. Cor. 5. 18. The Manichees, abusing the text, adore the Sun, conceiving that Christ at his ascending fet his tabernacle, that is, left his fleth in the Sun. But this idle paradox contradicts the Scriptures, affirming that Christ ascended farre above all the heavens, Ephes. 4. 10. and that he there sitteth at the right hand of God, as our Agent and Advocate, till he come again to judge the quick and the dead. Ergo, his fleth is not in the Sun, but in the highst places, Heb. 1. 3. seten in the heauen of heauen, Acts. 7. 56. The fentence then of the hefis tabernacle in the Sun in Origen's judgement is briefly this: Almighty God placed his Church in the Sun of righteousness, according to that of Paul, Ephes. 2. 20. The Church is built upon the foundation of the Prophets and Apostles, fefis Christ himselfe being the chiefle corner stone. Or as oth er, He fet his tabernacle in the Sun, that is, his Church in open view, that it may be fo clearly fene as the Sun; like a citie that is fett on a hill and cannot be hid, Matth. 5. 14. So the word Sun is vfed 1. Sam. 12. 12. Thou diddest it secretly, but I will do this thing before all Israell, and before the Sun. Or becaufc the Scripture calleth our fleth a tabernacle, 2. Cor. 5. 1. We know that if our earthly house of this tabernacle be destroyed, we have a building given of God, not made with hands, but eternal in the heavens, And

X x x

Christmas day Morning Prayer.

2 Pet. 1. 13. As long as I am in this Tabernacle, therefore S. Augustine and others expound it thus: He set his Tabernacle in the Sunne: that is, the World became so, and appeared in the shape of a Tabernacle, to manifest, that as S. John says in his Epistle, Chap. 1. v. 11. he was heard, and sawe, and felt, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. If Christ had not on earth a true Body, then he was not borne of the Virgin Marie, nor wrapped in swaddling clothes, nor laid in a cratch, nor circumcised on the eighth day, nor presented in the Temple. If his Body was fantastical (as Valentius imagined) how did he thirst, and hunger, and weep, and in conclusion, how did he die for our Sins, and rise again for our justification? His natu-ritie, life, death, evidently demonstrate that he was made flesh, and that he dwelt among us, S. John 1. 14. Which commeth forth as a Bridegroome out of his chamber? The Sun of righteousness appeared in three figures especially, Leo, Virge, Libra: 1. In Leo, roaring as a Lion in the Law, so that the people could not endure his voice. 2. In Virge, born of a pure Virgin in the Govt. 3. In Libra, weighing our works, in his balance at the day of judgement. Or, as Bernard: distinguishing his three-fold coming aptly, Venit ad homines, venit in homines, venit contra homines. In the time past, he came unto men as upon this day; in the time present, he cometh by the Spirit into men's bodies; in the time future, he shall come against men at the last day. The coming here mentioned is his coming in the flesh; for the three Fathers variably gloss the text, he came forth of the Virgins wombe, as a Bridegroome out of his chamber. As a Bridegroome, for the King of heaven at this holy time made a great wedding for his Sonne, S. Matt. 12. 1. Christ is the Bridegroome, mans nature the Bride, the coniunction and blessed vision of both in one person is his marriage. The best way to reconcile two disagreeing families, is to make some marriage between them: even so the Word became flesh, and dwelt among us in the world, that he might hereby make our peace, reconciling God to man, and man to God. By this happy match the Son of God is become the son of man, even flesh of our flesh, and bone of our bone: and the sons of men are made the sons of God, of the flesh, and of his bones, as Paul saith, Eph. 3. 5. So that now the Church being Christ's owne Spouse, saith, I am thy belov'd, and my belov'd is mine, Cant. 6. 2. My fin is his fin, and his rightoufness is my rightoufness; he who knew no sin, for my sake was made sin, and I contrariwise having no good thing am made the rightoufness of God in him. I which am brownie by perfection, and blacke by nature, Cant. 1. 4. 6. So soule as the Sow that walloweth in the mire, 2 Pet. 2. 22. through his favour am comely without spot or wrinkle, for why white as the snow, like a Lily among thorns, even the fairest among women, Cant. 7. 2. This happie marriage is not a marre age, but it makes a marrie age, being the conflation of Israel, & comfort of Jerusalem's heart. Indeed Christ our husband doth abate himselfe from us in his body for a time, but when he did ascend into heaven, he tooke with him our pawning, namely his flesh: and he gave vs his pawning, namely his Spirit, afluring vs that we shall one day, when the world is ended, enter with him into the wedding chamber, and there feast with him, and enjoy his blessed company for evermore.

And rejoyneth as a Giant to runne his course] As the natural Sunne in his course goeth from the vestermost part of the heaven, and runneth about unto the end of it againe; so the supernaturall Sunne, Christ Iesus arising in our Horizon, descended into the lowest parts of the earth, and there continued vntill he had finished the worke, for which he came into the world, and afterwarde ascended farre above all heavens, that he might fulfill all things.

As a Giant be he did runne his course] There ye have his incarnation, and peregrination in the flesh: his circuit was from the vestermost part of the heaven unto the end of it againe, there you have his resurrection and ascension: and there is nothing bid from his heart; there you have his sending of the Holy Ghost in the forme of sierie tongues, Acts 2. 3. The resemblance between Christ and the Sunne are manifold. I. As the Sunne is the worlds eye: so Christ is the light of the world. 2. As the
the Sunna arising obscures the stars lusters: so the righteousness of Christ impu-
ted to sinners, darkeneth all the merit and worth of our works. 3. As the Sunna in the
greatest height causeth the greatest heat: so the cross followeth ever the most
incorrupt and pure profession of the Gospel. 4. As the Sunna in winter is necer-
rest vs: so Christ in our afflictions, in our perfections, especially for his truth, is nec-
rest vs, as holy E. Bradford dually said, if there be any way to heaven on horseback,
surely this is the way, to suffer for Christ.

Now (belonaged) as the Prophet &E isap together with his servant Geberi said unto
the Shunamite, Behold, thou hast had all this care for us, what shall we do for thee? to
let vs say to the Sun of righteousness, O Lamb Isai, thou hast as a Giant run all this
course for vs, whether shall we go, or what shall we do for thee? Christ answers
our question in the 14. of S. John: if ye love me, keep my commandments. His chief
commandment is, that we believe in him; and the next is, that we love one ano-
ther. Joh. 13. 24. Our faith in him, is confirmed and increaseth at this time by com-
ing to his Table; our love toward him, in inviting his members unto our Table. We
may be fed at his table spiritually, he may be fed at our table corporally: for he that
feeds the hungry, puts meat into Christ's owne mouth; he that giveth to the needye,
puts money into Christ's owne hand; he that clothes the naked, puts a coat on
Christ's owne backe. So himself protesteth, & that with a great deal of carnesine;
Verily I say vnto you, in as much as ye have done it vnto one of the least of these my
brethren, ye have done it vnto me. A noble Lady being readye to die, sent vnto her ab-
sent husband two rings for a token, whereof one was her marrie ring, & the other a
ring with deaths head on it, heartily desiring him after her departure to be good
vnto her poore children. Our blessed Sainiour on this day for pure love came dawn
from heaven, and was maried after an ineffable manner vnto the MD., and on good
Friday he laid downe his life for our sakes; he therefore doth intreat vs by his incar-
nation, and passion, that we would in his absence remember the poore, his children.
If K Pericles an Heathen reioyced on his death-bed, for that no citizen of Athens
had ever wore a mourning gowne through his occasion, how shall a Christian (as
knowing that his Redeemer and his rewarder lineth) be comforted in his dying
hour? when as he cannot only say, "Samuel, Whose ox esse taken, or whom have I done wrong to? but also with 6 Job, I was eyes to the blinde, and feet was I to
the lame, I was a father to the poore, and I caused the widowes heart to reioyce.

The Law of the Lord is a perfect Law." In this part of the Psalme David commends
the Scripture: 1. From the Author, it is the Law of the Lord: 2. From the suffi-
ciency thereof, it is perfect: 3. From the utilitie, converting the soule, giving wisdom
to the simple, &c. 4. From the infallibilitie, the testimony of the Lord is sure, the fear
of the Lord endureth for ever. 5. From the sweetneffe, it reioyceth the heart, and is
sweeter than the honey and the best combe.

First, it is the Law of the Lord against the 9 Manichees, affirming, that two dis-
agreeing Gods were authors of the two Testamentes, one of the old, another of the
new: but S. Paul teleth vs expressly, that there is 'one Spirit, and one Lord,' Ephes.
4. 4. 5. and S. Peter anfereh vs, that holy men of God in old time spake as they were
moved by this one Spirit of one Lord.

Now the Scripture (being in every part the law of the Lord) is undeniable & per-
fite, & perfect, that we may neither add thereto, or take therefrom. So Moses Deu. 4. 2.
and 12. 2. Ye shall put nothing vnto the word I command you, neither shall ye take
ought therefrom. Here then is a present testimony to confute the Papists, accusing
the word of God of insufficiency, making it like a sick man broke and imperfect
will, half written and half parol; adding to the written truth, unwritten traditions
as necessary to salvation. David, a man according to Gods owne heart, and in
penning the Psalter, a finger of Gods own hand, faith it is a perfect law: but the Pope,
which is a member of Satan, and (as many great Diuines conceiv) that man of sin,
proclaimeth on the contrary that it is an imperfect Law. * S. Paul anfereh that the
Scriptures are profitable to teach, to improve, to correct, and instruct in righteousneffe.
That is, to teach all necessary truths, & confute all errors in doctrine, to correct all

X x x 2

faults

3. 4.
faults in manners, and instruct all men in all duties; and so by consequent able to make the man of God absolutely furnish'd with all good works. But the Romanists hold, that the written word is only milke for babes in Chriff, and infants in Diuinitie, which are the simple sort of people; but unwritten traditions are strong meat for the learned. Their answer to the cited text out of Deuereonomie, To shall add nothind &c. is manifolld.

First, that it may be well understood of the word unwritten as written, because Moses faith, Hearken unto the Lawes which I teach and command, and not vnto the words I write. But this coufio is idle, seeing it is apparell; that these very words are as a preface to a long exposition of the law written, ergo to be confirme of the written word only. Again, we say that every word of the law was written in the book of the law: Ior fo the text plainly, When Moses had made an end of writing the words of this Law in a book, till he had finished them, then he commanded the Levites, which bare the Arke of the Covenant of the Lord, saying, take the books of this Law, &c. and therefore that which is set down by Moses, Deut. 27. 26 Curfed he be that continueth not in all the words of this Law to doe them; is thus related by Paul, Gal. 3. 10. Curfed is every one that continueth not in all things, that are written in the book of the Law, to doe them. Hereby, shewing that all the words of the law were written in the book of the law, and nothing left unwritten, that was any part or parcel thereof. And the Lord giving directions unto lo/na, that he should observe the whole law, which his servant Moses had commanded, added in fine, Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayst observe and do according to all that is written therein.

Their second shift is, God himselfe did add to his Law, ergo we may likewise add to the Scriptures. After Moses had uttered the words, ye shall write add to, nor take fro, &c. The Prophets were added to the Law, and the Gospell unto both. Our answer to this objection is threefold: 1. Moses did not say, God shall not add, but ye shall not add. The Lord of the Law is above the Law, but all of vs are under the Law: the Soueraine may dispense with his law, but the servant must obey his law. 2. The books added by God agreed with the law; for the Chronicles, and Palmes, and Prophets add no point of doctrine thereto, but are rather expositions & commentaries upon the Law, shewing the meaning and pracie thereof. And touching the new Testament, as the Law was a hidden Gospell; even fo the Gospell is a revealed law. Concinuent unus viteribus, vetera nouus, faith Augustine: The two Testaments are like the Seraphims, Eifay 6. 3. crying each to other; one and the same thing; and therefore Peter was vnwise to make three tabernacles in Mount Tabor; one for Moses another for Elias, and a third for Christ; because the Law and the Prophets, and the Gospell accord all in one, differing only in circumstance, but not in substance. Ifa man (quoth Augustine) ye one kind of prayer in the morning, and another at night; he neither changeth his God, nor his religion; if one bid thee good morrow before dinner, and good night after supper, he doth not alter his good will or with, but only his forme of saluting: so the Sacraments of the Gospell, and the sacrifices of the Law, point out one and same Soueraine, which is Christ the Lord. Thus all added by God vnto his Law, was nothing else but an explanation of his Law; but Popish traditions and additions are contrary to the word, not expositions, but oppositions; rather destrutions, than constructions of it; as their Invocation of Saints, keeping vnto crosses, auricular Confesion, Indulgences, Purgatory, prayers for the dead, denying marriage to Priests, and the like; the which are so daffon to Gods holy Law, that they be deadlines of details.

3. Though Almighty God added vnto the Law, yet that part of Scripture was omni-sufficient for his servants at that time; and therefore seeing now the whole is written, it ought to be receiv'd as an absolute Canon for all times, a common treasure-house of all instructsions, appertaining either to the reformation of our manners or informing of our faith. So receiv'd Trensus, Оrege, Ambrose, Augustine, and othe other of the most ancient Fathers account it. And so many learned Papists acknowledge, when we treat of God, nothing may be said (as Aquinas doth) avice.
Christmas day Morning Prayer.

adulter, part.1. quest. 36. art. 2. but what is found in the Scriptures. If we seek to confute blasphemous Hereticks, there is no other way (faith Stella) than by Scriptures. We will examine the differences of Churches, and so discern the true from the false, the only means (as their Tendite "Salmeron telleth) is by the Scriptures. In brief, what can any Protestant say more for the Scriptures prerogative, than to profess that which their Bishop Roffenfuir hath openly confessed, that the holy Scripture is Conclusio quoddam omnium veritatis, que Christiani sunt necessarie juris, Conclavole of all necessarie Christian truth.

As the word of God in it false is a perfect and undefiled Law, so likewise making other perfect; it answereth the soul, and giveth wisdom to the simple. The Secretaries of Nature tell us that in the life natural, our heart is the first in living, and last in dying: even so in the spiritual life, our heart is converted first, and then all other members have their proportionable perfection. And therefore David praiseth, O Lord create in me a new heart. Almighty God requires, that we be electe with our heart, and dote with our heart, and perform every good deed with our heart. So, give me thine heart, Prov. 17. 6. If we can once truly profess with the Psalmist, O God, my heart is ready, my heart is ready, my Lord, as my soul, &c. then all that is either without us, or about us, infantly will do the same. Then our feet will be ready to run in his ways; our eyes ready to wait upon his will; our ears ready to hear his word; our hands ready to do his work. It is reported of Archbishop Cranmer, that his heart (after his death and bones were confirmed in the mercifule flames of fire) was found vncoerched and whole: so let us in the midst of all temptations in this world, which is in an agony, that is, in malo ignis posuisse, keep our heart found and whole for the Lord, that we may profess with Paul, I do not the good things which I would, but the evil which I would not, that do I: now then, if I do that I would not, it is no more I that do it, but the soul that dwelleth in me.

If any shall ask, wherewith shall a man cleanse his heart? A David doth answer, by ruling himselfe after God's word, that is a perfect Law, converting the soul: that is the power of God unto salvation, an immortal seed, and the word of life, whereby men are borne againe to the kingdom of God. All of us are by nature the children of wrath; our foules are like the porches of Bethsaida, 10th. 5. in which are lodged a great many sick, and the sick withered. And the Scriptures are like the pool of Bethsaida, into which whosoever entereth after God's holy Spirit hath a little stirred the water, is made whole, of whatsoever disease he had. He that hath anger, being so furious as a Lion by stepping into this pool, shall in good time become so gentle as a Lamb: he that hath the blindness of incompence, by washing in this pool, shall easily see his folly: he that hath enemies rust, and are leprose, luxuries paffie; shall have means and medicines here for the curing of his maladies. The word of God is like the drug Catholic, that is in head of all purges; and like the herbe Panacce, that is good for all diseases. Is any man heamous? the statutes of the Lord rejouice the heart: Is any man in want? the judgements of the Lord are more to be desired than gold, yea than much fine gold, and by keeping of them there is great reward: is any man ignorant? the testimonies of the Lord give wisdom to the simple: is that, to little ones, both in standing, and vnderstanding. In standing, as unto little, little John the Evangelist, little Timothy: to little ones in vnderstanding, for the great Philosophers, who were the Wizards of the world, because they were not acquainted with God's law, became fools, while they professed their felues wife, Rom. 1. 22. but our Prophet faith, I have more vnderstanding than my teachers, because they testimonies are my meditation & study. To conclude, whatsoever we be by corruption of nature, God's law converteth vs, & maketh vs to speak with new tongues, and to sing new songs into the Lord, and to become new men and new creatures in Christ, 2. Cor. 5. 17. The law of the Lord giueth every man a new-geniis gift, if he have faiths hand to receite it. Vnto the courteous it giueth a new-yeeres gift, in telling him plainly, that such as trust in uncertaine ribets, and not in the lining God, fall into tentations, and share, and into many foolish and unseome lusts, which drove men in perdicion and destruction, 1. Tim. 6. 9. It

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gives the voluptuous & incontinent man a new-yeeres gift, aduising him, 1. Thess. 4. 4. to postife his vesseled in helines and honour. It giues the proud man a new-yeeres gift, in laying, 2. God reflegeth the proude and giveth grace to the humble. It giues the luflie gallant a new-yeeres gift, in remembering him to 3. remember his Creator in the dayes of his youth. It giues every man a new-yeeres gift, in bringing this newes into the world, that vnto vs is borne this day a Saviour, which is Christ, the Lord, and that he who setteth forth with him, shall not perish, but have everlasting life.

The Pope then in denying the laws of God, vnto the people of God, in a tongue which is knowne, in percuting those who translated them, as Wicliffe and Tyndale, and other who told them, as a godly Stationer was burnt in Antioch, with two Bibles about his necke, and other for reading and hauing them; and other for repeating only certaine sermons out of the Gospell, evidently sheweth himselfe a great Antichrist, and aduersarie to the Gospell. For (as holy "Bradford said") how can he with his Prelates make honestly, who make so much of the wife, and so little of the husband? The Church they maunfe, but Christ they contemne. The truth is, if their Church were an honest woman (that is, Christif own speue) vnlesse they would make much of her husband (Christ and his Word) she would not be made much of them. If the Law of the Lord be perfect, converting the soule, giving wisdome to the simple, rejoycing the heart, cleane, sure, pure, more to be defired than gold, yes than much fine gold; sweeter also than honey, and the honey combe; what impudent Pharisis are they, who professing that the keyes are in their hands only) set up the kingdom of heauen before Gods people, they neither goe in themselves, nor suffer such as would enter, to come in.

It was said of them in old time, by some of their owne side, that it was so great a wonder to heare a Bishop preach, as to see an Asse fle: Now they preach (I confesse) more than heretofore, but their doctrine favourers of policie, more than of piety, tending rather to King-killing than soul-slaying. Whoeuer is vext in their books, is able to giue this verikey, that their Diuinitie tracts are worse than their humane learning; and that their Sermons are the worst of all their Diuinitie, being framed in aires of flate, not according to the word of Christ, but according to the will of Antichrist: and in matters of donation, according to the poperies of their owne Legend, and not according to the wiseom of Gods Law.

1. Seneca said pithily, Magna vita pars elatione male agenctis, maxima nihil agenctis, tota ab indigena. The Leuties in their preaching are male agents, as making merchandise of Gods holy word. The Friers in their preaching are nihil agents, understanding neither what they speake neither whereof they affirme. For the most part, all Papists in their preaching are indigen agents, either beyond the text, or beside the text, or beforde the text. The too little learning of their Friers, & too much of their Leuties, haue so wrested the Scriptures, to force their owne turne, that (as Polydore Virgili said of Lawyers) they have stretched Gods booke, as shoemakers extend a bot. See Gospell 1. Sand in Advent.

To leaue them, and to come neerer our selues; see the bookes of Scripture is the word and will of God, and that a perfect law, so perfect, that nothing may be taken therefrom, or put thereunto; not onely perfect in it selfe, but also making others perfect, converting the soule, and giving wisdome to the simple: let it (as the blessed Apostle doth exhort) dwell in you plenteously with all wisdome. It is Gods best friend, and the Kings best friend, and the Courts best friend, and the Cities best friend, and the Countries best friend, and all our best friend; and therefor let vs not entertaine it as a stranger, but as a familiar and a domestick, let it dwell in vs. And for as much as it brings with it exceeding profit and pleasure; profit, more to bee defined than gold, yes than much fine gold: pleasure, rejoycing the heart, sweeter also than honey, and the honey combe, let it dwell in vs plenteously. Yet in all wisdome, let vs heare it in all wisdome, read it in all wisdome, meditate on it in all wisdome, speak of it in all wisdome, preach it in all wisdome; not only in some, but in all wisdome, that the words of our mouthes, and the meditations of our hearts may bee most acceptable in thy sight, O Lord our strength and our Redemer, Amen.

Pfalte
Psalm 45 is expounded on Whitsunday. The next allotted for this our present Festiall is

Psalm 85.

Lord, thou art become gracious unto thy land, &c.

1. The Churches experience of God's former mercies, ver. 1, 2, 3.
2. The due consideration of God's nature, how to conceive wrath, and ready to forgive, ver. 4, 5, 6, 7.

The summery pitch is briefly this: Lord thou hast been therefore favourable to thy land, and therefore we hope thou wilt be so now, that thy people may rejoice in thee.

His Psalm may be divided into two parts:

1. Aduising vs in all our afflictions and misery, to have recourse unto the comfortable promises of God I will hear what the Lord will say.
2. That we should lead a godly life, left our folly stop the free passage of these promises, as well touching things spiritual, ver. 9, 10.

Mystically, the whole Psalm, in the judgement of Hierome, Augustine, Basil, and other ancient Fathers, is nothing else but a prophecy concerning the redemption of mankind, from the tyranny of Satan and sinne, by the comming of Christ into the world, prefigured by the deliverances of God's people from their bondage, both in Egypt and Babylon.

Now the Prophet treating of Christ's advent speaks

1. In the Preterperfect tense, Lord thou hast been gracious, thou hast turned away, thou hast forgiven, &c. Shewing three notable fruits of his comming:

1. Benediction, in taking away the curse from his land, and captivity from his people, ver. 1.
2. Justification, in forgiving their offences, and concurring all their sins, ver. 2.
3. Reconciliation, turning away God's wrathfull indignation and displeasure, ver. 3.

2. In the future tense, praying that he may come, turn vs then, &c. God, our Saviour, &c.

Prediction, of our deliverance from the hands of all our spiritual enemies, ver. 1, 2, 3, for the Psalmist (as prophesying by the Spirit of the Lord) speaks in time past, of that which as yet was to come.

3. Or it may be parted into a Petition, for executing of the prediction in the rest, an hearty prayer, that the fact might answer the figure.
Lord thou art become gracious] The Translators of the vulgar Latine rede, Deiscus benedixisti: but Athanasius, and other Greeke Interpreters, Adiscus. Trenellius, benevolus fuerus: Mnisler, benignus futius: Caxielio, sanias: Davila, propius. And our English Bibles accordingly, thou hast beene gracious, favourably, mercifull unto thy land. Here then observe, the good will and favour of God is the fountain of all goodnesse, and bleffing to this people; a God I loved the world, that he gave his only begotten Sonne, &c. It was his owne love which induced him to fend his Sonne, and Ephes. 1. 3. Blessed be God, even the Father of our Lord Iefus Chrift, which hath bleffed us with all spiritual blessings in heavenly things in Chrift, as he hath choft us in hym, before the foundations of the world, that we should be holy, and without blame before hym in love: who hath predestinat us to be adopted through Iefus Chrift unto hymfelfe, according to the good pleafure of his will, &c.

Unto thy land] God cursed the land for the fift Adams disobedience, faying, Cursed is the earth for thy fakes, in sorrow fhalt thou eat of it all the daies of thy life. But he bleffed the land for the fett Adams obedience, i. 2. It was his owne love which induced him to fend his Sonne, and Ephes. 1. 3. Blessed be God, even the Father of our Lord Iefus Chrift, which hath bleffed us with all spiritual blessings in heavenly things in Chrift, as he hath choft us in hym, before the foundations of the world, that we should be holy, and without blame before hym in love: who hath predestinat us to be adopted through Iefus Chrift unto hymfelfe, according to the good pleafure of his will, &c.

As the earth is his, for that he made it: even so the earth is the Lords, and all that therein is, the compaffe of the world, and they that dwell therein, for he hath founded it; &c. Other think, that the land of Canaan is called here, thy land, becaufe God had choft it, and hedged it in (as it were) from the commons of the whole world for his peculiar people the Lewes, according to that of the 9 Prophet, Surely the vineyard of the Lord of bofs is the houfe of Israel, and the men of Judah are his pleasant plant, inclofed unto hymfelfe above all places upon earth.

Thou hast turned away the captivity of Iacob] All true belieuers are the fones of Iacob, and feed of Abraham, as well the believing Gentiles, which are the fons of Iacob according to the spirit, as the believing Lewes the fons of Iacob according to the flesh; and the Church of these true Iacobines and Israelites, are the land of the Lord, and the captivity here mentioned, is bondage vnder fin, or Paul, Rom. 7. 23. I fee another law in my members, rebelling againe the law of my minde, and leading me captive vnto the law of finne, which is in my members. O wretched man that I am, who fhall deliver me from the bodie of this death? In this captivity, Satan is the Taylor, the flesh is our prifon, vngodly lufts are the manacles, a bad confidence the tormenter, all of them against vs. only Chrift is Emmanuel, God with vs, hehareth the captivity of Iacob, in forging all his offences, and in correting all his finnes. For the bleffed order of our redemption is brieflie this, God of our meere love to the world quis benevolent tertius, gave his Sonne; the Sonne by his death appeaft the wrath of his Father, and abundantly fatisfied the divine infiuence, for the finnes of the whole world; God pleafed in his Son Iefus, forgiveth all our offences, and covers all our finnes, and remifion of finne releafeth our captivity. Whofo ever then is a true belieuer in Chrift, is the Lords free-man, in this life he fetteth libertie, that fin fhall not reigne in his mortall members, Rom. 6. 12. but in the world to come fully free from all corruption and concupificence, when as his vile bodie fhall be made like to Christs glorious bodie, Philip. 3. 21. the which is called by Paul, the glorious libertie of the fones of God, Rom. 8. 11.

Turne us then O God our Saviour] Here begins the petition, or application of the former prophecie, wherein the Church heartily defires the father of mercies, that he would execute his holy promife concerning our deliverance, by fending his only Sonne and our only Saviour Chrift Iefus into the world. Whereas it is faid in the prophecie, Thou hast turned away the captivity of Iacob; it is faid in the prayer, Turne us then O God our Saviour. In the prophecie, Thou hast taken away all thy displeaure, and turned thy felfe from thy wrathfull indignation in the prayer, Let thine anger ceafe from vs: wilt thou be displeased at vs for ever, and wilt thou stretch
Christmas day Morning Prayer.

out of thy wrath from one generation to another, In the prophetic, Thou hast been favourable to thy land, thou hast forgiven the offences of thy people, and covered all their sinnes in the prayer, Quicken us O Lord, that thy people may rejoice in thee, fear us thy mercy, and grant us thy salvation; that is, thy Sonne Jesus, by whom only thou art.
merry cups and so they make the remedy worse common only than the disease. But a good man and a true Christian hears what the Lord saith unto him in his word and ministry. *Call upon me in the time of trouble, and I will hear thee, and thou shalt praise me.* If strong, and he shall establish your heart, ecc. ye that put your trust in the Lord. Come to me all ye that labour and are laden, and I will ease you." Though hope seems to terminate, yet wait, for it shall surely come and not slay. "God is like the bridegroom, Joh. 2. who kept his best wine for his last supper. First he propounds and propines unto his followers the cup of his Cross; ye shall drink indeed of my cup, Matt. 20. 25. But in conclusion, he turns his Cross into a Crown, Rev. 2. 10. Be thou faithful unto death, and I will give thee the crown of life. First he doth humble, then exalt; first he will, then and he cureth. *A tristitias semper fede necessariis inchoat Deus, deinde progressivum ad hilaritas,* faith and hope begins at necessaries discontents, and so proceedeth unto things more pleasing. He faith, I wound, and I make whole. I kill, and give life. He faith not, if I will make whole, and then I will destroy; but first he will plucketh vp, and then bec planteth; first he doth overthrow, then he buildeth; first he thinkest he is earthly members of shame, then he quickeneth our inward man to grace. *Joseph after he had worn the Taylors iron chaine, Gen. 40. 3.* was adorned with the golden chaine of Pharaoh the King, Gen. 41. 42. *Mordecai first among pages at the Court a gate,* was afterward honoured with the Kings ring and ramament, and mounted on the Kings horse, and it was openly proclaimed before him even through the streets of the Cite, *This shall be done to the man whom the King will honour.* Esther 6. 11. Which all examples are commentaries upon our text, and shew, that howsoever Almighty God punisht his people for a time, yet if they will heare what he faith, he will in fine speak peace unto them.

But the Psalmist addeth here by way of caueat, *Let them not return againe to their follie.* Sinners are fooles, & their faults are their follies, as the Scriptures everywhere where speake, in the Proverb's especially. CONTENTIONS is a folly. Drunkennesse a folly, Whoredome a folly, Atheiisme folly, Idolatry folly. God in his Son speaketh unto his people peace, but let them take heed that they return not againe to their folly, like the sowe to the vowing in mire, and the dogge to his owne vomite, be hold, that art now made stable, since nothing else wondrous thing come unto thee. Thou dost every day beg of our heavenly Father that his kingdom may come: looke then unto the next clause, that his will may be done on earth, as it is in heaven.

**Mercy and truth are met together,** When as Gods people heare what he faith unto them in his holy word, then all things are full of mercy, truth, righteousnesse and peace; then the land shall give her increase, that is, the Church abound with those good fruits of faith. *Some say,* that these vertues meet together and kisse, but in divers subiects. As for example, mercy from God, and truth from men; as if he should say, God will turn his owne justice towards his people into mercy, and their hypocritical hearts and foule hands into sound and sincere dealing, and so righteousness and peace kisse. The righteoussesse of God in executing his promises faithfully breeds in his people peace of confidence to their endless comfort. Other affirme, that these vertues meet together in one subiect,

*God.

And that in Man.

Christ, God and man.

They meet together in God: for all the paths of the Lord are mercy and truth, Psl. 25. 9. mercy in making, and truth in keeping his promise to his people. *S.S. Paul faith,* Iesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made vnto the Fathers; & that the Gentiles might glorifie God for his mercy. God promised his Sonne vnto the h Jewes, and he gave him in the fulnesse of time to be both a light to the Gentiles, and glory of his people Israel. Herein showing his mercy more principally to the Gentiles, his truth vnto the Jewes, and fo his mercy and truth embraced each other, in that he made both people but one, to wit, one, flocke, in one shepheard, vnder one shepheard.
Christmas day Morning Prayer.

If we take truth and righteousness, for God's justice in punishing, mercy and peace for his gracious gifts in pardoning; yet they meet together in all his ways, unto such as keeps his covenant and his testimonies. For as the mercies of the wicked are full of cruelty; so the very judgements of God upon his servants are full of mercy. In his wrath he remembers pity, punishing a little, that he may pardon a great deal; destroying the flesh only, to save the spirit. 1 Cor. 5. 5. Thus carried is aliquando subtrahere misericordiam: It was good for Joseph that he was a captive, good for Naaman that he was a leper, good for Martinus that he was blind, good for Daniel that he was in trouble. Bradford thanked God more of his pritons, then of any parlour or pleasures. All things are to the belt unto the faithful. And to God's mercy and truth are met together, righteousness and peace have kissed each other, his mercy being just, and his justice being merciful. But God in giving his only Son unto the world, more abundantly thawd his mercy and justice kissing one another. His justice requires that every soul that sinneth should die; but his mercy defers not the death of a sinner, Ez. 33. 11. He therefore gave his Son to die for our sins, and to rise again for our justification, and so both his justice is satisfied, and usinneth are forgiven. In Christ's advent, mercy and truth are met together, righteousness and peace have kissed each other. 1. Bernard hath a pretty dialogue to this purpose, betweene righteousness and truth on the one side, mercy and peace on the other part, conteyning the advertisement of mankind. Christ our blessed Mediator and Mediator ended the quarrel at his comming, and made them all exceeding kindr kissing friends: for in giving himselfe a ransom for all men, he did at once pay both unto Justice her debt, and grant unto Mercy her desire.

2. Righteousneffe and peace meet together in man: for S. Augustin found it; an unchristian man is full of quarrels, like Ismael, every man hand is against him, and his hand against every man: but he which is righteous, and giveth every man his due, shall have peace, so much as is possible with all men, especially with his owne selfe and soule. Righteousness and peace are so neere, so deere, that thou canst not have the one without the other. Unam vis et alteram non facies; haply thou wouldest enjoy peace, but thou wouldest not. The Poet could say, Paece te posticum omnes. Interroga (faith S. Augustin) omnes homines, multi pacem, qui oves respondet tamen genus hominum, opta, capio, volo, amo. Well then, if thou desire peace, doe justice; for peace faith, I am a friend only to such as love my friend. What man is he that liueth to live, and would faine see good dayes? keep thy tongue from euil, and thy lips that they speake no guile; eauish euill, and do good, feake peace and enufe it. Nay thou neede not sekke it, for it will of it selfe come to kisse his righter Righteousness. If men have truth and righteousness, God will afford mercy and peace. So the Prophet expressly, Keep innocencie, and take hold upon the thing that is right, and that shall bring a man peace at the last, Ps. 37. 38. At the first haply thou maintaine wast with the vunedly men of this world, (for doe well, and beseare ill, is written upon heaven doore) but hereafter, at the last assuredly thou shalt have peace in thy soul. Or righteousness and peace meet in euery true believer, because being in faith, we hate peace toward God, through Jesus Christ our Lord, Rom. 5. 1.

3. Righteousneffe and peace meet in Christ, God and man: for by these two, 1. Some Diuines understand the Old Testament and the New. The Law doth exact justice, requiring of a malefactor eye for eye, tooth for tooth, hand for hand, foot for foot: but the Gospel is full of mercy and peace, paying unto the finner, who truly repenteth him of his sins, and vntaintedly believeth the word of promise. 2. Son, be of good comfort, thy finnes are forgiven thee. Daughter, be of good cheere, thy faith hath made thee whole. 3. Go ye therefore, and be holy; for I have cleansed you. 4. Behold, thou art now made whole, sinne no more. Two these Testaments meet together in Christ, as in their proper center, they kissed each other on this day, because the Gospel performed what the Law promiseth.

a Or he shewed truth in his words, and mercy in his workes. 1. He delivered the will of God vnto men, and his word is truth. 1. He made the blind to see, the
lame to goe, the deafe to heare, he cleansed the leapers, he cured the sicke, he raifed up the dead: and theſe without queſtion are worke of merſcie.

Or by these two vertues vnderſtand 5 Chriffis two nature, his divine nature by merſcie, havin 1 power to forgive ſinnes, and to heale all manner of fickneſſe: by 3 true his humane nature, 1. For that he had true 3 flesh, and not (as Heretikes imagined) a phantastical bodie. 2. For that he was a man after Gods owne image, created in righteousneſſe and true holineſſe, he was blȇmeleſſe and vndeſculed, Heb. 7:26. he knew no ſinne, 1. Cor. 5:21. he did no wickedneſſe, neither was any deceit in his mouth, Eph. 5:9. and to 3 truth and merſcie met together in the perſonal vnion of his two nature. And this expofition is more probable by the next verſe: Truth [a] did flouriſhes out of the earth, and righteousneſſe hath looked downe from heaven. Chrift is truth, as he doth himselfe, I am the way, the truth, &c. and Chrift is our righteousneſſe, 1. Cor. 1:30. Now Chriftas man, and borne of the Virgin Mary, budded out of the earth: and as God, he looked downe from heaven. That men might be inſtialed by grace from heaven, it pleased him on this day to bud out of the earth, in the words of S. Augustine, Ut inſtia praſferet deco, id eſt, ut inſtiae eſt hominum divina gratia, veritas natæ eſt de Maria Vriginse, ut posset pro illis inſfarci nonque ſanctia, ſacriſciſium passionis, ſacriſciſium crucis: & unde ſacriſci nonque ſanctia, ſacriſciſium propecaſi nonque ſanctia, ſacriſciſium propecaſi nonque ſanctia, ſacriſciſium propecaſi nonque ſanctia, ſacriſciſium propecaſi nonque ſanctia. 

6 Otherwife, when righteousneſſe, that is, Gods grace looks downe from heaven, then truth among men flouriſheth upon earth. a Or before Chrift, comming the whole world was full of vntruths, all the Gentiles adored falfe gods; and many lewes worshipped the true God falſly. But the Sunne of righteousneſſe appearing in our Horizon, b called vs out of darkneſſe into marvellous light, teaching that onely c the Lord is God, and that d I Doll is nothing, and to truth flouriſheth out of the earth, and righteousneſſe hath looked downe from heaven.

7 Or, truth springs out of the earth, and righteousneſſe looks downe from heaven, when a finne humbly confeffeth his faults unto God: according to that of John, If we fay that we have no ſinne, we deceive ourfelues, and truth is not in vs; if we acknowledge our ſinnes, he is faithfull and true to forgive us our ſinnes, and to cleanfe us from all contraryneſſe.

8 Or, the divine inſſſe manifefted it felle from heaven, in Chriffs springing out of the earth. For hereby we know the wrath of God is revealed from heaven against all vnGodlineſſe and vnrighteousneſſe, because nothing could expiate the fins of men, but the death of Gods owne and only Sonne, he budded out of the earth, and was buffeted upon the earth, and was buffeted under the earth; and all this, and more than this he did suffer and doe for our redemption and ransome. f Quod illi pro malis meis que pertulit, quid pro bonis tuis que contulit, referam? quid pro fuccefa carne, quid pro alapis? quid pro flagellis? pro cruce, obitum, fepultura, repandam? esto, reddamus crucem pro cruce, funmus pro funnone, numquid poterimus reddere, quod ex ipso, & per ipsum, & in ipso habemus omnium, &c. reddamus ergo amorem pro debito, charitatem pro munere, animam & affeculum Domino impendamus, &c.
Psalm 89.

My song shall be alway of the loving kindness of the Lord, &c.

Songs dittie, the loving kindness and truth of the Lord, manifold unto the whole world generally, to David's house (that is, the Church) especially.

Singers duty, magnifying the mercies of God always, even from one generation to another. And by all means; with his mouth, for that is expressed in this verse; with his mind, for that is implied in the next, I have said, &c. 1 that is, bequeathed it in my heart, and therefore speak it with my tongue, Psalm 16.10. For out of the hearts abundance the mouth speaketh, Matthew 12.34.

My song shall be alway of the loving kindness, &c. Or as other translations, I will sing the mercies of the Lord, his manifold and sundry mercies: as if he should say, have tasted of more than of one, yea, we have felt all his mercies; I will therefore praise the same for ever. I will sing his mercy for creating this universe, which is a Macrocosmus, a great world; and for making man, which is Microcosmus, a little world. 1 My song shall set forth his kindness, for that he gave me being. 2 For adding to my being, life, which he denieth unto flies. 3 To life, fende, which he denieth unto plants. 4 To fende, speech, and understanding, which he denieth unto brute beasts. I have great cause to praise the Lord, for that I am a man; and yet greater, for that I am a found man, having a due portion of wit, and a true proportion of limbs and lineaments, maided neither in the powers of my soul, nor in the parts of my body. Some men are like the carved images of Pagans, and Papists, having mouths and speake not, eyes and see not, ears and hear not, feet and walk not, hands and handle not. I will therefore sing of thy mercies, O Lord, for giving unto me perfect limbs, and perfect use thereof: eyes to see, tongue to speake, ears to hear, feet to walk. I do not want so much as the left hand, or the little finger of that hand, or the least joynt of that finger. Again, some men are maided in their minds, as being either borne flarkete fooles (6 heavy punishment!) or else for abusing their good wits in bad workes, are (by Gods secret and seuer judgement) bereft of their intellectualls. Some, which have heretofore worshipped Chrifl at Bethlem, and have preached also Chrifl unto the King and his Court, in Bethel, are now lunaticke, bound hand and foot in Bedleem. 7 In nature, the middle participates ever with his extremes, as the Spring, which is the middle betwixt Winter and Summer, hath (as you know) part of the Winters cold, and part of the Summers heat; and the morning, which is the middle betwixt night and day, hath a little darkness of the night, and a little light of the day: so man is created by God, tamquam medius inter Angelum & bratium, a midling betwixt an Angel and a brute; being a good eale better than a beast, and a little lower than an Angel: having in respect of his bodie, some thing of a brute, being fentimental and mortal; and in respect of his soule, some thing of an Angel, as being intellectual and immortal. Now then, if the Spring have not any heat of Summer, it is to cold as Winter; and if the morning have no light of the Sunne, it is so darke as night: so man, if he want angelical abilities of the soule, is better than a beast, as f horfe and mule without understanding: for as f Synesius said, A Wife man excels a foole, more than a foole doth excell a beast.

As God is princicpium effectuum in creatione: so refellium in redemptione. I am exceeding much bound unto God for creating me when I was not; and for preferring me under his wings, even since I was: yet I am more bound to his mercy for redeeming me, for blessing me with all spirituall blessings in heavenly things in Christ his Sonne, Ephes. 1.3. for his electing of me, for his calling of me, for his justifying of me, for his sanctifying of me. These graces are the riches of his goodnesse and glory.
glorie, *misericordia [misericordia in aeternum, everlafting mercies, as reaching from *everlasting predestination, to everlasting glorification. O Lord, I will alway fing thy mercies in promiſing, and ever fhew thy truth in performing thy promife made to David, thy chosen ferman, concerning thy Sonne, my Sainitour, finging, thy feed will I ftablishe for ever. So the *Fathers expound our text, I will ever fing thy mercies, in vouchafing to fend thy Sonne to viſit thy fervants, fike to death in finne, Firft, I will ever fing of thy mercifulneffe: and then I will ever ber fhewing thy faithfullneffe. *Neque enim exhibenter va veritas in imploſtione promifforum, infi procedat mi fericordia in remiſione peccatorum. And what is Gods merſice set up for ever, and his truth eftablifhed in the heaues? but that which [Eſay terms the true mercies of David]: that is, as [Paul constructs Eſay, the holy promifes made to David: and the promife made to David, is briefly this, thy feed will I ftablishe for ever, and set up thy thone from generation to generation. For the Prophet Ethan here doth *allude to the Prophet Nathan, 2 Sam.7. I will (fait he from the Lord vnto David) set up thy feed after thee, and I will ftablishe the throne of his kingdom for ever. Now this holy promife was not fulfilled in the temporell kingdom of David, as Gods people complaine in this Psalm from the 37. to the 45. verfe. It is therefore to be conuerted of Christ, and his spiritual kingdom. Christ, according to the flefh, is the feed of David, and the *founde of David: of him it is true which isfaid here by the Lord, My counuain will I not breake, nor alter the thing that is gone out of my lips; I have sworn once by my holines, that I will not faile David. His feed flattering endure for ever, and his fheat is like as the Sonne before me. He fhall stand fast for evermore as the Moone, and as the faith fulwitness in heauen. Of him it is true, thy throne is for ever and ever. Of him it is true, heaven and earth fhall perife, and wax old as doth a garment, and as a vefche thou shalt fold them up, and they fhall be changed: but thou art the fame, and thy yeeres fhall not faile,Psal.102.27. Hebr.1.12. Thou sweet Iefus are a Priuile for ever, and a Prince for ever. And surely God would haue Davidis earthly kingdom to determine in tehouachim and Zedechia, that his people might *underfhend the holy covenant made with David of Christ, and that they might pray, Lord, where are thy old lauing kindnesses, which thou fpares unto David in thy truth? See S. Angui. decimi. Dei, lib.17. cap.9.10.11.12.13. Now the Prophet, in procefl of his hymne, describes the natures and vertues of Christ, as well inherent in his owne perfon, as infuited into his people.

His Humane nature, because the feed of David, a perfect man in foule and bodie, against *Eutychians, *Apollinarifks, *Valentiniens, *Neftroniens, m Monothelites, &c.

His Diuine nature: Firft, that the Church inuocates him as God, verfe. 5. O Lord, the very heuens fhall praty thine wondrous works, and thine truth in the congregra tion of the Saints. By heauen, is meant the *Church, and the *Preachers of Christ in the Church.

Secondly, Ethan proues Christ to be God by comparison, in the 6,7,8,9 verfes, *Who is among the clouds, who fhall be compar'd unto the Lord; or what is among the gods, that fhall be like unto him? as if he should say, there is neither Monarch on earth, nor Angell in heauen his peere.

Thirdly, from the prefervation of all things, verfe.10,11. Thou raifed the riving of the sea, thou raifed the waues thereof when they arife, &c.

Fourthly, for that he created the world, verfe.12,13,14. The heauens are thine, the earth also is thine, thou haft laid the foundation of the round world &c.

Having thus exprefled his natures, & fhewed him to be Vere hominis vero, vere Dei, ratiun omnis o seper. He begins in the 15. verfe, to fing of his vertues, as well in his owne perfon, as people. For himſelfe, righteouſnes & equity is the habitation of thy fear, mercy & truth fhall goe before thy face. For his people, blessed are they that can reioye in thee, they fhall walk in the light of thy countenance, their delight fhall be daily in thy name, &c. These things afford manifold instructions, according to the prefixed title, a Psalme for induction of Ethan the Eucarist. But the point aimed at moft, is undoubtedly, "that in our tentations, and tempters of confidence, we fhould flie to the true mercies"
mercies, and holy promises of God in Christ. If once we lay our scales on this anchor-hold, we shall escape shipwreck of faith. Ethan, who was either penman, or finger of this hymne, is by interpretation robustus, one which is strong: now no man is strong in this world, but he who relieth upon the sure promises of God. The consideration of our owne merits, is able to make vs faint and feeble: but our trust in the Lords everlasting mercies, maketh vs like Mount Zion, which cannot be removed, but abideth fast and firm for ever, Psa. 125. 1. And therefore "some Duyines have confirmed this Scripture, by that Jerem. 9. 23. Thus faith the Lord, let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knowes me to be the Lord, which show mercy, judgement, and righteounesse.

And as the Fathers under and before the law, comforted themselves in all afflictions and misery, with the consideration of Christs first comming: so let vs in the midst of our tentations and troubles, be steadfast and immoveable, because we look for his second comming. He deferred his first comming a great while, yet in the fullness of time he dealt with his servants according to his word. So the Saints expecting his second comming, cry with a loud voice: How long, Lord, holy and true, doest thou judge and avenge our blood on them that dwell on earth? And mockes is in the last dayes also say, Where is the promise of his comming? for since the Fathers died, all things continue as they were from the beginning of the Creation. And yet the Lord (faith S. Peter) is not slacke concerning his promise, (as some men count slackness) but is patient toward vs, and would have all men come to repentance. Yet a very little while, and he shall come, will come, and will not tarry. Behold (faith he who never vtered vtruth) I come shortly, and my reward is with me, to give every man according as his works are. The life prent is so full of diseases and diffaters, that our happiness is hid with Christ in God; but when he which is our life shall appear, then we shall also appear with him in glory, for he shall change our vile body, that it may be like his glorious body: Non est mcabitus verius corporis, sed non est pondus & flagitius corruptionis. Wherefore let vs alway be rich in the worke of the Lord, for as much as we know, that our labour is not in vaine in the Lord; 1 Cor. 15. 58.

Hitherto concerning the dittie of the song: I come now to the dittie of the finger: I will alway sing thy mercies with my mouth, I will ever be shewing thy truth from one generation to another. I know sometyme in aternum to the loose misericordias, and not to the verbe cantabo, making the senfe to be this: I will alway sing thy mercies which endure for ever. But alwayes is referred as well, if not better, unto the verbe, I will sing: as who should say, Lord, thy mercies are so manifest, and so manifold, so great in their number, and so good in their nature, that I will alway, fe long as I have any being, sing praises vnto thee. Haply some will object, All field is grasse, and the grace thereof, as the flower of the field, the grace withereth, and the flower fadeth away. David being perfecuted by Saul, saith, there is but a step betweene death and me. Nay, David, thy life is shorter than a fride, but a pan long, as thy selfe will not保鲜, Psa. 39. 6. How can he then that begis his bread but for a day, promisre to spend his breath in magnifying the Lord for ever? Answerer is made, that the Prophet will not onely commend the mercies of the Lord in word, but also commit them vnto writing.

As the tongue of the Prophet is termed chew here, the pen of a ready writer: so the writing of the Prophet is here termed his mouth, as Enthusians vpon the place, Liber Psalmorum* or Daumis. He doth intend to note the mercies of God, and to seteth his truth in a book, the which he will leave behinde him (as an instrument) to convey the same from generation to generation, from the generation of 1 Jewes to the generation of Christians. Or from the old Testament to the new for the blessed Apostles in their Sermons vfinally cite sentences out of the Pfalmes. S. Peter tel-leth vs, that the Gospel was preached vnto the dead; so may we say, that the Gospel is preached by the dead. For the most anciant Fathers, and other judicious authors, which

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1 Angelus
2 Galat. de car. libri, cap. 12.
3 Luke 2. 29.
4 Apoc. 6. 10.
5 Heb. 10. 37.
6 Apoc. 22. 12.
7 Coloss. 3. 4.
8 Philip 3. 21.
9 Martialis ad Eurdogeum, epi.s. 8.
10 Bellarmin.
11 Psa. 146. 1.
12 Sam. 10. 3.
13 Coloss.
14 Ex., 1 Pet. 4. 25.
15 Index.
16 Euthym. Instaurat. Tert. 1cc. 1.
17 Hieron.
18 Pet. 4. 6.
which have spent their days in writing learned expositions and godly meditations upon the holy Scriptures, although they be dead, and sleep in the bed of their grave, yet they sing alway the mercies of the Lord, and swell the truth of his word from one generation unto another. It is reported in our 5 Chronicles of Athelstan: Parum ati vivit, medium glorie. So many zealous and industrious Doctors have lived (in respect of their age) but a little, yet in respect of their acts, a great while, shining full in their works and writings, as lights of the world.

Or the Prophet may be said, to sing euer intentionally, though not actually. 6 For as the wicked, if he could live alway, would finde always: so the good man (if God should suffer him alway to breathe on earth) would sing alway the mercies of the Lord. He will in 7 all things give thanks unto God, 7 rarely telling of his loving kindness in the morning, and of his truth in the night season. In the morning, this is, in a prosperous estate, when as the Sunne (hither upon him), he will acknowledge that every good gift in him is from above, coming downe from the Father of lights and Father of mercies. And in the darke night of aduersitie he telleth of Gods justice, confessing ingenuously, 8 We receive things worthy of that we have done. He gueseth thanks unto the Lord in both, in the one highly magnifying Gods favour; in the other humbly vtilifying his own fault.

Or because God hath inspired into man, not only the breath of 9 this present life, but of 7 that also which is to come; the Saints are said to continue their song of Gods præse in the kingdom of glory, which here they beginne in the kingdom of grace. For so the Spirit, Apocal. 19. 1. I heard a great voice of a great multitude in heaven, singing Halalal, salvation, and glory, and honour, and peace be to the Lord our God.

It is obiected, if the Saints in heaven alway sing the meries of the Lord, then they remember their miferies on earth; and if they remember their sin and forrow here, how can they be perfectly blessed there? For the Lord faith, 2 I will create new heavens, and a new earth, and the former shall not be remembered, nor come into mind. 3 Answer is made, that as men in perfit health often remember their terrible fits of their former sicknesse, with exceeding joy: yea the more they call into minde their danger past, the greater is their delight present: even so the Saints, in the kingdom of glory, remember hapily their misdeeds and mispathes in this valley of teares, but it is without any pollutioon, or touch of forrow. So 4 Gregorie the Great, Ecst in illa beatissimisdulae memoriam non quenentem sequerantur, sed quem adiuvat latetie affringat, utdam doloris est animus sine dolore reminiscitur, & debito remediis medicus versatilis, & eo magis acceptum salutem dignat, quo multis meminit quam curat.

Heavenly happiness consisteth in this, in the necessarie posseving of every thing which is good, and in the necessarie removing of every thing which is cill. Miserie then is not remembred of the Saints, as a matter of grieve, but as a motuie to joy, because they be now delivered from this body of death, and enjoy the Crown of euerlafting life; where God is to them all in all, a glasse to their sight, honey to their taste, muficke to their hearing, Balmes to their smellinge: where 5 Salomonis wisdome feeemes folly; 8 Ahabes agilitie, flowneffe; Samsonis strengthe, weakeffe; 9 Abaloms comelineffe, deformite; Cesars Empire, beggerie; Methusalemis long life, shortenesse of dayes, or a speedie death. Thus I have shewed how the Prophet may be said to sing alwayes the mericies of the Lord, in this life unto the worlds end, in the next for euer and euer world without end.

As for all meanes, he praiseth the Lord with his mouth, and all that is within him; as also with his minde, and all that is within him. His heart indites a good matter, and his tongue is the pen of a ready writer. All his members are for the işence of his Maker, as 5 S. Augustine glosseth our text, Ofsequantur membra (inquit) mea, Domine meo loquor, sed tua loquor, annuncias vero tiam in ore meo. Si non 6 loquor, scras non fun: si me loquor, pendax fum. Ergo ut ati dicam, & ego dicam, dno quodam sunt, utrum tum, uam memum: veritas mea, mea.

Now let vs according to this copie, draw the lines of our lines, visting all meanes to set forth the the loving kindnesse and truth of the Lord. 10 Give thanks unto the Lord.
Christmas day Evening Prayer.

Lord, and call upon his name, tell the people what things he hath done. O let your songs be of him, and praise him, and let your talking be of his wondrous works: O my soul praise the Lord, and all that is within me praise his holy name; praise the Lord, 0 my soul, and forget not all his benefits, who forgiveth all thy sins, and healeth all thine infirmities; who saueth thy life from destruction, and crowneth thee with loving kindness, Ps. 103. A good Christian is a tymbrell of the Holy Ghost, his whole life being nothing else but a well-tuned song of Sten, alway magnifying the mercies of God in his owne person, and imitant other to do the fame. But the mouth of the wicked is full of cursing and bitterness, their threat is an open sepulchre, destruction and unhappiness is in their ways. A man of a foul mouth is a beast in the forme of a man, his tongue is the tongue of a Serpent, Adders poyson is under his lips, pay worse than a Serpent, for it hurts not a man except he be present to see him, or to bite him, or to strike him with his tail; but he which hath a blaphemous and a bitter tongue, hurteth all, as well absent as present; neither sea nor land, neither scepter nor sepulchre, neither heauen nor hell hindereth him; he blaphemes God, wrongs his neighbour, he raileth on the dead, and rageth against the living, his tongue is the tongue of a Fiend, of a Furie. For as the holy Prophets of God, when they preached, had their tongues (as it were) touched with a seale from the altar of God; and as godly men have their tongues inflamed with the fire of Gods Spirit, when as they speake graciously: so contrariwise, when a man speaketh evil, his tongue (faith S. Johannes) is kindled by the fire of hell, and Satan comes from thence with a seale toouch his lips, and to set them on fire to all manner of mischief. When as good men speake good things, their tongue is Christ's tongue; but all manner of cursed and vudgely speaking, is no better than the Devils language. Think on this all ye that forget God, whose mouths are so farre from singing his mercies alway, that ye can hardly come in your communication to any full period, without interlacing an oath or two. It is no wonder, that in Italy (which is a parcell of Antichrist's kingdom) blaphemies should be darted out against God and his Christ ordinarly, openly, being made pharases of galanterie to the braters, and verie interlections of speeche vnto the vulgar. But in England (where the scepter of Christs kingdom hath a long time flourished) it cannot but wound the hearts of such as mourne for the sinnes of the land, to consider how commonly, not only the scuff at the tauerne, and the recalle on the stage: but also the Labourer at his worke, and the Gentleman at his recreation, and the very boyes, yea babes in the street curse their Maker, and reuile their Redeemer. Other sinnes are clothed (in some fort) with excufe before men, in respect either of profit, or pleasure, content, or credit: but in swearing there is neither good, nor gaine, nor glory. I beseech you therefore (my deare bowels in the Lord) instruct your children and servaunts, how to serue God in a lively faith, and a reverend feare, let your whole life be to them a walking Cate chisme, that they may sing always the mercies of the Lord, and shew forth his truth from generation to generation.

Psalme 110.

The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool.

This Psalme (faith Augustine) is in the number of words short, but in the weight of matter ample, containing so many deepes mysteries, and opposing so many dangerous heresies; that (as Chrysostome notes) we need many eyes for the right reading and exact understanding of it.

If we literally referre this vnto David, he bringeth in a subiect or a fauourite speaking thus of himselfe, The Lord said unto my Lord the King. David as a King is a Lord, becaused the Lieutenent, and (as it were) Vice-gernet of the Lord. In this sense Paul telleth vs, that there be many Gods and many Lords, 1 Cor. 8:5, many Gods in Y y y 3

Title

In lat. Brevis numerus verborum sed magnus pars ecclesiasterum. In lat.
title and type, but in deed and truth one God only. Princes are Gods in name: for (Faith the Lord) x I have said, ye are Gods: but not in nature, for ye shall die like
men. All higher powers hold their Scepters from the highest power, z he putteth
down one, and letteth vp another, according to the file, James by the grace of God,
&c. a More principally David, who was called to his kingdom by Gods especial
grace, and fled his kingdom to Gods especial glory. For he was a man according
to Gods b own heart, turning from nothing the Lord commanded him all the daies
of his life, fane only in the matter of Vrash the Hitrite, 1 King. 15. 5.
And surely (Beloved) if we will in fens fumimilidinariz, confider earnestly the won-
derfull union of these two kingdoms, England and Scotland, and the flourishing
state of the Goffl, under the government of our dread Soueraigne: we shall have
good cause to take vp this song, The Lord said unto King James our Lord, fit in thy
thorne for I have both appointed and anointed thee King our Great Britannie.

a Or hably David might speake this of himselfe, The Lord said unto me, con-
cerning my Lord Saul perfecuting me, fit thee downe by the power of my right hand, and
be well attired of my protection, vntill I have made all thine enemies thy footfoole:
that is, all such as hindered thee from thy kingdom, obedient subjectts vnto thee, faying,

Bebold, we are thy bones and thy fleth. So the Lord spake by the Prophet Na-
than, 2 Sam. 12. 7. I anointed thee King over Israel, and delivered thee out of the hand
of Saul, and gave thee thy Lords house, and thy Lords wifes into thy bofome, and gave
thee the house of Israel and Judah, and would moreover (if that had beene too little)
have given thee such and such things, &c.

But because S. Peter, Acts 2. 34. and S. Paul, Heb. 1. 13. expound this text of
Christ, and Christ himselfe applieth it unto himselfe, Matth. 22. 44. Mark. 12. 36.
Luk. 20. 42. I desire to treat any longer of shadowes, and come to the substance,
taking this Psalme for a prophetic concerning Christ in fact, and David only but in
figure.


Genebrard,


Tremellius.


Apud Pet. Ga-


2. A Judge, verf. 6, 7.


2. His administration of this kingdom by the


3. His subiects obedience to this administration,


	

Some Doctors among the Jewes have conferred this of Danids Angell, ap-
pointed to the Lord for his peculiar guard and guide. But I say to them out of
S. Paul, Vnto which of the Angels said the Lord at any time, fit at my right hand,
vntill I make thine enemies thy footfoole? i Other Rabbins expound this of Abra-
ham, as making it a thankgiving vnto the Lord, for the victorie which he got a-
gainst the foure Kings, Gen. 14. Other understand this of k Ezekiel: other of Zo-
robabel. But all these holy Fathers are dead, and have slept long in the dust of their
graue whereas the Lord (here mentioned) is a Priest for ever, and hath a kingdom in
without end. And consequently, this Psalm cannot aptly be conferred either
of man, or Angell, or of any other meere creature; but of Christ alone the Messias
and Mediator, being the sonne of Dauid as man, and the Lord of Dauid as God. Non
dixit Dauid, Dominus Domini mei; sed Dominus Domino meo. Chriftof, fer. de
Trinitate.

The Jewes understood not this, and therefore they could not anfwer Chrifits
question, Matth. 22. 45. If Dauid call him Lord, bow is he then his fon? neither should
we have learned this, except Chrifl and his Apoftles had taught it vs. Nunc erge, faith
Christmas day Evening Prayer.

faith * Augustine, quid nimium, quid minus; as we have read, so we believe, that Christ, as being equal to God, is the Lord of David: and as found in the form of a tenant, the son of David. As in the beginning, the Lord of David: as made flesh, the son of David; as conceived and born of a Virgin, the son of David: as Emmanuel, the Lord of David. See Hierom. in Matth. 22. Pet. Galatin. de arcana lib. 3, cap. 17. & lib. 8, cap. 24. Chrysostom. D. Ignatii. August, Stenchus, Calvin, Turleram, Agellius, Bollarmine, & alios in loc.

The Lord said then unto my Lord, is (as if he should have said) God the Father said unto God the Son. And therefor * Rabbi Jonathas translated it in the Chalde, * divit dominus verbo suo, the Lord said to his Word. Here then observe * the distinction of persons in the Godhead against * Artemon, Sabellius, and Serenus. The Father said unto the Son, ergo, the Father is distinguished from the Son, * alius, howsoever not aliud, another person, albeit not another substance: for as the Father is Lord, so the Son is Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord, as Athanasius in his Creed.

The Lord said] But how, when, and where? the words of our mouths are first (as they Philosopher truly) notions of our minde. So God hath a twofold word, * ad intra, conceived within himselfe: and * ad extra, revealed unto men. According to both he said this, * Immensus sapientia decrevit fect, et generi humano paruit. First, according to his intrincate word, he said it before the worlds; as it is in the second Psalm, verse 7. The Lord said unto me, thou art my sonne, this day have I begotten thee. Secondly, according to his extrinsec and revealed word, he said it in the world; * to wit, in the beginning, Gen. 3:15. the seed of the woman, & c. I (said the Lord unto the serpents) will put enmity betwenee thee and the woman, and betwenee thy seed, and her seed; he shall breake thine head, and thou shalt bruise his heel. Christ is that promised seed of the woman, as being made of the seed of David, according to the flesh; he shall breake the Serpents head, is all one with our text, fit thou on my right hand, until I have made all thine enemies thy footstool.

My] Not onely, because to be borne of my seed and propitiatory; * but mine, in regard of mine affection, and particular application. As his mother Mary called him, my Sonnour; and his Apostle Thomas, my God; and Paul, Galath. 3:20. Christ loved me, and gave himselfe for me.

Lord] Saint * Hierome, and other learned (in the Hebrew) note, that in the first place, the word translated here Lord, is proper only to God; but in the second, communicable to men. And so Christ according to his manhood, began to sit at the right hand of God after his ascension into heaven, and not before. Christ (as the Sonne of God) was est in God right hand, equal in might and majestie: for in the Trinitie none is afore or after other, none is greater or lesse than another, but all the three persons are coeternall, and coequall. As the Sonne is said in this verse, to sit at the right hand of the Father: so the Father on the Sonnes right hand, verse 5. The Lord upon thy right hand shall wound even Kings in the day of his wrath. But Christ as man, was not estaced unto this honour before his glorious ascension, as Saint Peter expoundeth our text, Acts 2:34. David is not ascended vp into heaven, but the Lord said vnto my Lord, let thou at my right hand,untill I make thine enemies thy footstool. Therefore let all the house of Israel know for a surety, that God hath made him both Lord and Christ; this levis (I mean) whom ye have crucified. And Paul, Philip. 2:8. He humbld himselfe, and became obedient vnto the death, even the death of the Cross; wherefore God hath highly exalted him. And in another place, God raised him from the dead, and set him at his right hand in heavenly places.

Yet the Lord said not this vnto Christ, as vnto a meere man, * I am the Lord (quoth he) this is my name, and my glory will I not give to another: but to Christ God and man, our Mefliah and Mediator, one person in two natures. As Christ is our levis and Emmanuel, he hath all power in heaven, and on earth. * At the name of levis, every knee shall bow, both of things in heaven, and things in earth, and things under the earth. * Angels and Saints in heaven; men on earth, and the devilis of hell under
**Christmas day Evening Prayer.**

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<td>812</td>
<td><strong>Vntil.</strong> This word 9 notes here, not a piece of time, but a perpetuity. For Christ (after all his enemies are made his footstool) shall ever sit at the right hand of God; his throne is for ever and ever, Heb. 1:8. And power is vnto him tharitteth vpon the Throne for euermore, Apocal. 5:13. So dorne is vscd, Deut. 7:23. The Lord thy God shall destroy them with a mightie destruction, vntil they be brought to nought: thereby meaning that they shall vntierly be consumed, because they cannot any more restit, after once they be brought to nothing. And Psalm. 112. ver. 8. The good mans heart is established, and will not shrinke, vntill he see his desire vpon his enemies. If his heart were not afraid for any euill tidings, when his enemies stood vp against him, how shall he shrink when he sees their necks giuen vnto him? And Matth. 1:25. He knew her not, vntill she had brought forth her first borne sonne, &amp;c. Vntil, in that place doth not import (as the Doctors have well observed against Helwicus) that Iofeph afterward carnally knew Mari: for shee was a perpetuall Virgin, as well after, as before the birth of her sonne Jesus. See 2 Sam. 6:22. Mat. 5:18, and 28:20. It is objected against this interpretation out of S. Paul, 1 Cor. 15:24. that Christ, after he hath put down all things vnder his feet, shal in fine, deliuere vp the kyngdom to God. Answere is made by Chrysostome, vpon our text out of John 16:15. e All things that the Father bath, are mine. And Joh. 17. 10. All mine are thine, and thine are mine. f As then God the Father was not without his kyngdom, when as God the Sonne said, e All things are giuen vnto me of my Father: no more shall God the Sonne be dethroned, when he shall deliuere vp his kyngdom to his Father. g He now reignes in secret, but when all his enemies once shall be made his footstool, then he shall openly rule, much more, sitting at his Fathers right hand for euermore.</td>
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**I make.** Christ is 8 able to subdue all things vnto himself, and according to his power he shall also put all things vnder his feet, 1 Cor. 15:27. How then is it true that God the Father faith, vntill I make thine enemies thy footstool? Answere is made, that 8 whatsoever things the Father doth, the same things also doth the Sonne.

| a Dr. Ignatius. |
| b Euthym Placidus, in loc. 57. Avgult in loc. |
| c Em. 25. 45. |
| d Gregor. moral. in loc. 56. 48. |
| f Matthew, in loc. |
| g 1 Cor. 15:24. |
| h Matthew. 1:25. |
| i John 5:19. |
| j Galatians. 6:1. |
| k Bellarmin in loc. |
| l Titelos, Cant. 6-3. |
| m Loc. comm. de peric. v. 8 in Estius. |
| n Matthew. 26:47. |
| o Titelos. |
other barbarous Infidels out of the Church: as also violent Tyrants, virulent Heretiques, fraudulent Antichrists in the bosom of the Church. For (as & Luther notes out of Augustine) the Church hath had a threefold oppression. The first violent, by persecuting Emperors: the second fraudulent, by subtle heretiques: the third both violent, and fraudulent, by petulant Antichrists in the Kingdome of Popery; where the temporall power, and spiritual are toyed together, against that is called God.

Now Christ is a ruler in the midst of all these: b the Lord is King, be the people nearer to impatient; he sits betweene the Cherubims, be the earth rente so quiet. Howsoever the Gentiles furcully rage together, and vngodly Princes take counsell together, against his anointed: he that dwelleth in heauen shall laugh them to scorn: he shall have them in derision: he shall bruise them with a rod of iron: and breake them in pieces like a potters vessel. Albeit foure wicked Angels stand on the foure corners of the earth, holding the foure windes, that the winde should not blow on the earth, neither on the sea, neither on any tree: yet Christ having the scale of the living God, cries with a loud voice to the foure Angels, to whom power was giuen to hurt the earth and the sea: Huriye not the earth, neither the sea, neither the trees: unless we have sealed the servants of our Lord in their foreheads. He sits at Gods right hand, till his enemies are made his footstool: a that is, till he lay to Tyrants, and Hypocrites, and Heretiques, and Antichrists, and to the whole rabble of the reproube, depart from mee ye cursed into everlasting fire, which is prepared for the desuilltand his angels.

The spiritual enemies of Christ and his Church, are Satan and all his complices, sinne, torment of conscience, malecision of the law, death, hell; over all which our blessed Saviour triumphed openly. For in dying, he did overcome death; and in rising againe from the dead, he made the graine his footstool, laying. O death, I will be thy death: O grave, I will be thy desolution. Now (beloved) his conquest is our victorie; for he did overcome the world for vs, and the deuill for vs, and death for vs. He was wounded for our tranfgressions, and broken for our iniquitie; his name is the Lord our righteousnesse: he therefore died for our sins, and rofe againe for our inification. He delivered vs out of the hands of all our enemies, that we might ferue him all the dayes of our life without feare. As for our sinnes, he faith, Esa.43.25. I, even I am he, that puttheth away thine iniquities for mine owne sake, and will not remember thy faults: a Albeit they were like crimson, they shall be made white as snow: thou shalt know that I am he, for thou shalt be white as snow: the blood of Jesus Christ cleanseth vs from all sinne. 1 Ioh.1:7. He redeemed vs from the curse of the Law, when he was made a curse for vs, Galath.3:13. He put out that hand-writing of ordinances against vs; he cancelled that obligation, and took it out of the way, flathing it vpon his Croffe, Coloss.2:14. Concerning torment of conscience, being justified by faith, we have peace toward God, through Jesus Christ our Lord. Rom.5:1.

Lastly, touching death and hell; he destroys death for euer, and wipes away the teares from the faces of all his people, that they may triumph in the words of Paul, O death where is thy sting? O grave where is thy victorie? Thy sting is sinne, and the strength of sinne is the Law: but thanks be to God, that hath given vs victorie through our Lord Jesus Christ. He that beleueth in the Lord Jesus, hath eternal life; neither shall he taste of the second death. If God then be with vs, who can be against vs? If the Lord have said vs unto my Lord, sit on my right hand, vs I have made thine enemies thy footstool; what need I feare what other man, or Angell, or deuill is able to doe against me? My Jesus is a refuge against the tempest, and a shadow against the heat, a present helpe in my tribulation and trouble. b Who shall lay any thing to my charge, seeing it is God that inflieth? and who shall condemn, seeing Christ which is dead, yea rather which is risen againe, sitteth at the right hand of God, and maketh intercession for vs daily? b He faith, I am with vs till the end, and then he will lay vs in the end, Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundation of the world.
The Lord (a) send the rod (b) of his power out of Sion. (c) A Captaine sent from Cesar, vnto the Senatours of Rome, to sue for the prolonging of his government abroad; understanding (as he stood at the Counsell chamber doore) that they would not condeem to his desire, clapping his hand upon the pommell of his sword; Well (said he) seeing you will not grant it him, this shall giue it him. So when the Citizenes of Meslamia, defying Pompeius jurisdiction, allaged ancient orders, and privileges of the Romans in old time granted vnto their Towne: *Pompey did answere them in choller, (a) (as Plutarch relates in his life) What do you prattle to us of your law, that have no swords by your sides? So *Mehmet diffloucth all arguments by the sword; in (c) his kingdome no man is advanced vnto places of any great worth or worship, but the Souldier; and the left hand among the Turks is accounted most honourable, because the sword hangs on that side. So Tyrants and Potentates of the world, end all their quarrells, and make their enemies their footstooe, by the sword. But the scepter of Christs kingdome is not a sword of fleeces, but a sword of the Spirit, herueth in the midst of his enemies, and subdueth a people to himselfe, not by the sword, but by the word: for the Gospell is the power of his armes to salvation, Rom. 1. 16. casting downe holds, and imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captivity euery thought vnto the obedience of Christ. 2 Cor. 10. 5.

And the Lord is said here to send the rod of his power out of Sion, according to the prophecies of (d) Isaias; and (e) Micah; the law shall goe forth of Sion, and the word of the Lord from Hierusalme. The blessed Apostles (as we read, Acts 2.) received the gifts of the holy Ghost at Hierusalme, and exercised also the gifts of vterance first in Hierusalme. It is true that they (f) found went out throw all the earth, and their words vnto the ends of the world; and that they did execute their commision in preaching vnto every creature; but yet according to their masters inunction, Luke 24. 47. they began at Hierusalme. So Paul and Barnabas told the Jews, Acts 13. 46. It was necessary that the word of God should first have beene spoken vnto you: but seeing ye put it from you, and judge your selues unworthy of euerlasting life; to vneare you to the Gentiles. Here then is a pregnant text, to prove that the Gospell is not the word of man, but the wisdom of God, and (f) word of his Spirit; for that it is agreeable to the predictions of all his holy Prophets, euer since the world began. Again, (g) this cuidence confutes the Jews, obliquitely denying that the promised Messias is come. His word commeth out of Sion, he must (according to this prophecy) begin his spirituall kingdome in Hierusalme, even while the lewes Commonwealth and religion is standing: for the scepter shall not depart from Juda, nor a lawgiver between his feets, vntill Shiloh come, and the people shall be gathered vnto him, Gen. 49. 10. But alas, Hierusalme hath along time beene made leuelle with the ground: (h) the that was great among the Nations, and Princeflie among the Proninces, is nowe made tributary. *Barburs has segetes the Lord hath so darkened the daughter of Sion in his wrath, and cast downe from heauen vnto the earth, the glory of Israel, Lam. 2. 1. that the barbarous *Gog and *Magog are now lords of that (sometyme) holy land: Hierusalme in old time the City of God, is now (being possesed by the Turks) nothing else but a den of thieves. Ergo, Christ is that premised Messias: (h) it is he that should come, neither need we looke for another.

Be thou ruler in the midst among thine enemies: By rod, is meant Christs scepter; because strong rods are for the scepters of them that bare rule, Ezeh. 19. 11. and Jer. 48. 17. How is the strong staffe broken, and the beautifull rod? And by his scepter is meant his power; and the word is that his power, by which he rules in the midst of all his enemies: converting such enemies as appertaine to Gods election; and confounding such enemies as are the enemies of perdition: his Gospell is vnto the one, the favour of life vnto life; and to the other, the favour of death vnto death, 2 Corit. 2. 16.

The blessed Apostles preache the Gospell in the midst of their enemies, as being sheepe in the midst of wolves, Mat. 10. 16. And *Irenaeus, who lived in the next age, wittneseth also that the Church increaseth in Egypt, Lybia, France, Spain, Germanie.
Germanie, comparing the light of the Gospell vnto the Sunne, illuminating all men excepting such as are lost, having their munde blinded by the Prince of this world, 2 Corinthians 4:4.

In all after times vnto this present day Christ ruled, & his kingdom flourished in despite of all his enemies, in the midst of Atheists, in the midst of Infidels, in the midst of Heretics, in the midst of Hypocrites, in the midst of Tyrants, and in the midst of Turkes, in the midst of Anti-christ. At the worldes end (when our blest Saviour sitting at his Fathers right hand shall vnto all things vnder his feete) the good shall be separated from the bad, as the shephepe separates the sheepe from the goats, Mat. 25:32. But so long as the world (that a lieth in wickednesse) continueth, the wheat groweth among tares, and the Church is euer as a lillie among thornes, assaulted on the one side by unbelievers, and on the other side by misbelievers. On the left hand by the blasphemous propositions of Heretickes, on the right hand by the contentious oppositions of Schismatices; openly wronged by cut-throat tyrants, and secretly wringed by base-biting hypocrites. a Varro writes, that the Romans in old time did overcome their enemies sedendo: but the Romanists in our time thinke to make their enemies (as it were) their footstool cedendo, by dagge and dagger, by powder-plots, and powder-shots, by fire, force, furie. Yet notwithstanding Christ is a Ruler, and his subjectes are more than Conquerors in the very midst of Anti-christianisme. For the behaeding of Martyrs is like the cutting of vines, the more they be cut, the more they prosper and fructifie. The Church faith, as Paul, 2 Cor. 12:10. When I am weak, then am I strong. b Martin Luther (aslifted doublely by Gods owne spirit) so little regarded the bloudie Papists in the quarrell of Christs Gospell, as that he said peremptorily, Contempus est a me Romanus fator et fornor. And therefore being aduised by some good friends, that he would not adventure himselfe to be present at the meeting of the Germane Princes at Wormes: he did auise them in this wife: For as much as I am sent for, I am resolued and certainly determined to enter Wormes, in the name of our Lord Jesus Christ, although I knew there were so many devils to resist me, as there are tyles to cover all the houses in Wormes: Fox Martyr. fol. 776. And B. Latymer being brought to the stake, was so well affurde, that Christ even by his weaknesse should rule in the midst of his enemies, as that vpon the kindling of the first fagot, he said to his fellow Martyr, Bishop Ridley: Courage brother Ridley, we shall (by Gods grace) this day light such a candle in England, as I hope shall never be put out again.

In the day of thy power, shall the people offer thee free-will offerings. c] Christ (by the preaching of his word) subdeth vnto himselfe a good and a great people. Good, They shall offer thee free-will offerings with an holy worship. Great, The dew of thy birth is of the morn of the morning. In the days of thy power, d that is, in the days of thy solemne assemblies, in the days of thy Gospell, vntill then hath overcome thine enemies with the spirit of thy mouth, and aboolish them with the brightness of thy comming: they people shall offer free-will offerings unto thee, e not enforced by law, but comming out of loue; not out of fashion or faction, but in pure devotion and cheerfull obedience. They shall appear before thee with an holy worship, or as our new translation, in the beauties of holinesse: that is, in thy Temple, which is a glorious Sanctuary, Psalm 29:2. f Or in a holinesse equaling the holinesse of thy Sanctuary; for good Christianes are the temples of God, 1 Cor. 3:16. Or by beauties of holinesse, he meaneth hapy the 9 Priests garment, intimating, that Christis elect people should be named the Priests of the Lord, a chosenn generation, a royall Priesthood, an holy nation, a particular people, forming forth the virtues of him that hath called them out of darkness into maruellous light, 1 Pet. 2:9. The summe of all, is, that the subjectes of his kingdom shall appeare before him in all kinde of sanctitie, 1 repleudent in holinesse, and shining in good works as lights in the world, Philip 2:15.

If all Christis people then offer him free-will offerings with an holy worship, he will not abide such as are hypocrites, who serue the truth only to serue their turns, taking his covenant in their mouth, and yet hate to be reformed. g To the petition (let
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(lost thy kingdom come) we must adore thy will be done, done on earth, as it is in heaven. He will (as S. John, ch. vi.) pour such out of his mouth as are neither hot nor cold, mungrels in religion, halting between God and Baal, hazing (as the Prophet speaks) a divided heart, an heart and an heart, like the Hares in Bithynia, or the Partridge in Paphlagonia. The way of Christ is so strait, that it will suffer no reckoning to this side, or that side: if any halt in it, he is like to fall off the bridge into the pit of eternal perdition. The Lord (for our example) hath inflicted heinous judgement in all ages, upon such as have not prudently walked, but halted before him: I will only remember one, which hapned upon Captallus, who (having first enriched himself by the Gospel, and afterward forfaking the pure doctrine thereof, and turning againe to his popish vomit, so that he perfecuted the Christians in Orleans) by the hand of God was striken in his body with a grievous sickness, unknowne to the Physitians, the one halfe of his body burning as hot as fire, and the other being so cold as ice, and so miserably crying and lamenting, ended his life.

The dew of thy birth is as the wombe of the morning. A very difficult place, diversely confines, either of Christ himselfe, or of his gifts, or of his people. First of Christ himselfe, and that in respect of his Godhead, and of his Manhood. Of his Godhead, that the Father saith vnto him, of the wombe (that is, of mine owne essence (before the early morning (that is, before the world was)) thou haft the dew of thy youth, or birth; noting his eternall generation before all worlds, as is shewed Pron. 8.22, 23, 24, 25. And according to this sense, the Septuagint Interpreters have translated, of the womb before the morning, the word beget 1 thee. If it be meant of his Manhood, it may be this expounded, of the wombe of the darke morning, or Virgin, thou haft the dew of thy birth. If we will understand of his gifts and grace, the plentifull and abundant dew of thy gifts and gladnesse above thy fellowes, was in thee from the very wombe. But because Daniel in this verse speaks neither of the person, nor of the gifts of the Medias, but of his sufferings, I side with our Divines, who reade and interpret after this form, thy youth, or new-born people, sall be to thee as the morning dew. By the preaching of thy word, thou shalt bring forth a people not only good, but also great, whose increase shall be so plentifull and wonderfull as the drops of the morning dew. For as the dew, that secretly falls from heaven abundantly,.covertly and refresheth all the earth: so thy word, by the secret operation of the Holy Spirit, is filling as the dew, and as the snowe upon the herbes, is that immortal seed, by which an incredible number of children are begotten vnto God, over-spreadsing the face of the whole world, according to that of S. John, To them he gave power to be the sons of God, even to them that believe in his name, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. This exposition I take to be most agreeable to the drift of our text, and to the words of our translation.

Non nos imber ante lucem argenteis
Tor vesitis armamentulis,
Quam multa candidia gentium de sinibus
Ad propaga conficiet.

The Lord saith and will not repent. Men (as Paul teacheth, Heb. 6.) sware by him that is greater than themfelves: but Almighty God, having none greater to sware by, sware by himfelfe to father Abraham, Genef. 22.16. By my selfe have I sware (faith the Lord) because thou haft done this thing, and haft not spared thine only Sonne, therefore will I surely bless thee, and will greatly multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possesse the gate of his enemies, and in thy seed all the nations of the earth shall be blessed. This oath is repeated and renewed againe vnto Izaac, Genef. 26.3. The Lord appeared vnto him, and said, I will performe the oath which I sware vnto Abraham thy father. And the servants and Saints of God euer highly reuerenced and esteemed this oath. He (faith our Prophet) is the Lord our God, he hath alwaye beene windfull of his covenant and promise, that he made to a thousand generations, even the covenant that he made with Abraham, and the oath that he sware to Izaac. And Ierem. 11.4. Thus faith the Lord, ye shall be my people, and I will be your God; that I may confirm the
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the oath, which I have sworn unto your fathers. And Zacharias in his hymne, Blissed be the Lord God of Israel, for he hath visitid and redeemed his people, &c. As he brake by the mouth of his holy Prophets ever since the world began &c. performing that oath, which he swears to our forefather Abraham.

It was in the Lord great mercie to give his word, that he would in the fulnesse of time send his Sonne for the redemption of the world, saying, The seed of the woman shall break the Serpents head: but it was shewingly greater mercie to sweare by his holinesse, that he would performe this promis. God is truth, and we have good cause to beleue him upon his word, who made vs and all things else by his word: but yet for our better assurrance, being desirous more abundantly to show unto the heires of promise the stabbes and crosse of his counsell, bound himselfe with an oath, that by two immutable things, in which it was impossible for him to lie, we might have strong consolation, Heb.6.18.

Thee two things are his word and oath. His word is true, Psal.32.4. I (quoth the Lord) have spoken it, and I will performe it. God is not a man, that he should lie; neither is the Sonne of man, that he should repent: hath he said, and shall he not doe it? hath he spoken, and shall he not accomplishe it? Heaven and earth shall pass away, but not one jot of his word shall passe away till all things be fulfilled. And if his bare word be thus immutable, then his oath much more, which among men is an end of all thirles, Heb.6.16. Behold then here the goodnesse of the Father of mercies, and God of comfort, who for our sakes did not only say, but also sweare, that Christ is our Priest for ever. Happie men are they who beleue this promis, for that is eternal life, but accurd are such as neglect so great saluation. He that beleues not God, maketh him a liar (faith * St. John.) Nay, let God hath bound his word with an oath, he that beleues not his record concerning his Sonne, doth accuse God of perjurie. This ought to comfort vs in all our tentations, at the house of death, and in the day of judgement. For albeit we have sinned against heauen, and against earth; against God in heauen, against our brethren on earth: though our sins are great for their number, and grievous for their nature; yet let vs goe boldly to the throne of grace, that we may receive mercie. For as much as we have fuch high Prieff, as is toucht with a feeling of our ininfirmities, and faith, * I am not come to call the righteous to repentance, but sinners, and suche as, as I live, I desire not the death of a sinner; let not any despair, though he have denied Christ, as Peter; and yet beholde, Christ fayd, * I will alfo and crucifie Christ as Pilate.

And will not repent. The pasture of vs are acribed to God, secundum officium, (as * Aquine speakes) but not secundum affectum. And so the Scripture speaking greatly to mans understanding, faith, that the Spirit is grieved, and that the Lord repented he had made man, * and Saml KIng; and * Jonah 3.10. God repented of the oath that he had made that he would doe to Ninewb. The Lord in his secret counsell, is yesterday, and to day, and the same also for ever, * Heb.13.8. But vs and vs men (in his revealed word) he fencies to put on affections of anger and griefe, behauing himselfe as one who repents and grieues. Againe, God speaks in his revealed word, sometimes conditionally, sometimes absolutely. His lention concerning the destruction of Ninewb was only conditionall, if they did repent: according to that of the Psalimt, * If a man will returne, then he will heare his word. And therefore when the Lord faw the works of the men of Ninewb, that they turned from their eunl wayses, he returned away his wrath from them. Et sic Deus (as one pitily) non seritur, sed oritur orationibus nostris. But when Almighty God speaks absolutely, * Thou art my Sonne, and as in our text categorically, * Thou art a Prieff for ever: & the will not repent, nor alter the thing which is gone out of his mouth. See * S. Augustine de diversis quœst. ad Simplicium lib.2. qœst.2. Repert. Calvin in capiunt 3. Tona. Augustin. De incognit. Belarmin. & alios in loc.

Thou art a Prieff for ever. * The Lord teacheht vs how we should sweare, by precept, and patterne. By precept, * 2 Tim. 3.4. Thou shalt sweare in truth, in judgement, * in righteousness: Where Divine obserueth, that these three vertues ought to be the companions of all our oathes. Judgement forbids all rash and idle swearing; truth, Z 2 2.
all lying and false swearing; *righteousness*, all blasphemies and unholy swearing by the creatures. God (according to this precept) sweareth himself here; he swears in *righteousness*, as swearing by himself, being both omnipotent, and omnipresent: *in truth*, for that he will not repent: *in judgment*, saying to his Son, *thou art a Priest for ever.* 8 When he spake before of Christ's kingdom, he said only, *fit thou at my right hand*: but now treating of Christ's Priesthood, he swears: *in* signifying that the Priesthood of Christ is of exceeding great consequence; for the Lord (in the most and how we may swear by his own example) swears not in any trifling case, but for the confirmation of a serious and necessarv truth of a most high nature.

Let us examine therefore how Christ is a *Priest for ever*. An high Priest (as the Scripture defineth) is a person called of God from among men, that he may offer both *gifts and sacrifices unto God for the sins of men*. Such an high Priest is Christ, immediately called of God, in that he said, *thou art a Priest and he gave himself for us, to be both an offering and a sacrifice of a sweet smelling savour to God*.

He is the reconciliation for our times, and as an Advocate with the Father in the court of heaven, ever pleading the merit of his oblation & obedience, the sole Mediator between God and man, *1 Tim. 2. 5.* and he is a *Priest for ever*, because with one offering he consecrated for ever, *that they are sanctified*, *Heb. 10. 14.* The powerful operation of his passion endures for ever, being *the Lamb slain from the beginning of the world, and bleeding (as it were) to the worlds end.*

*Paul* in his Epistle to the Hebrewes, hath unfolded this part of our text so fully, that (as Hierome speaks) it is superfluous to bring an after (or other) interpretation.

1. The Priesthood of Aaron, with all the sacrifices & ceremonies belonging thereto, was nothing else but a type of things to come; the tabernacles and holy places, were figures of the true Sanctuary; the divers washings, & other ceremonial rites, were similitudes of heavenly things. In a word, the whole Law had the shadow of good things to come, but not the very fulness of the things. *Heb. 10.* But Christ is the *bed* of the shadow, and his Priesthood the truth of *Aaron's type*. *Ioh. 1. 17.* The Law was given by Moses, but grace and truth came by Jesus Christ, as being our only *Priest* appeasing the wrath of God, and taking away the sins of the world; for *among men* there is given no other name under heaven, whereby we must be baulked. And therefore the holy Fathers in their killing of beasts, & sprinkling of blood, had ever an eye to the shedding of Christ's blood on the Cross, believing that his blood should cleanse them from all their sins, and not the blood of Goats, and Calves, and Buls. And the Prophets in their Sermons viously tax their hypocrites, who neglecting spiritual devoctions, & faith in Christ, only rested and trusted in outward oblations. *2 What have I to do with the multitude of your sacrifices (saith the Lord)?* *I am full of the burnt offerings of Lambs, and the fat of fed beasts. I defire not the blood of Bullocks, nor of Lambs, nor of Goats, Incense is an abomination unto me, my soul hateth thy new Moons, and thy appointed Feasts, all of them are a baulk unto me, and I am weary to bear them.* And Mich, 6. 7. *Will the Lord be pleased with thousands of Ram's, or with ten thousand rivers of oyle?* Nay, the sacrifice belongeth accepted of God, is a troubled spirit a broken and contrite heart, O God, that thou not despise, *Psal. 51. 17.*

2. The Priesthood of Aaron, and the kingdom of Israel, were distinct offices and incontestable; the Priest under the Law might not intrude upon the royalties of the King, nor the King execute the Priest's office: for when *Jezabel* the Queen went into the Temple of the Lord to burn incense; the Priest of the Lord withstood him, and said unto him, *It appeareth not unto thee (thy daughter) to burn incense unto the Lord, but to the Priest, the sons of Aaron, consecrated to this office. Go forth*
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forth of the Sanctuary, for thou hast transgressed: and Zezibah the King was a per
unto the day of his death. But Christ is both a Priest, and a Prince, the Scepter and
the Miter meet together in him.

3. Aaron, Eleazar, and every high Priest under the Law, did enter into the
holy place by the blood of goats and calves, which he did offer for himself, and
for the sins of the people. But Christ, our Priest, entered into the most holy
place by his own blood, and obtained eternal redemption for vs. Heb. 5.12. He
gave himselfe for our sins, that he might deliver vs from this present evil world.
It was impossible, that the blood of bulls and goats should take away sinnes, Heb.
10.4. He therefore did offer his own body, redeeming his Church even with
his owne precious blood.

4. Aaron was anointed with an oil made of pleasant spices and balme; but God hath anointed Christ with oyle of gladness, Psa. 45.8. The spirit of the Lord (quoth he) hath anointed me, that I should preach the Gospel unto the
poore, and hath sent me, that I should heal the broken hearted.

5. Aaron, and every high Priest of the Jews, offered vp sacrifice, first for his
owne sinnnes, and then for the people. But Christ as being holy, blamleffe, undefil-
led, Heb. 7.26. who knew no sinne, 2 Cor. 5.21. who did no wickednesse, nei-
ther was any deceit in his mouth, offered vp himselfe only for our sinnnes; he was
wounded for our transgressions, he was broken for our iniquities, he carried our
frowns, and with his stripes we are healed.

6. Aaron and his successeors were Priests of the Jewes, & tied only to the Temple
of Hierusalem: but Christ is for all persons, and all places, at all times, a Priest for
ever, an vnuerseall Bishop of our soules, as he told the woman of Samaria, the hour
cometh, & is now, when ye shall neither in this mountain, nor at Hierusalem worship
the Father: but the true worshippers shall worship every where worship him in spirit and truth.

7. Aaron, and other Priests under the Law, were made without sweating of an
oath; but Christ is made by an oath, by him that said vnto him, the Lord hath
sworne, and will not repent, thou art a Priest for ever, after the order of Melchife-
deb, Heb. 7.20, 21.

8. Aaron Priesthood was temporarie, but the Priesthood of Christ is for ever.
Eleazar succeeded Aaron, and Phineas Eleazar, and so downward: for among the
Jewes many were made Priests, because they could not endure by reason of death:
but Christ, because he endureth for ever, hath an everlasting Priesthood. The Jewes
hawe now neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor obla-
tion, nor incense, for the Lord repented, that is, changed Aaron Priesthood: but
Christ (as our text hath it) is consecrated by the Father a Priest for ever. None
can succeed him, he will not give his glory to another, Esay 44.8. and therefore the
blaspheinous opinion of the Papists is detestable, who make the Pope successor vnto
Peter, and Peter the succesor vnto Christ, in his Priesthood. So they prate,
print, and paint in their Catalogues of the Romane Bishops.

I will not dispute this point after Paul, Heb. 7.25. concluding peremptorily that
Christ, and only Christ is able perfectly to save them that come vnto God by him,
seeing he lineth euers to make intecession for them, as that learned man and mar-
tryr, John Lambert, in his greatest agony, none but Christ, none but Christ. All the
Peters, and Peeres, and Popes in the world, which euery one beene are, and shall be,
cannot sacrifice so much as may satisfie God for the sins of one poore soule. Christ
alone is our Priest for ever, at whose right hand, God the Father standeth affiriant,
to performe whatsoever he hath either said or done to him, euon to the confi-
usion of Kings, and all other great enemies in the day of his wrath.

And ifruly this clause for ever, (as that holy Martyr of GoS&John Bradford ob-
served) evidently sheweth that the Popish Maffe is a most inimious enemie to Christ,
in respect of his Priesthood and sacrifice. The Priesthood of Christ is an ever-
lasting Priesthood, and such a function as cannot goe to another: but the Maffe
doth vterly put him out of place, as though he were dead for ever, and so God
were alier, who said he should live for ever. Again, it is a pernicious enemie to

Z z z 2 his

a Leuit. 16.
b Galat. 4.
c Ephef 5.2.
d Pet. 1.19.
e Leuit 8.12.
f Col. 3.2.
g Luke 4.18, 21.
h Leuit. 16.6.
i Heb 7.27.
j Esay 53.9.
k Deut. 12.15.
l John 9.10.
m John 14.11.

a Heb 7.23.
b Song of the
three Children, ver. 8.
c Belalmin de
cantus fingt
10, 5. secundo
drespondes
* See Til. mar.
Hsphrion in inc.
* in fine Chon
Warum. See &
* For Matt. fol 1027.
* Genebrard.
in loc.
* For Matt., pag. 1271.
his sacrifice, for, to reiterate a thing once done for the full accomplishing of the end, wherefore it was begun, declares the imperfection of the same thing before; but the Maffe-Priests reiterate the sacrifice of Christ once done, for the end wherefore it was begun, (that is, for propitiation and remission, &c.) ergo, the Masse-Priests make Christs oblation imperfect, and denies that the virtue thereof endures for ever. See Epistle Sunday 5 in Lent.

I come now to the parallel of David shewing the resemblance between Melchisedech & Christ. This Melchisedech, as Paul (Heb. 7.) reports out of Moses, Gen. 14, was King of Salem, or the Priest of the most high God. So Christ is described in this present Pflume, to be both a King & a Priest, the King of Salem, that is, of Hierusalem above, God owne City, which is the mother of vs all: and the Priest of the most high God, in giving himself & for vs both an offering and a sacrifice of a sweet smelling favour to God. In old time before the Law, the Kingdome & Priesthood appertained by birth-right unto the eldest son; for the Diuinnes have gathered out of the words of Jacob unto Renben, Gen. 49. 3. Renben, thou art my first-born, my might, and the beginning of my strength, the excellency of digne, and excellency of power, that is, primus in regno, & primus in aediscote. But these two functions were severed under the Law, the Kingdome being conferred upon Juda, the Priesthood upon Levi. So that Christ our Priest and Prince conjoyning both againe in his owne person, abrogated the forme and frame of Moses Common-wealth.

2. Melchisedech is by interpretation King of righteousness; so Christ is not only righteous in himselfe, judging his folke righteouslie, Psal. 67. 4. righteous in all his ways, and holy in all his works, Psal. 145. 17. but also making vs just and holy before God, the Lord our righteousness, made unto vs wisdom, and righteousness and sanctification and redemption.

3. Melchisedech is King of Salem, that is, King of peace; so Christ is the Prince of peace, reconciling vs to God, and God vs vs, preaching peace to the Gentiles, who were strangers a farre off; and unto the Jews, who were citizens in the Common-wealth of Israel, and so breaking downe the stop of the partition wall, hath made both, one. For it pleased the Father, that in him all fulnesse should dwell; and by him to reconcile all things vs to himself, and so to set peace, through the blood of his Croffe, both the things in earth, and the things in heauen, Col. 1. 19, 20. And here note, that Christ is first a King of righteousness, and then a King of peace; for he gieveth first righteousness, and then peace. So Paul expressly, Rom. 5. 1. Being justified by faith, we have peace toward God, through our Lord Jesus Christ.

4. Melchisedech is said to be without father, and without mother; not that he was indeed so, but that the Scripture concealeth his genealogie: so Christ was as man was without father, & as God without mother. Nay Christ as God was without kindred, being neither beginning of his days, neither end of his life, being Alpha and Omega, the first & the last, Apoc. 1. 11. No God before him, or after him, Eph. 4. 10.

5. Melchisedech blest Abraham, and received tithes of him, and so contingently was greater than Abraham, because without all contradiction the lesser is blest of the better. And so Christ is greater than Abraham, as blest him that had the promises. Abraham rejoiced to see my day (faith our Saviour) and he saw it, and was glad.

6. Melchisedech refreshed Abraham and his arme, returning from the slaughter of the Kings, with bread and wine: so Christ feedeth and cherisheth his souliards, fighting under his banner against the world, the flesh, and the devil, even with his own flesh and blood, represented in his holy Supper by bread and wine. Melchisedech gave bread & wine to Abraham, he did not offer it vp unto God, as the La-tine Fathers usuallie read, promulgit non aboluit. But therefore the Papists abuse this place, when in the Masse they offer vp the bread vnto God, which is to be communicated vnto men. Christs Supper was ordained to be received of vs, in the memoriall of his death, for the confirmation of our faith, that his body was broken for vs, and his blood shed for our sins; but in the Masse there is no receiving, because the
the Priest keepeth all to himself alone. Christ faith, 

Take eat: but the Priest

gave, pece. The Maffe-priests are groffe lurchers at the Lords table; for first they take away the wine from the Laity, which is contrary to Christs owne voice, Drink ye all of this. And as for the bread, they give it not in every Maffe to the people, but only at certaine times in the yeare, and then also not so great an hoft or cake as themselves eat, and that without either breaking on their part, or touch-
ing of the people. So their Masses upon the point are Miracles of Christ, a new killing and sacrificing of him againe, so much as lieth in their power.

He shall judge among the Heauen, he shall fill the places with the dead bodies

Some construe this of Christs judgement on the last day; for we believe that he shall come againe to judge the quick and the dead, he shall in that day of his wrath fill the pits of hell with the bodies of the 4 reprobate, and smite in under the heads of all such as have lifted vp their heads against him. Other have better expounded this of his present judgement in protecting his followers, and in punishing his foes: for Christ is described here by the Prophet as a valiant conquerour over his enemies. He shall rule not among the Jewses onely, but among the Heathen also, iudging the world with righteoufnesse, and the people with his truth. He shall fill all places with the bodies of his adversaries being dead, and smite in under, with his power and might, the heads, even Kings, and other chiefe governours of his enemies. Augustine doth interpret this in the better part, glosting it thus: 

Impertinentia, est adsicere good eccedit: & conquassare capita, familiare superbo ad satatem per contritionem.

He shall drink of the brooke in the way. This may have a double constriction. Either thus, be, that is, the Maffe, shall drink of the brooke which shall be made of the blood of his foes: as if he should have said, There shall be so much blood shed, that the conquerour may drink (as it were) of a riuier of blood, in the way as he pursueth his enemies. The like phrase we finde, Numb. 23. 24. Or else it is a simili-tude taken from puissant and mightie Captaines, who eagerly pursuing their enemies, lay not upon dainties or pleasures, but content themselves with floods and brookes which they finde in their passages as they follow the chase. And therefore he shall life vp his head, as having a full victorie to his advancement and exceeding glory: for so this manner of speech is vsed, Gen. 40. 13. 20. Marcus Antonius de Dominio lib. 1. cap. 1. de Republica Ecclesiastica, doth expound it mystically thus, Exaltatus est Christus ut caput Ecclesie, post quam de torrente passionis bibit.

Psalme 132.

Lord remember David, and all his troubles. &c.

The Hymne consists of two parts: a 

Prayer, for the Prince, Priests, and people, with a com-
memoration of their zeal to Gods holy worship

and service, from the 1. to the 11. verse.

Promisse, made by God particularly to David and his

feed, as also generally to the whole Church, as the

ground of the praiser, from v. 11. to the Psalmes end.

The penner of this Psalme prays for the King first as the chiefe, Lord remember David, and then afterward for his estate, both Ecclesiasticall & Civill, the Church and Common-weale. The Church, Arise, 6 Lord, into thy resting place, that is, thy Temple, let thy Priests be clothed with righteousness. The Common-weale, Let thy Saints sing with joyfullnes, &c. The which is answerable to the suffrages in our Liturgie, Induce thy Ministers with righteousness, and make thy choosen people joyfull. And haply the Church of England aimed at this prayers order, in the composition of the Litanie, where praying more particularly, we beseech God in the first place to bleffe our most gracious King & Governour. In the next, to bleffe the whole Clergy, Bishops,
Bishops, Pastors, and Ministers; and then all degrees of the Laity, Superiors, as the Council, Nobility, Magistrates: and all inferiors, all the people.

Satan is called by Christ, a liar, and a murderer from the beginning, ever busily labouring to destroy both our soul with vain threats, and our bodies with murders. Against these two policies and kingdomes of the devil, Almighty God hath erected other two kingdomes, the politike State to fight against murderers and the Priesthood to fight against false doctrine and heresies. So that David, and all other Kings in governing the Commonwealth, ought to performe their best endeavours, that their subiects may lead quiet and a godly life. Quiet, as being free from murdresses; Godly, as being free from heresies & lies. And these two kingdomes, although they be farre unlike, are so joined together, that the one cannot stand without the other. Wherefore politike peace is wanting, their pietie cannot be maintained without great danger. & where the word of God is wanting, there can be no found and secure peace. Politie secures the Church, and the Church preserveth politie. The Priests and Preachers are fain in the 17. verfe of this Psalm, to be deaxes with fulnation, that is, the ministration of the word, whereby they fake themselves, and those that hear them. And in this respect called Saviours, Obadiah 21, as being helpers and labourers together with God, who saunteth 1 Cor. 3.9.

But that part of this Hymne concerning the promife, concerneth our present Feaft especially. The Lord hath made a faithfull oath unto David, &c. The Papists (in the first verfe, Lord remember David with all his affilictions; and in the tenth verfe, for thy servant David's sake, turne not away the presence of thine anointed) dreamt that Solomon and the people did pray to God, that he would heare them at Danis intercession, and for his merits; and thereupon establithed inocation of Saints, and praying to the dead. But our Divines answereth, that David is not here to be taken absolutely for his person only; but as having the covenant, and clothed (as it were) with the promisses of God. For David never intreated God to be heard for his own merits, but on the contrary crieth, Enter not into judgement with thy servant, for in thy fight shall no man subsisting be testified. Neither did the Church here desire to be heard for Danis sake, but for the promisse made to David. And their meaning is briefly this, O Lord God, we pray vnto thee for the kingdome, not counting our felues in any forte worthy that we shoulde be heard: but (as Daniel speakes) we present our supplications before thee, trusting in thy great and tender mercies, and in that thou hast promised to David, to wit, that our kingdome shall endure for euer. So Moses praised, Remember Abraham, Isaac, and Israel, thy servants, to whom thou wastisfied by thine owne selues. He doth not innocence Abraham, Isaac, and Jacob, as the Papists imagine fondly; but he doth alledge Gods holy covenant made to them, as touching their feed and posteritie. For how could God be put in minde of these promisses better, than by receiving those persons to whom God hath made them? Here then is a notable presend for vs, that when we pray, we should appeare before the featt of God as wretched and miserable sinners,not trusting vpon our own merit, but cloathed (as you would say) with his mercie; not as he who bragged, I sat twice in the week, & gave tithes of all that enuer I possesse: but as he who said, Lord remember thy promisses; for the promisses of God are nothing else, but mercies and compassions offered fitly vnto vs in Christ.

Faith is necessityward required in praiere (for how shall any call on him, in whom they have not beleeted?) and faith is grounded euer vpon the sure promisses of God, who faith, I am the Lord thy God, and so lovd the world, that he gave his only begotten Sonne, in whom he is well pleased. If then he gueth him selfe to be our own, and his Sonne to be our own, how shall he not with him selfe and his Sonne give vs all things alfo? Verily, verily, (faith our blessed Saviour, that euer spake veritie) whatsoever ye shall ask the Father in my name, he will give it you. 10.16.23. These things ought to be taught diligently, because Gods holy promisses are the chief part of the Scripture, the true boeme and wome wherein the Church is carried, all her children the faithfull.

Now the promisse mentioned here touching the seed of David is categorickall & absolute,
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absolute, so farre forth as it concerns Christ, of the fruit of thy body will I set upon thy feet for evermore. But as it concerns other of Davids house, hypothetically and conditionall, if thy children will keep my covenant, &c.

Manner of the promise, The Lord hath made a faithful oath unto David, and he shall not shrink from it, verse 11.

In that which is promised and prophecied touching Christ, observe the

Matter of the promise, 1. That the Messiah is to be borne of Davids seed of the fruit of thy body.

2. That the Messiah is to sit on Davids seat, shall I set upon thy seat.

The Lord hath made a faithful oath Men vse to sweare by him that is greater than themselves, Heb.6.16. That is, by God; and that for three causes especially.

1. Because God is greater than themselves in credit. 2. Greater than themselves in knowledge. 3. Greater than themselves in power. Men by sin have lost their credit, and therefore do they the credit of God, which is truth itself; and in cases of necessity, for want of other sufficient proofs, God is content to pledge his truth for honest men, who meane well. All men are by nature liers, and only God is good and true, wherefore men vse to sweare by him, as being greater in y credit.

2. An oath is for the manifestation of a secret truth or intention of the heart: for to sweare in things apparen, is to take the name of God in vaine. But God alone is the searcher of the heart and reins; and therefore men vse to sweare by him, as greater in knowledge.

3. If a man violate his oath and forswear himselfe, the wrong is done directly vnto God, his truth is falsified, his witnesse abused, his name blasphemed; and therefore men sweare by him, as being greater in power, that he may take vengeance on such wretches as dare, wrong his sacred Majesty.

But God as having none greater to sweare by, sweare by himselfe to father Abraham. In thy seed at the nations of the earth shall be blessed. This oath is renu'd againe to Isaac, Gen.26.3. and repeated often vnto David, 2 Sam.7.12,13. and 1 Chron.17.12. and 2 Chron.6.16. and remember also by the Prophetts, Esaie 55.3. Psal.89.34. It was in him exceeding rich mercy, to give his bare word, that he would in the fullness of time, gue his only begotten Sonne for the redemption of the world, saying, the seed of the woman shall break the serpent head: but it was undoubtedly greater mercy, for his servants better assurance, to bind his promise with a faithful oath, swearing by his holinesse that he will not shrink from it. See my notes vpon Psalm 110. ver 4.

Of the fruit of thy body] S.Peter expounds this of Christ, Act.2.30. for according to the flesh he was the seed and fome of David. "Irenaus, and Augustine, and other Doctors note, that it is according to the Hebrew de frutih veniris, of the fruit of thy belly: not de frutih femor is aut renum. Because thy promised seed is the seed of the woman, Gen.3.15. made of a woman, Gal.4.4. humane the materials of his body from his mother Marie, but his formale principium, from God the Holy Ghost, agent in his admirable conception. And yet for as much as Marie was of Davids house, it may be fain, that her Sonne was the fruit of Davids bodie. For prove whereof, it is fain, that he sepb put his hand under Jacobs thigh, and the ferman of Abraham vnder the thigh of his Master, because (faith Ambrose) Christ our blessed Saviour was to proceed out of the lomes of Abraham, Isaac, and Jacob. For as Christians taking an oath in our time, lay their hands vpon some part of that sacred booke wherein Christ is revealed: so the Fathers in old time put their hands vnder the thighs of those Patriarchs, of whom Christ was then to come. Moreover, fomes are called the fruit of their fathers venter, as well as of the mothers; according to that of David, 2 Sam.16.11. Behold my fomes which came out of mine owne bowels, seeketh my life.

Shall I set upon thy seat? You have heard, how Christ is the feed of David; now let vs examine, how he sits on the seat of David. We reade in the Gospels historie, that
that he hid himself in a mountain, when as the people would have made him a king, and that he professed openly before Pilate, *my kingdom is not of this world.*

"Anifter is made, that by David's feast, is meant Hierusalem above, not Hierusalem here below; mycicall Hierusalem, and Pheanually, not materiall and earthly. So the Lord,

Psalm 2.6. *I have set my King upon mine holy hill of Zion, that is, I have made my begotten Sonne ruler and head over the whole Church, of which Hierusalem is a figure. Zion, and the feast of David, are to be construed here typically, not topically. For Christ's high and holy kingdom is internal and spiritual, not external and temporal. It is his, not his; in the world, but not of the world. By the preaching of his word, which is the scepter of his kingdom, he rules in the midst of his enemies, and makes them all his foot-stool, converting such enemies as appertain to Gods election, and confounding such enemies, as are the fomnes of perdition; his Gospel is vnto the one, the favour of life vnto life; and to the other, the favour of death vnto death. See my notes upon the 110. Psalm, second and third verses.

As his kingdom is not of the world, so the faithfull his voluntary subiects are not of the world, John 17.16. You were of the world (faith our Saviour to his followers) but I have chosen you out of the world, John 15.19. As his kingdom is spiritual, even so they are led by the spirit in all things. And therefore when you come into Gods house, to be made partakers of his holy word and Sacraments, open the doores of your eares, and gates of your hearts, that the King of glory may come in, and so dwell in you, and reign in you for evermore. Behold, he standeth at the door and knocketh, Apoc. 3.20. Open and obey, that he may set up his kingdom in the parlour of thine heart. It is our daily prayer, *thy kingdom come:* the meaning whereof is briefly this, O heavenly father, let not Satan and sin reign in our soules, but rule thou by thy word and spirit, and so build in vs the kingdom of grace, and hasten the kingdom of glory.

The difference betweene our heavenly King, & earthly Princes is great. 1. Their dominions are limited, and the borders of their kingdoms bounded, their people numbered, and the time of their reign prescribed. But Christ hath all power in heaven and earth, he shall sit upon the Throne of David for ever, and of his kingdom there is no end, Luk. 1.33.

2. Other Kings have power only over our bodies and goods: but Christ's authority reacheth unto the soule. Their sword is materiall, able onely to kill the bodie; but his sword is spiritual, proceeding out of his mouth, able to destroy both soul and body in hell, entering thoroer euen vnto the diuiding asunder of the spirit, and of the ioynts, and the marrow, a discernor of the thoughts, and intents of the heart, Heb. 4.12.

3. Other Kings derive their authority from him, Proverb. 8.15. *By me Kings reigne, by me Princes rule,* and stand accountable to him, be standeth in the congregation of Princes, and judges among gods, Psalm 8.1, 2. But who shall say to the Lord of Lords, why dost thou so do?

4. Other Kings reward their favourites and followers only with a few titles of honour, and with a few parcels of land, which are holden of them in fee-farme, frank-almoine, Knight-service, &c. They make not their vaulshe heires apparent to their kingdoms: but Christ our Lord maketh all his faithfull fermants no lesse than Kings, and heires of God, euen heires annexed with himselfe.

*If thy children will keep my covenant] Literally this may be construed of Davids owne children according to the fift, *which succeeded him in his Throne, 1072. yerees, vntil the Meffias (borne of his posterity) constituted an everlasting kingdom without end. *According to this sense, the Lord faith, Ezech. 21.26. I will take away the Diadem, and take off the Crowne, this shall be so more the name, I will overturne, overturne, overturne it, and it shall be no more vntill he come, whose right it is, and I will give it him. His promise here concerning Christ, is absolute, but his promise touching other of Davids house, conditionall: *If thy children keep my covenant, and my testimonies, that I shall learn them. 8 If thou seck the Lord (said Danid
Christmas day Evening Prayer.

David to his son Solomon) he will be found of thee; but if thou forsake him, he will cast thee off for ever. And therefore because David's posterity did not observe his law, but follow their own inventions; he made them (as we recite in the Bible's history) captives of Captains, and gave their kingdom to another people: first unto the blondie Romans, and now to the barbarous Turks; and so Hierusalem hertofoere great among the Nations, and Prince of the Provinces, is made tributarie; so dwellers among the Heathen, and findeth no rest, among all her lovers she bath none to comfort her; all her friends have dealt unsatisfily with her, and are made her enemies.

Mythically the Doctors apply this unto the children of Christ according to the spirit. I will set upon thy feet, that is, ordain Pastors and Teachers, who shall sit in thy chair; k that is, preach thy word and doctrine, for the gathering together of the Saints, and edification of the Church evermore. This was verified in the blessed Apostles, as being made Princes in all lands, Psalm. 45. 17.

In one word, m all true believers in Christ are the fonnes of God, and babes in Christ, and he hath (as n Paul speaks) raised vs vp together, and made vs sit together in heavenly places. His Charter is faire, Matt. 19. 28. Verily I say vnto you, that when the son of man shall sit in the Throne of his Majesty, ye which have followed me in the regeneration, shall also sit upon twelve Thrones, and judge the twelve tribes of Israel. And Apocal. 3. 11. To him that overcometh will I grant to sit with me in my Throne, even as I ouercom, and sit with my Father in his Throne.

The wicked abuse the promises of God applying them unto themselves, which only belong to the true Church, the seed of David, according to the spirit. So the Papists abuse Christ's promise, for establishing of the Pope's tyranny, p the gates of hell shall not overcomer it, and q I will be with you alway to the world's end. Wherein they conclude, that Peter's boat (though it may be sometimes in danger) shall never be drowned, and that the Pope (being the Churches head) cannot err. r Whereas these promises concerne only that Church which is built upon the Rocke Christ, and continueth in S. Peters faith, observing all things our blessed Saviour commanded, as it is in our text. s If thy children wilkepe my convenant and testimonies that I shall lesame them. But if the Bishop and Church of Rome dispense with Gods holy word, and despise his truth and testimony, teaching in stead of his infallible law, t precepts of men, and dothlines of devils: how shall this, or any like promise belong to them?

So the wicked in a reproue sense, who make their belly their god, and commit all vnecannefe even with greedineffe, abuse the other texts, at what time sooner a sinne, &c. and, Come to me all ye that are weary and laden, and I will ease you, &c. For this promise concerns only such as are laden, and feel the burden of their iniquity, having both a sight and a sense thereof, acknowledging that sin is a labour in accomplishing, and a load when it is accomplished. It appertaineth only to such as repent, and that of all their sins, and that from the heart, and bottome of the heart.

So the carnall Gospelers, in comming irreverently to the Lords Table, without any devotion, or due respect to that holy Sacrament, abuse the words of our blessed Saviour, This is my body. For (as the godly Martyr x John Bradford well observed) the clause, take, eat, is a precept; and the clause, this is my body, a promise, the bread and wine then are not unto any the body and blood of Christ, except they first eat and take, and none can take and eat, but by faith. A worthy receiuer therefore beggeth of God both a pardon of his faults, and an increase of his faith. To conclude this point, in the law the condition is, do this and live: in the Gospell, believe this and thou shalt be saved. He that neglecteth the precept, and yet will challenge the promise, deceiteth himselfe, he shall not rest on Gods holy hill, and sit on his happie feast for evermore.

Psalm
Psalm 2.

Why doth the Heathen so furiously rage together, &c.

1. Describes the wickedness, furious raging, standing up and taking counsel together.

2. Sets down Gods.

His Ode may be divided in to two parts; the

1. Describes the wickedness, and weakneffe of such as bandie them selves against the Lord, and against his anointed.

2. Sets down Gods.

Might for their destruction, if they wil not amend their manners, & affligue their malice, ver. 4, 5, 6, 7, 8, 9.

Mercy, for their instruction, if they wil once be so wise, as to learne his Law, and to love his Sonne, ver. 10, 11, 12.

Why do the Heathen? By Heathen, are meant the Gentiles; by people, the Jews; by Kings, the chief Monarchs upon earth; and by Rulers, their private Counsellors of Estate. The Gentiles, as not having Gods Law, furious rage together, like a brut beasts without vnderstanding. The Greek word used by S. Luke, Act. 4, 25. doth import fierceness, and pride, as of horses that neigh, and runth into the battell.

The Jews, albeit they had Gods holy word, imagined a vaine thing, because they were cunning rather in the found, than in the senfe thereof. The Kings as men of might, stand up, and the rulers, as men of wit and policie, take counsel together. And so men of all countries, as well the Jews, as the Gentiles, and of all conditions, as well Princes as people, bandie themselves against the Lord, and against his anointed.

Now this may be construed either of David, or of the Mezias: of the Lords Christ, or of the Lord Christ. David is the Lords Christ, as his anointed King over Israel, anointed thrie. First, in the midde of his brethren, 1 Sam. 1, 16. afterward in Hebron, 2 Sam. 2, lastly, before all the tribes of Israel, 2 Sam. 5. And he may be called the Sonne of God.

Man, for all of vs are the 4th generation of God, it is he who made vs, and not our selues, Psal. 100, 2.

As a Great man, or King, for Princes are filled the 6th children of the most high.

Good man, or regenrate, for everie one that is new borne, is born of God, and adopted his sonne, and made his heir, Rom. 8, 15, 17.

How the Heathen, that is, the Philistines, and other strange nations, furiously raged together against him: how the people, that is, the Jews of Sauls house, imagin'd vaine to dethrone him: how the Captaines stood up, and States-men took counsel together, that they might break his bonds asunder, and cast away his cords from them: how the Lord that dwelleth in heauen laughed at his enemies to sea, saying, yet hase I set my King upon my holy hill of Sion: you may read in the second booke of Samuel, from the second to the tenth Chapter.

But the blessed Apostles have conteined this of Christ, Acts 4, 24. O Lord, thou art the God, which hast made this heaven, and the earth, and the sea, and all things that are therein. Which by the mouth of thy servant David hast said, why did the Gentiles rage, and the people imagin vaine things? The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ. For doubting against thine holy Sonne Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and people of Israel, gathered themselves together, to do whatsoever thy hand and thy counsell had determined before to be done. 8 First the Princes did plot, and afterward the people did act this insurrection. Herod the King
Easter day Morning Prayer.

King sought to destroy Christ in his swelling clouds, he was troubled at the birth of Jeus, and all Hierusalem with him, Matth. 2.3. And the Rulers opposed Christ in the whole course of his life: so the text plainly, h Dost any of the Rulers, or of the Phariass beleeve in him? At his death all the Rulers Ecclesiasticall and Curiall accorded in one. The Gentiles, i that is, the Romane fouldiers, by 2 Hats inquisition, furiously raged together: and the people, that is, the Jews, by the counsell of the chief Priests and Elders, imagined a vain thing. yca, but how can it be said plainly, that Kings assembled against Christ? Answer is made by the same, that the plural is used for the singular. Or by Kings is meant Herod and Pilate, for Herod is ruled by King, and Pontius Pilate was a Governor under the Romane Emperor, and their Vicecroyes had many pettie Rulers also subject to their command. Or by Kings is meant Herod senior, who stood vp against Christ at his birth, Matth. 2. and Herod junior, who despised and mocked Christ at his death, Luk. 23.11.

Or, as o Chrystothee, with Herod were joined the Deuill, and Death, and Sinne. All which are Kings of the earth. The Deuill is a King, p ruling in the ayre, the Prince of this world, Luk. 1.18. If Satan be divided against himself how shall his kingdom stand? And Death is a King, Rom. 5.14. Death reigned from Adam to Moses; etc. And Sinne is a King too, Rom. 6.12. Let not Sin be reign in your mortal bodies, lest ye should obey the lust of it. All these Kings assembled and took counsell together against the Lord, and against his Christ. For as Christ considered of humane flesh and a reasonable soule; so likewise he had two sorts of enemies, one visible which assaults his body, another invisibill which assaulted his soule; spirituall vickednefses, Ephes. 6.12. Here we may be hold and beware the blindness of the Jews in our time, who (not withstanding their most ancient Rabbins applice this our text to the most Meffias) expect him as yet to come.

Lastly, for as much as Christ suffers in his members, and all that will live godly, that they may be made like to his Image, mult of secculite suffer persecution; it may be confirmd of Christians as well as of Christ, against whom all the wicked angels, standing on the foure corners of the earth, are combined in a bloudie league. The Gentiles at this day furiously rage together, and the Jews at this day still imagine vaine things; at this day The Kings of the earth stand vp, as the Turk, the Pope, the Spaniard, and all their cruel agents. In a word, all Atheists, all Anti-christs, all Hypocrites, all Worldlings, huddle together against the Lord and his anointed people. The true Church is a like among thornes, a few harmeleffe lambs in the middeft of many rauous wolues, on enuy side compassed about with such as say, Let vs break the bonds of vs, and cast away their cords from vs.

1. We may learne from hence, f not to depend upon the multitude for their number, because the people mutually rage together, and imagine vaine things in their counscilles nor upon the mightie for their countenance, because many kings of the earth stand vp, and Rulers take counsell together against the Lord & his Christ.

2. We may know from hence, h whether we are the Lords anointed, or no. The world loueth his owne; if then it hate Christ in vs, it is an infallible signe, that we are good fouldiers of the Lord, and not servants of the world. The way to haue is to saile by hell; if you will embrace Christ in his robes, you must not think scorn of him in his rags; if you will sit at his table in his kingdom, you must first abide with him in his tentations; if you will drink of his cup of glory, forsake not his cup of ignominie. Can the head corner stone be resected, & the other more base stones in Gods building be set by? You are one of Gods linely stones, and therefore be content to be heaven and snagged, that you may be made more meet to be joyned to your fellows, suffering the stiches of Satan, and wounds of the world.

3. From hence we may be well assured, that the sincere profession of the Gospell in reformed Churches, is the most incorrupt and pure religion, as being most opposite to the children of this world. The Maffe (said holy) Bradford doth not bite them.

b John 7.48.
h
i 1 Pet. 4.16.

k Plautian. Decal fronts.

a Math. 2.1.
m Math. 27.2.

b John 4.46.

h In a letter to his mother.
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themselves, or make them to blush, as preaching. And therefore the 1 Kings of the earth are drunk with the wine of the Babylonish Whores abominable fornication. In Rome the humour of every worldling is tittered, and each appetite may finde what to feed on. The mother of whoromes is content to tolerate Iewes, and other vngodlie wretches of divers and aduertic faiths in her Country, but she will not endure Lutherans. All things are lawfull in great Babylon, excepting this one, to profifie the Goell after the manner of Protestants. It is reported by recorder k Fox, that certaine Lawyers and Advoctes in Province, maintained openly, that in a case of Lutheranisme, the Judges are not bound to obserue either right or reason, order or ordinance, for they cannot erre, whatsoever judgement they do give, so that is tend to the ruine and extirpation of such as are suspected Lutherans.

Hitherto concerning the wickednesse of such as oppose themselves against the Lord, and his anointed. I am now to speake of their weaknesse, implied in the word why? 1 for by this interrogation he doth admire their folly: non enim tam interrogantius, guiam deridentis, as a learned m expistor upon the place. n If they be derived as unwife, who shoot arrows at the Sunne, and barke at the Moone; what erant foole are they who fight against God, dwelling in the heavenes of heavenes, aboue Sunne and Moone, o who made the heaven, and earth, and sea, and all things that are therein? Alas, all flesh is as the gresse that withereth, and God is a consuming fire ready to burne this stubble. 1 Man is like a thing of nought, but God is almightie, measuring the waters in his fift, and meating heaven with his spanne, and weighing the mountains in skales, and the hills in a balance, Efav 40. 12. Man is in the hands of God his maker, as the clay in the hands of the potter, Jer. 18. 6. Now shall the thing formed (faith S. Paul) dispute with him who formed it? or man imagine so vauncie a thing, as to stand vp, and take counsell against his Creator? So that the Prophet here speakes as the Poet,

Qui moritur ruiss, manerag, viribus andes?

Quid tantum infano invat indulgere labris?

Oras Horace begins an Epod:

Quo quò scelers ruiss, aut aux dexteris
Apantur enses condit?

He that dwellth in heaven shall laugh them to scorn.] Note here the great odds and difference betweene God and his enemies: 1 He dwelleth in heauen, 2 but his greatest opposites are Kings upon earth. ynfeled pilgrims in earthely tabernacles and houles of 3 clay. Whereas be man disquieteth himselfe in vaine, raging, running, standing up against the Lord and his anointed: Almighty God is said here to fit in heauen at rest and eafe. 3 Whereas men imagine vainly to break his bonds, and cast away his cords: God in a moment is able to bruise them with a rod of iron, and breaks them in peeces like a potteres vessell, Albeit they fret and fume more to much, he shall laugh them to scorn, and have them in derision. As it is said of the monster d Leuathan, He elecheth iron as straw, and braffe as rotten wood; the archer cannot make him fife, the flones of the finge are turned to stubble before him, and he laugheth at the faking of the feare. Now these things are said grossely for our capacity, because the Lord indeed can neither laugh nor cry: yet the Scripture speaking after the manner of men, affirmes plainly that God is grieved at our faults, and that he laugheth at our follies, non scindit affectuosum (as the Schoole distinguisse apte) sed scindam effeclum, in that he carrieth himselfe toward his enemie as one that buffet them in derision. And this he doth in two respecs especially.

For that he can at any time when he will, as it were sporting pull downe such as stand vp against him, he doth eaily deschire that folly, suppress their fury.

1. For that he can at any time when he will, as it were sporting pull downe such as stand vp against him, he doth eaily deschire that folly, suppress their fury.

2. For that he suffereth his enemies in their rebelling and revailing against his anointed, only to play with his bains: he hath (as he told 8 Senachertib) an hooke in their noffils, and a bridile in their mouthes, he can, & he will (at his good pleasure) bring them back againe the same way they came. 8 He that keepeth Israel (howsoever he seeme for a while to neglect his Church, and kingdom of his Sonne) shall neither slumber nor sleepe. He will (in his due time) speake with all such as combine themselves
Easter day Morning Prayer.

themselves against his anointed; he will talk with them indeed, and shall speak to them in his wrath, and vex them in his sore displeasure: he shall bruise them with a rod of iron, and break them in pieces like a potter's vessel, and so shall he make them a scorn to men and angels; he devises them, in that he sheweth all their plots and practices to be worthy of derision.

For first, if we confute this of David, he laughed all his enemies to scorn, saying, 1 I anointed thee King over Israel, and delivered thee out of the hand of Saul, and gave thee thy Lord's house, and his vineyard into thy bosom, &c. and would moreover (if that had beene too little) give thee such and such things, &c. The which is in effect all one with our text at the fifth verse, I have set my King upon mine holy hill of Zion.

If we confute this of the Church, he laughed all her enemies to scorn, saying, 1 I have graced thee in the palates of many hands, and thy walls are ever in my sight. Fear thou not, for I am with thee, be not afraid thou worme Jacob, for I the Lord thy God will strengthen thee, and helpe thee, and sustaine thee with the right hand of my justice. Behold, all that provoke thee, shall be confounded and ashamed, they shall be as nothing, and they that frustrate thee shall perish, for hell gates shall not overcome thee.

If we confute this of Christ, he that dwelleth in heaven had all his enemies in derision, he did vfe these bad instruments for the effecting of his good ends: for the text, Act. 13.27. in putting to death the Lord of life, they fulfilled all things that were written of him in the Prophets: and Acts 4.28. they did whatsoever God holy hand and counsell had determined before to be done. All his enemies, as well spiritual as temporal, imagined vainly. The devil, and death, and sinne furiously rag'd against him on the Cross: but he did openly triumph over them in the same Cross. By death he did overcome death, and open vnto vs the gate of life: for if death could not on this day keepe him fettered in the grave his prifon, it is evident that his power is vanquished; and if death be conquered, it follows necessarily, that sinne, which is the thing of death, is also destroyed. If death and sinne be discomfited, then assuredly the kingdome of Satan is subdued, who had the power of death, and is author of sinne, and ruler of hell.

As for his temporal enemies, the Gentiles madly rag'd against him, and the Jews imagined a vaine thing, in rolling a great stone to the door of the sepulchre, sealing it and making it sure with a watch. For it was impossible, that the Lord of life should be helden of death, his soulle could not be left in grave, nor his right fee corruption, and therefore the stone being rolled away by an Herold of heaven, Matt. 28.2. God raised him againe from the dead, and made him a King over his holy hill of Zion; that is, head of his Church, giving him all the beauteous for his inheritance, and the vtermost parts of the earth for his possession. And the Rulers held an idle counsell against him, in commanding the soldiers, who guarded his rombe, to say, that his Disciples came by night, and stole him away while they slept: for (as Augustine and other of the most ancient Doctors have well observed) it is a very senfible lie, because the soldiers either were asleep, or awake: if asleep, how did they know that his Disciples had taken him away by night? If awake, why did they not guard the tombe, lapidem vs lapides feruabat, as Christis Jorne upon this Pfalme. See Gospell on Easter day.

Thus, he that dwelleth in heaven, raising his anointed on this day from the dead, had all his enemies in derision. He said to Christ on Easter day, Thou art my Sonne, this day have I begotten thee. As if he should have said, Thou wert euer my Sonne before to day, before there was any day: but yet in this day of thy resurrection, I have most especially manifested unto the world, that thou art my Sonne, whom I have begotten. See this expounded more fully, Epistle on Tuesday in Easter weeks.
Easter day Morning Prayer.

1. Who, Kings and Judges,
2. When, Now.

Be wise therefore O see Kings.] In this admonition obferue four points especially.

1. To know their dutie, Be wise, be learned.
2. To doe their dutie, Serve the Lord, kiss the Sonne.
3. What, Heavy wrath is escaped, implied in the word therefore, having reference to the judgements of God, ver. 5, and expressed ver. 1, left he be angry, and so see peril from the right way.
4. Why: because hereby God's Happy blessing is obtained, Blessed are they that put their trust in him.

He doth exhort Kings especially, because their greatness vieously makes them insolent and rebellious against God. Or, left haply the subject should be punished for the Soueraing follicie, Qui juicid dixit Reges, pletamur Achit. Or, because like Prince, like people. Jeroboam made Israel to sinne: for the most part Every man emulates the manners of his Prince.

a Mobile mutatur semper cum principe vulgo.

Or, he speaks to Kings and Judges more particularly, for that it belongs unto their office, to be the people well instructed, it appertains to their charge (being Cusiodes virius, tabula) that every subject be wise, for his neighbour's sake, and God's sake. For although a King may not administer the Sacraments, or preach the word, or execute the Minister's office de falso: ye (as our Diuines have determined) it belongs to the Kings to de iure, to see that all things, concerning God's holy service, be done in the Church orderly. The Prophet therefore calleth upon Kings and Judges earnestly to serve the Lord as the chief, knowing that the great wheel is moving in devotion, is able to carry with it all the lesser wheels.

Here then obferue, what a great charge Princes and Prelates have, for God saith unto them, of every one that is under their jurisdiction and cure, keep this man, if he be lost and want, thy life shall goe for his life. The converting of the wicked, howsoeuer it be Gods cure, yet it is thy care, the Lord only giueth increase, yet Paul is to plant, and Apollo to water; and therefore John Longland Bishop of Lincoln, preaching before King Henry the 8. wondered at the Popes blinde folly, who makes, the whole world his Diocete; for if a man at the dreadful day of judgement shall hardly answer for himselfe, how shall the Man of Sinne anwer for all the world?

Now for as much as every private family is a modell of a kingdom; and every man in his owne house, is both a Priest, and a Prince; be wise ye masters, and learned ye parents, that ye may bring vp your servants and children in instruction and information of the Lord, serve God in feare, and rejoice in him with reuence, gine good examples of pietie toward God, of pietie toward your neighbours, of laborie toward your felues. As Seneca diuinely, sic vive cun hominibus, quasi Deus vident: sic legere cun Dea, quasi homines audiant: So continueth with men, as if God did fee you, so conferre with God, as if men did heare you.

Lately, this exhortation to repentance concerneth all men, as well the lowest, as the highest; if the words ministery reach unto the Soueraigne, how shall it come short of the subject? Ifa Elias may tell Abah, It is thou and thy fathers house which have troubled Israel, in that ye have forsoaken the commandements of the Lord, and have followed Baalam: Iff John the Baptist may tell Herod to his beard, It is not lawful for thee to have thy brother's wife: Ifa Nathan may tell David the King of his mother and adulterie; then affurledly the Prophets of Almightie God may well admonish inferiours, and tell them of their vaine imaginations, ranging against the Lord and his anointed. Saint Peter told Simon Magus, Thou art in the gall of bitterness. S. Paul called his Galatians fools, because they began in the spirit, and ended in the flesh.
S. James cried unto the custous worldings, your gold and siluer is cankered, and the rust of them is a witness against you. The Parson may tell his parishioners of their idlenesse, oppression, hypocrie, drunkennesse, &c. exhorting them to learne Christ better, and to be more wise. Such as continue still irrepentant in their sins, are foolees, and the longer they continue, the greater foolees; if once they turne to the Lord and repent, they begin to be wise, for the fear of the Lord is the beginning of wisdome. And therefore the next point is to be prefted, intelliect nune, be wife now. Now while ye are in the way, now while it is called to day, now while it is time, before Gods heauie judgements ouertake you, mentioned in the fift and ninth verfe.

Since is first (as it were) a Palmer-worme, burring onely the leaues of the tree; then a Caterpiller, devouringe the fruitt; laft of all (if it be not in due time prevented) a Canker that denoures the bodie. Christ often compares his Spoufe the Church, vnto a Dove, whose call is nume, nume, now, now, and the voice of the Turtle is heard in Gods holy land, Cant. 2. 12. but the Crow crying, cras, cras, to morrow, to morrow, feemes to be Curate to the deuill, and Vicer of hell. An irrepentant sinner in his securitie sleepeareth betweene and the deuill, as Peter did betweene two fouldiers, bound with two chaine, Act. 12. 6. He that will not vnderstand and be wise now, may perifie in his follye before to morrow. Be not thy selfe of to morrow, for thou knowest not what a day may bringe forth, Prov. 27. 1. O foole, this might day they fetch away thy soule from thee, Luke 12. 20. Be wise therefore now, learne now to know your dutie, and to doe the dutie to the Lord, let in his anger he bruise you with a rod of iron, and breake you in pieces as a potters vessel.

Our vnderstanding must be firft informed, and then our affections reformed, according to Gods holy Lawes. 
  
  
  Sapientia precedit, religioque normalis, pietye goeth before, Religion foloweth. It is our dutie, first to know God, and then to worship him; according to terms of our Common Lawe, there must be firft a scripture, and then a fowards scripture. We cannot doe the will of our heavenly Father, except we know it, and it is not sufficient to know it (as Christ teacheth vs) except we do it. The feare of the Lord is the beginning of wisedome, a good vnderstanding (faith our Prophet) have they that doe thereafter, Psal. 111. 10. He that will commence Doctor in Israel, and be learned in Chrifts school, must agere paustetiam, as the Latine translation runs, Math. 2. 2. It is not enough docere to speake of repentance, like hypocrites, who disfigure their faces, and looke sore, Mar. 6. 16. Neither is it enough docere to teach other repentance, like Indis, who was an instruuent for the fauing of another, and yet hanged him selfe. He that will not burne with the deuill, must of necessitye turne to God, and this turning is a whole, not halfe a turne. 

1. Turne ye to me, saith the Lord, with all your heart, &c. We have heretofore plaied the foolees in abufing our foules, and bodies, goods, vnto the diu honour of God, injuring of our neighbours, hurt of our felues. It is now time to be wise, and to learne how to be deuour in pouering out our foules vnto God; continent, in governing our bodie toward our foules; init, in disposing of our goods toward other.

Now the beft way to be learned, and to know our dutie, is, to be verfed in Gods booke, whereof there be two parts, his old Testament, and his new. The ground of the former is the Lawe, which sheweth us soume, and containeth justic. The ground of the latter is the Gospel, which sheweth us Sauiour, and containeth grace. The summe of the Lawe is the Decalogue, more largely dilated in the booke of Moses interpreted and applied in the Sermons of the Prophets, and illudtrated by manifold examples of good and euill, in the stories of Chronicles, and Kings. But because no man is able perfectly to kepe the whole Lawe, or any part thereof; it pleased God of his infinit goodnesse and wisedome, to incarnate his only Sonne in our nature, who (for the satisfaction of his justic) might fulfill the course, and suffer the curse of the Lawe for vs; that since we could not be saine by doing, we might at least be saine by beleeuving. The Gospels of our foure Evangelists, historickly relate the birth, life, death,
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Faith is opposite to desperation, and fear to security. That we may not presume, we must serve God in fear: that we may not despise, rejoice unto him in faith and hope. Fear must be without joy, nor joy without fear. Mark how cautiously the Spirit speaks here, serve the Lord, but in fear: rejoice unto him, but in trembling: left haply we should assume too much unto our selves, and so presumptuously name, he doth admonish us of one thing more wise. That we may not be discouraged in serving of God, he would have vs to rejoice, yet so that our joy be with reverence. The devout woman who came to visit Christ's sepulchre, were filled with fear and great joy, Matth. 28.8. And S. Paul adjureth every man, who thinks he stands, to take heed left he fall: and to make out their salvation with fear and trembling. God abhorreth hypocrites, a people that honoureth him with their lips, but their heart is farre from him: his perfect service requireth outward obedience of the body, joined with inward obedience of the minde, as Hierome glosseth our text, the servants of God ought to come into his courts, canis temore corporis, et timore animae, with awfull hearts, and trembling hands, for singing to the Lord in gladness, that they may rejoice in the Lord with reverence. This fear may not be terrible, but filial: a father be loueth vs, and therefore we must as dear children honour him, obeying with a reverent awe, whatsoever he would have vs either to suffer or doe. More must amorem cum timore, as filii, timere cum amore, et amare cum timore.

The last observable point is why, because hereby yee shall escape Gods heinous curse, that falleth upon such as resist his Christ; and obtaine that happy blestness, which is promised unto such as put their trust in him. Vnderstand then, O yee Kings, and be no longer obstinate, ye have heretofore stood up against the Lord, and his anointed Sonne: but now serve the Lord and kiss his Sonne. O yee Kings and Judges of the earth, acknowledge that Christ is the King of Kings, and the Lord of all things, and Judge of all men, able to make you his footstool, as having the heathens for his inheritance, and the whole world for his possession; and holding a rod of iron in his hand, to dash into pieces all such as take counsel together against him. He is also ready to destroy you, for his wrath is kindled, and God is a consuming fire. The more fell, the greater flame. Your offences make you the very fewell of his anger: and therefore break off your sins by righteounesse, embrace the bands of his authority, which you meant to break, for his yoke is easie: Cast not his cords away, for his burthen is light. Even now, while you are in the way, kick not against the Sonne, but kiss the Sonne, that is, admit of his doctrine, and submit your feitures to his discipline. Christ is the truth, and the way; that therefore ye may not perish from the right way, kiss him, and keepe his Commandements, as Hierome paraphrasteth it pithily.
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Obedience: fo Samuel kissed Saul, 1. Sam. 10.1. and Aaron kissed Moses, Exod. 4.27. and it is the manner of subjects at this day, to kiss the hands of their Kings.

Long: fo d Joseph kissed his brethren: fo N amor kissed her two daughters in Law: fo the good old father kissed his disbelieving son, Luk. 15.20.

All these kindes of kisses are due to Christ: in our devotion it is our duty to fall downe before him; and with 8 Marie Magdalen to kiss his feet, yea the feets of such as bring the glad tidings of his Gospel. And in our whole conversation, it is our duty to give vnto him (our King and Lord) the kisses of honour and homage, serving him in feare, reconizing vnto him with reverence: We must heartily kiss him in faith, and not hypocritically, like Judas, in fashion only. Wherefore some translatours have it thus, adore par^, worship him in truth and puritie, & cleane to him, and embrace his word as if louing an affection, as they doe that kiss one another:

• Melancthon, in loc.

The Sonne came into the world to reconcile vs vnto God his Father: he came not to kiss vs, but (as the Church speaks in her loue-song) with the kiss of his mouth. His saying, Come vnto me all ye that are weary and laden, and I will ease you, is a sweeter kiss of his mouth. His saying, I am not come to call the righteous vnto repentance, but sinners, is another sweet kiss of his mouth. His saying, God is loued of the world, that he gave his only begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life, is another sweet kiss of his mouth. It is a veri annunciation, as being sweeter than honey, Pial. 19.10.

Better than wine, Cant.1.i. As concord is the union of two soules; even so kissing, which is a roken of concord, is the union of two bodies. Our blessed Saviour daily proffers and offers to kiss vs: if we then vnmanly deliue the riches of his goodneffe, and obstinatly perijs from the right way; he shall one day speak to vs in his wrath, and if his wrath be kinded, yea but a little, what a fearful thing will it be, to fall into the hands of the liuing God, which is a consuming fire?

If any shall ask, how shall I, which am a poore pilgrim on earth, ascend and kisse my Saviour who dwellith in heauen? Answer is made by David in the very next clause, Blessed are all they that put their truft in him: as it he should have said, To beleue in him, and to put our whole truft in him, is to kiss him.

In this proposition, as in all other, three points are to be considered especially, the Subiect, all that truft in him. Predicate, belled. Copula, are.

Not they who truft in themselfes and their owne merits, or in Princes and their meanes, or in Saints and their mediationes, or in Angels, or in any thing else, beside Christ: onely such are free from the tyrannous oppression of Satan and sin, who put their truft in him. He faith not, all they that beleue him, and affent barely to his promis; but omnem qui confidunt, all they that confidently place their affiance in his mercies, and beleue him, according to that of S. John the Baptist, He that believeth in him shall not be confounded: but he that beleueth not, is condemned already, because he beleueth not in the name of the only begotten Sonne of God. I finde that some Doctors among the lawes, by him, understand God the Father: but Christian Interpreters vttimely referre this vnto God the Sonne, making the coherence thus: O kisse the Sonne, for belled are all they that put their truft in him. Here then is a pregnant place to prove that justification is by faith in Christ. See Melanthon, Bazer, Tileman in loc.
There be three kinds of blessing: 

| Externall, as the gifts of the world. |
| Internall, as the gifts of grace. |
| Eternall, as the gifts of glory. |

Now, honorum omnium cumulus & summa, faith. Augustine, belongeth unto such as put their trust in the Lord. They have the promises of the life present, and of that which is to come, 1. Tim. 4:8. Mercy doth embrace them on every side. Psal. 32:11. Blessed in every kinde of blessing, as reuerend Beza paraphrastically:

--- omnibus & modis beatos illos, gui Domino Deog. fidunt. ---

1. They be blessed in things of this world, blessed in their field, and blessed in their fold, blessed in the fruit of their cattell, and increas of corne, blessed in their comming home: loe thus shall they be blessed who feare the Lord, Psal. 128:5. Or if God deny these blessings vnto them, it is for their good, and so they be blessed in their croffe, having (as Paul saith) nothing, and yet possesse all things,

   2. Cor. 6:10.

2. Blessed in the gifts of grace, both illuminating and saving, blessed with all spiritual blessing in heavenly things in Christ, blessed in respect of:

   a. Vocation: Blessed are the eyes which see the things that you see, and the ears which heare the things that you heare. Blessed are they which are called to the Lambs Supper, Apoc. 19:9.

   b. Justification: Blessed are they, whose wickednesse is forgiven, and whose names are covered.

   c. Sanctification: Blessed is the man that hath not walked in the counsell of the ungodly, &c. Blessed is the servant, whom his master when he commeth shall finde doing his dutie. Blessed are the poor in spirit, blessed are the meek, blessed are the mercifull, Matth. 5.

3. Blessed in the gifts of glory, Come ye blessed, inherit ye the kingdom, &c. Theirs is the kingdom of heauen. It is now theirs in hope, hereafter it shal be theirs in hold. See notes vpon the Gospell on All-Saints day.

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**Psalme 57.**

Be mercifull vnto me, O God, be mercifull vnto me, &c.

David in this hymne prayeth, and praiseth the Lord. First, he prayeth vnto God, from the 1. verfe to the 8. for deliverance from his enemies tyrannie. Then, as conceiving undoubted hope thereof he prepares himselfe to praise God in the rest, O God my heart is fixed, my heart is fixed, I will sing and give praise.

Dutie, for my soule truthest in thee, &c.

| In his prayer two points are remarkable, to wit, a |
| Repetition, in the 6. & 11. verfe, as theriburthen of the song, |
| Set up thy selfe, O God, above the heavens, and thy glory above all the earth. |

Be mercifull vnto me, O God. The title sheweth vs that David made this Psalme, when he fled from Saul into the Caue. The story whereof is reported at large, 1. Sam. 24, and it is in briefe this: Saul persecting David, sought him in the wilderneffe of Engedi, upon the rocks, among the wilde goats; and being there in a Caue to cover his feet, David having him at his mercie, would not kill the Lords anointed, but only cut off the lap of his coat, to shew, that he could have touched his skinne so well as his skirt,
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skirt; and that he could have made him as it is in the proverbe shorter by the head, so well as curtail his robe. Which when Saul after perceived, his heart relented for David's great kindneffe, and he wept acknowledging his fault; and taking an oath of David, that he should not destroy his seel: he ceased his percuting for a time. David in this diftrife composed this hymne, the which is grounded upon his faith, and his faith is grounded upon God's mercy and might. God's mercy, Be mercifull vnto me; O God be mercifull, as being so willing to defend thy children, as the hen is her chickens under the shadow of her wings. God's might, I will call vnto the most high God, even vnto the God, that shall performe the cause I have in hand, who shall send from heaven, to wit, his hand, as Psalm 144. 7. or his Angel, as Dan. 3. 28. or, as it here felloweth, his mercy and truth, able to sunde me from the reproe of him that would cast me up and denoume my soule. By supernaturall and extraordinarie miracles, so well as ordinary means,able to deliver his servants as well with few as with many. So Manasse in his prayer, builded all his comfort upon God's almightie power, and unsearchable mercifull promise. So Christ in his absolute pattern of praying, aduifeth vs to call vpon God, as our Faither in heaven, intimating hereby, that God is willing to grant our requells, as being our Father; and able, because in heauen. And according to these presidents, our holy Mother the Church of England begins her publike devotion vnto God, Almightie and most mercifull Faither. Able to heare, because almightie: willing to helpe, mercifull. 

For my soule this day in thee ] He desires to be heard in respect of his assured assis- 4. tance in Gods almighty power and holy promise. The Lord is nigh vnto all them that calleth vpon him, even all such as calleth vpon him faithfully: Call vpon me in the time of trouble, so will I heare thee, &c. Blefled are all they that put their trust in him. And therefore David here challengeth (as it were) God vpon his word, saying, Be mercifull vnto me, for my soule trufeth in thee. The repetition of thefe words, sheweth his earnest affection and intimation in praying, and the word's soule, that his hope for helpe was no flying conceit of his braine, but a full assurance settled in his heart. Lord I trueth in thee nothing els but in thee alone, for under the shadow of thy wings shall I be my refuge, until this tyrannie be overpas. Some put their trueth in b vncertaine riches, and fly to the wedge of gold, thon art my confidence. But d riches avail not in the day of wrath: horders vp of flailer and gold are come to naught, and gone downe to hell: O soule! thus will they fetch away thy soule from thee, Luke 12. 20.

Other trueth in their owne worth and holinesse, as the Pharifee (Luke 18) stood and prayed thus with himselfe, O God I thankes thee that I am not as other are, ex- torters, twisft, adulterers: Ifas this write in the weeks, I gie thee of all that ever I possesse. But e blefled is the man that feareth allway, for he that trueth in his owne heart, is a soule. 

Other trueth in their publike counsell, as Achitophel, of whom it was said in those days, that his counsell was reputed as an oracle of God: but the Lord b catcheth the wife in their owne craft-im-fe, and the counsell of the wicked is made fooldifs. 

Other boast of their strength, and put their trueth (as in Gibbals did) in their sword and shield: but k cursed is the man that makes flees his arme, withdrawing his heart from the Lord. 

Other put their trueth in Princes, and make the Kings Minion their mediator. But, faith our 1 Prophet, O put not your trueth in Princes, nor in any childe of man; for his breath goeth forth, and he turneth againe to his earth, and then all his thoughts perish. 

Other put their trueth in m Chariots, and other in horses: but we will remember the name of the Lord our God; only bleffed is he, that hath the God of Jacob for his helpe, and whose hope is in the Lord his God, Psalm 146. 4. and therefore be mercifull vnto me, O God, be mercifull vnto me, for in thee have I put all my confidence. Mine other friends and forces besides thee, what are they but miserable comforters (as in Job speaks) if they be compared with thee? Like as the chickens looke to the hene for defence, so runne I to the shadow of thy wings for my refuge. Lord my soule trufeth.
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trusteth in thee now, so shall it ever, until this shall be past over. ❝ For by the word until, he means not, that when the storme was appeazed, he would then cast to trust in God; but that he would both then and forever depend upon him, as long as he hath any being, Psal. 146. 1. So the word until is said, 2. Sam. 6. 22. Michael the daughter of Saul had no child until the day of her death. And Psalm 110. ver. 1. The Lord saide unto my Lord, set thou on my right hand, until I make thine enemies thy footstool. Where the word until (as I have showed you the place) notes not a piece of time, but a perpetuitie. For Christ (after all his enemies are made his footstool) shall ever sit at the right hand of God, as having a throne which endureth ever, and a kingdom without end.

Under the shadow of thy wings, shall be my refuge ] ❞ By this he doth understand God's safeguard, protection, and prudence. The Metaphor is borrowed from the Hen, whose wings in three things especially, resemble Gods high and holy hand over vs 1. The wings of the Hen nourish and brood her chickens; even so the Lord said unto Hierusalem, How oft would I have gathered thee children together, as the hen gathereth her chickens under her wings, and ye would not? 2. The wings of the Hen serve to defend her chickens from a tempest and storme: so God is a refuge against the tempest, a shadow against the heat. 3. The wings of the Hen serve to protect her chickens from the Kite that houereth over them, and would faine devour them: even so God deliur eth his children from the snare of the hunter, that is, from the subtle tentations of the devil, who walketh about seeking whom he may devour, 1. Pet. 5. 8. The Lord hideth all his vs under the shadow of his wings, and safe, they shall be safe under his feathers; his faithfulness shall be their shield, and his truth their buckler, Psal. 91. 4.

Unellt this tyranny be over past ] ❞ He compareth his affliction and calamity to a storme that commeth and goeth: as it is not always faire weather with vs in this life, so not alway soule; 5. Heaminette may continue for a night, but joy commeth in the morning. 6. God is faithful, who will not suffer his children to be tempted above their abilities, but will even give the illness with the tentation. 7. Athamnias fual of Judia, furiously raging against the Lords anointed, nebulae est, into transfixit. Man is borne to labour and dolour, to trauell and trouble. To labour in his actions, to dolour in his passions, and so great are the troubles of the righteous, but the Lord deliur eth ouer vs. If we put our trust in him, and cast all our care upon him, he will in his good time bring it to passe, that all our afflictions shall oute pass: he will either take them from vs, or vs from them, and then we shall assuredly know that the troubles of this life present are not worthy of the glory, which in the life to come shall be shewed vnto vs. For as the globe of the earth, which improperly for his shew of bignesse, we terme the world, and is, after the Mathematicians account, many thousand miles in compass, yet being compared vnto the greatness of the barrie skies circumference, is but a center or little pricke: so the trauell and affliction in this life temporal, in respect of the joyes eternall in the world to come, beare not any proportion, but are to be reputed (in comparison) a very nothing, as a darke cloud that commeth and goeth in a moment.

This (as Melanthon here notably) requires rather an application, than an explication or large commentary. Blessed is that man, who can in all his affliction and trouble say with our Prophet, O God be mercifull vnto me, for my soule trusteth in thee, and under the shadow of thy wings shall be my refuge, till this tyranny be over past. Happy man is he, who can in the midst of his crosses and losses affirm true and holy in. 8. Job. The Lord grieveth, and the Lord taketh away, blessed be the name of the Lord; 9. though he slay me, yet will I trust in him; 10. as he maketh the wound, so will he bind it vp, he smiteth, and his hands make whole. Happy man is he, who can in the house of tentation, hide himselfe with the Church in the holes of the rocke, that is, in the wounds of Christ, our rocke and refuge in the time of trouble. Yea, but where dwelleth our blessed Saviour, how shall we find him? Vnto this question himselfe answered, Job 1. 19 Come and see. The Church is his house, there he dwelleth, and there you may find him alwayes at home, not in his mothers armes,
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but in his holy word and Sacraments natural Christus de virgine, namque semper nascitur; faith Augustine: He was once borne of the Virgin, shall he be borne still of her? He did once issue her breasts, is he still an infant and a fucking babe? Once he did hang on the Cross, doth he still hang on it? Hec transitterant, these things are past and gone. But fecke him in his word, for that winniest of him; and in his Sacraments, for they represent liuely both his blood and body. His word is an audibly Sacrament, and his Sacraments are visible words. So long as the Church had golden Teachers, she needed no wooden Images: but when once golden Priests degenerated into woodden, then both woodden and golden Images crept in. If the Queen of Sheba condemned the men of Christ's age, much more the men of our time, living in the Church of England. She was a Queen, we subject: she left her kingdom and country, we (God be praised) fit under these own vines in our owne foyle: she came from the furthest part of the world, we have Christ among us: she was mooved only with his fame, we both heare Christ in his word, and fee him in his Sacraments: the comming to Salomon brought preffents, we comming to Christ may receive rewards: she came to behold Salomon a meere man, we may behold Christ God and man, a greater than Salomon: greater in wisdome, for as near any man spake as he did: greater in might and mercy, for nearer any man did as he did, he did all things well, he made: the dafe to beare, the dumbe to speake, the blinde to see, the lame to goe, he cured the sickes, and raised the dead, and that is more than ever King Salomon did. Greater in majestie, for Salomon in all his royaltie was nothing else but a type of this our King of glory. So that if we doe not come to him in our tentations and troubles, inuting vs freely, fully, Come all ye that labour and are laden, and wil come to vs: the Queen of the South affuredly that arife in judgement against vs, and by her example condemn vs.

When Porcius law his countrie man Aachars in Athens, he laid unto vs, I will at once shew thee all the wonders of Grecce, Viso Sallone, vidisti omnia, in seeing Solon thou seest all, even Athens it selfe, and the whole glory o the Grecce. In like manner I may tell a Christian: Halt thou faith, and affured truth in the Lord? then thou haft more than the wonders of Grecce, upon the point, all the wonderfull gifts of gracie:for faith is a mother vertue from which all other spiring, and without which our best affections are no better than sinne, Rom. 14.2. Wherefore let vs walk way for faith, as for life, because the just man luyeth by his faith: his souldis eth in the Lord, and under the shadow of his wings shall be his refuge, till all the tyrannie (both of Satan and sinne, death and hell) is overpast.

My soule: That is, my life, body, person, as the word soule is oft vied elleswhere, namely, Genes. 14.21, Numb. 3.40, Isob. 10.32. 1 Sam. 22.22.

Among lions: An ungenerate man having Gods image defaced in him, is but a little better than a very vermine. Anarist is ferre alsenarum opum violentus eruptor? similem lupus dixeris: ferox atque iugiter lingum latigitis exercet? Canis comparabilis, infidilior occeten, surripisse fraudibus gaudet: vospeculis exequetur. Intemperans ferialis? leonis minimo gessare credatur. Pauissus ac fugaes non metuens: formidat? cerns simili habitu. Segnis ac superius torpet? a simum vicit. Nrdiri ac inconstans studia permutat? nil ab audubis differt. Fabulis immundusque libidinosus immergeat sedida suis voluptate detinetur. Is si, quoniam prosiebat delecte hominum de seriat, cum in divinum conditionem transire non esst, mortuar in bellumam. To this purpose, Carolus Bontius excellently, Humana sub ceto plurima latent sont. The Scripture faith as much in calling a subtile defamator fox, Goe tell that fox, said Christ of Herod, Luke 13.32. in calling a sole-murthering false Prophet, a ravning wolf: in calling a vaine man, a wilde aspe colt: in calling a voluptuous man, giving ouer to work all vnchaste even with greedinesse, a few wallowing in the mire: in calling a proud man in honour, that understand not how to vie the good things he hath, a brute that perisheth, as horse and mule without understanding. So David here termes the children of men, which are fed on fire to do mischief, whelps of lions: My soule is among lions. O God be mercifull vnto me, for my soule is perfecuted by such enemies as should with a great deale of might and malice. Might, as being
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Thus, that is, hardy and haughty, Lebam of leh, that is, heart, courage. So lions are mentioned in holy Scripture for stoutness: 2 Sam. 17.10. He that is valiant, whose heart is at the heart of a lion: and for boldness, Prov. 28.1. Theroighteous are held as a lion. And my foes have great fury so as force, being set on fire, raging themselves, and inflaming other also with anger and enemie, mere botes. So that if I should flape the mawes of lions, which hurt at hand; yet I may fall into their blacke mouths, whose teeth and tongue like lances and arrowes hit and wound a farre off. By these fierce fellows he doth vnderstand backbiting flanderers and scyphephonts in the Court of Saul, accusing him of treason and diflloyat. For so himselfe complaineth, 1 Sam. 14.10. Wherefore givest thou ane ear to mens words, who say, Behold, David seeketh euill against thee? 

Salomon faith, A man that beareth false witness against his neighbour, is like an hammer and a sword, and a charpe arrow. Nay, the extracting tongue hurteth a great deal more than either sword or arrow. For a sword that makes a big wound cannot hurt farre off, and an arrow that hurteth farre off, usually makes no big wound: but theewed tongue cuts deeper than any charpe sword, and fieth faster and further than any swift arrow. The dagger at one blow, the dart at one shoot kils not many: but a flanderer in telling one tale, may murther at one time three, to wit, himselfe, the party to whom, and the partir of whom he telleth it. Vman euill qui loguitur, & vnum tantum verbum profere. 

They have laid a net for my feet] As the foes of David were cruel, a generation whose teeth are swords, and iaws are knifes to decoure Gods afflicted people; to likewise craftie, laying snares for his feet, thinking to catch him in a pit-fall, as a bird, or as a beast in a ginne. The wicked bend their bow, and make ready their arrows upon the firings, that they may secretly flape them at which are vpright in heart; that which they cannot effect by power, they will attempt by policy. But the snare is broken, the net, which they laid priuily, caught themselves, and they who digged the pit, are fallen into the middell of it themselves. And here we may behold Gods infinite lulence, who never leues the deedes of charity, nor the debts of crueltie vnstatified. As Gideon flew feuenty Elders of Succoth with vnmeasurable torrents; even so were his owne feuenty fones, all but one murthered by his baltard Aisome. So the wicked Egyptians, having cauied some male-children of the Hebrews to be flaine, and other of them to be cast into the water and drowned were rewarded by God in the like measure, destroying their owne first borne by his Angel, and drowning their King and his hoist in the red sea, Exod.14. So Haman was hanged upon the same gallows he set vp for Mordecai. 

Baited the first, who purposed in the pride of his heart, if he should conquer Tamberlaine, to carry him in an iron cage therow his kingdom; was himselfe ferued in the same kinde by victorious Tamberlaine. The Tyrant Maxentius was overthrown in the fame bridge, which he craftily built as a snare for the destruction of Constantine; and so his mitchiefe fell upon his owne heade, and his wickednesse upon his owne pate. Alexander the first was poisoned at supper with the very fame wine, which he had prepared as a deadly draught for his familiar friend Cardinal Adrian. It is said in the storie, that it happened by his servants improuidence, who mistooke the bottes; and yet doubtfullie by Gods all-seeing providence, who caltheth his enemies into the same pit they digged for other.

Mythically this Hymne may be conftructed of Christ, who was in the daies of his flesh assaulted by the tyranny both of temporall and spiritual enemies. His temporall enemies, Herod and Pontius Pilate, with the Gentiles and people of Israel, furiously raged, and tooke counsell together against him. The chiefe Priests and Princes were (faith Hierome) like lions, and the people like the whelps of lions, all of them in a readinesse to denoue his soule. The Rulers laid a net for his feet in their captious interrogatories, asking, Math.22.17. Is it lawfull that tribute be given unto
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unto Cæsar, or no? And Ioh. 8. 5. whether the woman taken in the very act of adulterie, should be stoned to death or no? The people were set on fire, when as they raged against him, and their teeth and tongues were fœces and swords, in crying, Cruciﬁce him, cruciﬁce him. His spiritual enemies also sought how to swallow him vp, his soul was among lions all the days of his life, at the house of his death especially. The devil in tempting and troubling him, had laid a snare for his feet; and death, in digging a pit for him, had thought to devour him. As David was in the cave, so Christ the soul of David was in the grave. But it was impossible that the Lord of life should be holden of death, or that his flesh should see corruption; he therefore rose againe from the dead on this day, setting himselfe above the heavens, and his glory above all the earth. In his anguish and agony he did offer vp prayers and supplications, with strong crying and tears vnto him that was able to save him from death, saying, O my Father, if it be possible, let this cup passe from me: nevertheless not as I will, but as thou wilt. And to Christ here called upon his Father, O God be merciful vnto me. &c. But he speakes as man, and in the person of men, O theos bene dictus, fed venus promitis. And S. Auguscine sweetly, Quis cum patre miseretur tu? in te clamat miserere mei. Christ, according to his Theofis and natural will, abhorred and feared death, and therefore said, O God be merciful vnto me: but according to his Bailefs and rational will, he yielded himselfe voluntarily to his persecutors, and said, Under the shadow of thy wings shall be my refuge, till this euent shall be overpast. And Psal. 16. 9. (as S. Peter applieth it, Acts 2. 25.) I beheld God alway before me, for he is at my right hand, that I shall not fall. Wherefore I use the fangs of desperation, and the very pains of the damned in hell, erro fouli, not understanding the Scriptures. He faith here ver. 5, according to the vulgar Latine, Dormitie curbarun, he was indeed grievously troubled in his soule; yet so that he slept, Tam placatus erat ine turbatus, ut quando vellet dormire. He feared his enemies tyrannically, secundum propaffionem, (as Lombard acutely) non sequendum passio- nem. Or, to speake in the words of Bernard, he was turbatus, moved, but not pertur- babus, removed from his trust in God, and resolution to work our good. And therefore he saith in another Psalme, I will lay me downe in peace, and take my rest, as having power to lay downe my life, and power to take it vp againe. For as he died when he would, even so when he would he did arise from the dead, setting himselfe above the heavens, and his glory above all the earth.

According to this exposition, our Church allotted this Hymne to be read on this holiday: for in Christ’s resurrection all his enemies tyrannice was overpast; in his resurrection his glory (which heretofore was obscure) did appear above all the earth; in his resurrection he did awake right early, to the text, in the morning early when it is darke; in his resurrection, his luste and harpe did awake, that is, his flesh arose fro the bed of his grave. The stringes of an Harpe are touched, and found vpward especiably, but the stringes of a Lute from belowe: Christus humane nature then in working divine miracles, which are from above, was like the Harpe; but in suffering our inimities here below, like a Lute. The Harpe did sound, when he made the blinde to see, the deaf to hear, the lame to goe, &c. but the Lute did sound, when he was a thrist, hungry, naked, whipped, when he cried, when he died, when he was buffeted, and when he was buried. After his resurrection, all the miracles he did out of his power, and all the mysteries he suffered out of his inimitie, were by the blessed Apostles, instruments of his glorie, preached forth among the people, and among all nations, every where singing, that the greatness of his mercy reacheth unto the heavens, and his truth unto the clouds.

This also may be confounded of the Church, and that both in respect of her spiritual enemies and tenporall. As for her ghostly foes, the devil is avoirding lion, 1 Pet. 5. 8 and our ﬁnnes are the help of lions, ready to devoure vs. And concerning outward enemies, the Church in this world is like Daniel in the lions den, or as the fucking childe playing vpone the hole of the Afpe, Esay 11. 8. she hath here no vilefe power or outward helpe to ﬂee to for succour, all her trust is in the Lord, under the shadow of his wings is her refuge, till this euent shall be overpast. In old time Gods people

1 Augus. 1
2 Act. 2. 24.
3 Heb 5. 7.
5 Hieron.
6 loc.
7 See notes vp. on Gospel to. Sun. after T. min.
8 X
9 Augus. in loc.
10 Confite. Lorin. in loc.
11 Sent. lib. 9. diff. 3. 5.
12 Epp. 2. 5.
13 Hieron in loc.
14 Ioh. 10. 18.
15 Turecreem.
17 Ioh. 20. 1.
18 Augus. Hieron.
19 Lorin.
people were tried by mockings and scourings, by bonds and imprisonments, they were floned, hewn asunder, they were tempted, they were flaine with the sword, they wandered up and down in wilderness, and mountains, and causes of the earth, cloathed in sheep-skins, and in goats-skins, being deftitute, afflicted, and tormented, of whom the world was not worthy. Since Christ, it is well oberved by \(^1\) Bernard of the Churches affliction, Amara prius in nece martyrum, amarior positi in conflitu hereticorum, amarissimam in moribus domesticorum; Hos non fugare non fugere posset, in immoluermnt et multiplicat sunt super numerum. Her oppression in the beginning was great by the perdition of tyrants, afterward greater by the conflict of heretikes, but now greatest of all by the dangerous positions and practices of Antichrists in the kings of Me. Poperie, whose very Malles are sometyme for massacres, and their sacr’d sacrifices offerings of blood. And sure(ly) if the Church had not any other enemies, but only these monstres Antichrists of Rome, yet the might truly complain with our Prophet here, my soul is among lions. Eicen Pepes had that name, whereof all (excepting two or three) were roaring lions in their Bals, and ramening lions in seeking after their prey. Leò the 10. Io pilled and poleed the goodly nation of Germanie with impardonable Pardons and mercifull Indulgences, as that his infupportable cruelty gave the first occasion of the reformation of Religion in that country. The foes of \(\text{David}\) are laid here, to lay a net for his feet, and to dig a pit before him: and what are the Papists intricate divisions of Schooles, and Machiavelisme of State, but snares and nets to catch our bodies and souls, and so greedily to swallow us up, as Saul here would have done to \(\text{David}\). The Scribes and Pharisaies have so great a fawllow, that they decoyre not some few widowes houses, as the Pharisaies among the Jewses in old time, but also whole villages and towns, as Morindol and Cabriss in the County of Province, yea whole shires and countries in Netherland. yea their intent was Anno 15.88, to decoyre this whole kingdom of England with an insinuable (fondly So called) Armoda. The foes of \(\text{David}\) had teeth as speares, and tongues as swords; and are not the tongues of Papists insufferable, who terme the sincer prefection of the Gospell Hierofie, Tarchie, Papagynie, Diabellyne, \(^1\) farre exceeding the setting vp of Beel, Baal, and Belzebub, and all the Deulis in hell; afirming in their letters and libels, that our Church hath no faith, but fanciome hope but presumptions no charitie, but lust no God, but an Idol. The foes of \(\text{David}\) were set on fire: and who greater incendiaries than the Papists? The eifie Legicke in their conference was a fagis for the heretike, delighting to much in fire workes, that they burned Gods people by the dozen, as \(^2\) Straford the Bowmewere London, and bound them in chains by the score, as at Colechefler in the bloudy days of Queen Mary. Nay, their intent was on the 5. of November in the yeere 1605. to burne, and that at one fire, by the hundreds, and thole not the meanes of the people, but the very principals of our Church & Common-weale, even the most meek king himself, together with his noble comort, and all their royall issue. This Powder-plot was so transcendent in villane, that I may well vfe the words of \(^3\) Moses: Aske of the dates of old, that have beene before you, since the day that God created man on earth, and inquire from the one end of heaven to the other, if there came to passe such a thing as this, or whether any such like thing hath bin heard? And answer may be given out of the 13. chap. of Judges, at the 30. verfe, There was not such thing done or seene, since the time that the children of Israel came up from the land of Egypt unto this day. The like was never done, nor heard of in Israel, nor throughout the world, since the beginning. To speak with Habacuc; Behold a works wrought in your daies, you will not beleue it, when it shall be told you. Shall I call it a worke done? no beloved (as a reverend father of our Church) it was the work of the Lord, that it was not done. The fire was broken, & we delievered & they fell into the pit who digged it for vs. A worke so great might & mercy, that it ought to be done in perpetual remembrance. Son of man, wrieth the name of the day, even of the same day, for the King of Babel sett himselfe against Hierusalem this same day. The 5. of Nov. is the day, wherein we were delievered from the Babylonish & Romish tyranny, let vs be glad & reioycetherein, & fing as \(\text{David}\) in the second part of this Hymne, O God my heart is fixed, my head is staid, I will sing & give praise, &c.\(^4\)
Psalm III.

I will give thanks unto the Lord with my whole heart, secretly among the faithful, and in the Congregation.

1. A Protestation of King David in the first verse, that he will in his own person (hereby giving all his subjects a good example) praise the Lord, I will give thanks; and that not spuriously, and with my heart and that not with a decided heart, or a pecce, but with my whole heart; and that both in the secret assemblies of the faithful, and in the publice congregation. Or I will give thanks secretly for the satisfaction of mine own confidence, and in the congregation openly, for the further edification of my brethren.

2. An Enumeration of God's admirable blessings, conferred upon the whole world in general: upon his Church in more particular, as the ground and matter of his praise, from the second verse to the tenth, The works of the Lord are great, his works of creation, and works of redemption are worthy to be praised and had in honour. His works of creation, as the making of all things of nothing, and the preferring of the same from the beginning in a more excellent beaute. His works of redemption, as Christ's incarnation, passion, resurrection, attention all which our merciful and gracious Lord both so done, that they ought to be had in remembrance. Here then observe the reason, why the Church allotted this Hymne to be read on Easter day: the redemption of Israel out of Egypt, is a plain figure of our deliverance by Christ, out of the hands of all our spiritual enemies; and their Passover and Passover (which is implied here verse 5.) is a type of our spiritual eating and drinking at the Lords table, which is enjoined vs at Easter, above all other times in the yeere.

Peter and John 3:16-17

Concerning the two former parts, I have written in heretofore much, and I shall have no occasion hereafter also to say more. My purpose for the present is to begin at the Psalms end, The fear of the Lord is the beginning of wisdom, &c. The which Epiphonema concludes the Prophets whole discourse, touching the praise of God: as if he should have said, seeing the works of the Lord are so great, so worthy to be praised and had in honour, so mercurial and memorable, that they deserve the seeking out, seeing his name is so reverend and holy: double, the fear of the Lord is the beginning of wisdom, and the praise of it endureth for ever.

k To fear God is to beleeve him, to loue him, to put our trust in him, to give him thanks, and in all our actions and passions to be ruled according to his holy Laves. In a word, to fear God (as the 1 Wíleman teacheth) is our whole duty, concerning offices of pitie toward God, and pitie toward our neighbours. For the word beginning, signifies here not only principium, but also modernum: not only the first in time, but also the first in honour and dignitie. As in the Psalms, 122. 2. And the end of all. The fear of the Lord is the beginning of wisdom: so Solomon, Ecclesiastes 12:12. The fear of the Lord is the beginning, as it were the root of wisdom, or as a fons the fomme of Sarchamneth it the root of wisdom. But that is not all, it is not only an introduction to wisdom, but wildome itself, Job 28:28. The fear of the Lord is wisdom, and
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and to depart from evil is understanding. It is deep wisdom (fouth our English Paraphrall in metre) yea the perfection and fulness of wisdom. Ecclesiastics 1. 20. 9. As then in the vulgar Latin, Ecclesiastics 11. 3. hence, which is the chide of sweet things, is called initium duloris, the beginning of sweetness; even to God's fear (which upon this point is summam summaram, as it were the summe total of all holy knowledge) is termed initium sapientia, the beginning of wildness. This afftertion, in worldly mens understanding, is a grand paradox: for they repute the preaching of Christianitie foolishnesse, and the professors of the same foole: 1 Cor. 4. 10. We are foole for Christ's sake. Luke, say the wicked of the godly, Widdom 5. 5. We thought their life madnesse, accounting them rather mad men, then mad men. But the Spirit of this truth here proclameth on the contrary, that all worldlings, are bindlings, and that none wicked are wise. To such a base not the fear of God before their eyes, it is expressly faid by 1. Wildnesse it selfe, O ye foolish, how long will ye be wise for to wite? (as the Prophet speaks) but to doe well they bave no knowledge.

It is objected out of S. Luke, Chap. 16. verf. 8. that the children of this world are wiuer than the children of light. Answer is made by the Doctors vpon the place, that Christ accounts them not wiuer abstinence, but only secundum quid: they be wiuer in their generation; that is, in things appertaining to this life present, but not in the businesse of regeneration, in things belonging to that other life which is to come. For (as one faid of Sir Thomas More) that he was ether a foolish wife man, or a wise foolish man: even so the children of this world are wise men in foolish things, and foolish men in wise things. They be not in genre wife, but in genre foue, wife to do euil (as the Prophet speaks,) but to doe well they have no knowledge.

Atheists, acknowledging no God, are very foolese: Pfal. 14. The foole saide in his heart, there is no God. If this Ignoramus had so much braine as brow, the books of the Creatures, and Confession, would informe his understanding, that the great world without him, and the little world within him, are nothing else (as it were) but God expressed.

The Gentiles, adoring many gods, are very foolese, before Christ (the Sonne of Righteouesnesse) calls them out of darkness into marvellous light, a blade and a foolish nation, Deut. 32. 21. Even the feuen wise men of Greece (faith b Laelius) had no good understanding, because none but foolese account them wise. Nay, S. Paul giues this judgement of all heathen Philosophers, that they were vain in their imaginations, and that while they professed themselves to be wise, they became foolese. In this respect d Cicero had just cause to complain, O me nunquam sapientiam!

The superstitious Idolaters, and mangle mangers in Religion, who worship the true God falsely, not according to his word, but according to their own will, are very foolese. So Paul called his Galathians, who toyed the ceremonies of Mofes vnto the Gospel of Christ, as necessarie to salvation: O foolish Galathians, have I bewitched you, that ye should not obey the truth? are ye so foolish, that after ye have begun in the Spirit, you will end in the flesh? The Galatians 3. 1. 3. The Superstitious Idolaters, and mangle mangers in Religion, who worship the true God falsely, not according to his word, but according to their own will, are very foolese. So Paul called his Galathians, who toyed the ceremonies of Mjes vnto the Gospel of Christ, as necessarie to salvation: O foolish Galathians, have I bewitched you, that ye should not obey the truth? are ye so foolish, that after ye have begun in the Spirit, you will end in the flesh? The Galatians 3. 1. 3.

Carnall Gospellers and hypocrites, who profess they know God in their words, and yet deny him in their works, are very foolese. Their prayers are sacrifices of foolese, Ecclesiastes 4. 17. Their disputations about Religion, are foolish questions, Tit. 3. 9. All their generation are foolese and blinde, Matthew 23. 17. As for example, the flow-backe neglecting the workes of his vocation, and hauing in idleness, (though he heares neuer so many sermones vpon the working daies) in the judgement of the wise, is a very foole: Ecclesiastes 4. 5. The foolish foldeth his hands, and eateth up his owne flesh. So whoeouer is vngratefull unto the Lord (which is the Father of merces, and God of all grace,) for his manifold blessings, is a very foole: 1. Doe ye forword the Lord, if ye foolese and unwise people? the one knoweth his owner, and the affect his masters crib; thus Israel hath not known, my people hath not understood. Elay. 1. 3.

So the courteous wretch (who though be boait of his faith and hope, b sacrificeth vnto his net, and faith in his heart to the wedge of gold, i. thou art my confidence, is a very foole. b Nabal is his name, and follic is with him, a blinde foole, like 2. Samson in the mill, he grinds for other, but eats not of the fruits of his laboure himselfe,
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himselfe, the which is termed by Salomon, an evil sickenesse, and a vanity, Ecclesiastes 6.2.

So the proud man, as well in his ambition, as in his honour, is a very foole. Like horse and mule without understanding, like the famous foole a Lobelius, who being in a new coat, knew not himselfe. For if in favour, he knowes no manifit out of favour, none know him.

So the drunkard is a very foole, p. ascendit corporis, a flame to his owne servant, a foole with a witnesse, his fault is written in his forehead and in his face, he recites in open street, and hath in his drunken fit a little foole wit than a beast, and but a little more seene than a boccke.

So the wanton is destitute of understanding, Prov. 6.32. led by the foolish woman as a foole to the flockes, Prov. 7.22. For though he may paradventure blinde the Bishop, and scope the Commillarie; yet Gods all-seeing eye (when the night is darke, the doore fast, and the curtain close) findeth out his foule folly.

To conclude this point, every kind of wickednesse is a weakenesse, and every fault a folly. But on the contrary, every point of a part is of wildome, as conducting to blessednesse (the end of wildome.) To fircue the Lord in feare, and to cast all care upon him, is wildome: for, Blessed is the man that feareth the Lord, and blessed are they that put their trust in him. To love thy neighbours as thy selfe, is a part of wildome: for, Blessed is the man that considereth the poore and needie, blessed are the meek, blessed are the mercifull, &c. To liue soberly toward thy selfe, is a part of wildome: for, blessed are the poor in spirit, Matth. 5.3. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and men see his filthinesse, Apoc. 16.15.

The blindlings of the world cannot in this life see this, and therefore they will not lay this: but one day, to wit, at the laft day, they change their minds, and sighing, acknowledge within themselves: This is he whom we some time had in derision, and in a parable of reproche we foolish thought his life madenesse, and his end without honour, how is he counted among the children of God? and his portion is among the Saints: therefore we have erred from the way of truth, and the light of righteounesse hath not shined vnto us, and the Shame of understanding rose not vpon us.

A good understanding have all they that doe thereafter. ] In Philosophie wildne may be defined by knowing, but in Divinitie wildome is prized by doing. They be wise men in deed, Nongu facienda discunt, sed gni decedens faciunt: heretickes reade fo much, and hypocrites viritely soe much, and the dull, and the foolish knoweth no much of the Gospel as any: yet all these notwithstanding have bad understanding, only such have good understanding in Gods feare that doe thereafter. that is, in all their actions and pasions altogether relieth upon his sure promises, ever ready, to be ruled according to his word and will: Fo Daud expounds himselfe in the 119. I have more understanding than my teachers, for thy testimonies are my study. I am wiser than the aged, because I keep thy Commandements. Here then is condemned as folly the will, worship, or voluntarie religion of all hypocrites, especially Papists, honouring God not according to his feare, but according to their owne fancie.

Purgatorie being a figment of idle Poets, and not the judgement of holy Prophets, is a parcell of foolerie; wherein the Pope welth himselfe most uncharitable, for that haunng power to fetch all foules out of this hell, and to purse whole Purgatorie, sufferers notwithstanding this fire to burne still, only because it warmeth his owne kitchen.

Praying to the dead, is another parcell of foolerie, the which in the Booke of Gods feare hath neither precept, nor patterne, nor promise; for calling vpon God, we finde precept vpon precept, and promise vpon promise. Call vpon me (faith the Lord) in the time of trouble, so will I hear thee, and whom have I in heaven but thee, Pial 73. 25. So Christ openly, Come unto me all ye that are weary and heavy laden, and I will ease you. Come unto me, that is a precept: I will ease you, that is a promise. Come; not to mine, but to me; not to my Saints, or Angels, or Martyrs, or

Bbb 2 mother,
mother, but to my selfe: send not other, it is my pleasure that you come: seek not for helps from other, I will ease you. There be likewise so many patterns of this devotion, as there be godly prayers recorded in holy Bible: but on the contrary: no one, as free as the letter in the Booke of Wisdome, that saith, whosoever innocens of Saints, and therefore we may well apply that unto the Church of Rome, which is the faine of the shepherds of Abasziab, It is not because there is no God in Israel, that ye goe to require of Babzzebub the God of Ekron? Is it not because there is no living God in heauen, that ye pray to it? But in such fames, as are worthily thought to reside with Belzebub in hell? Is it not an idle thing to doe to the man, if the Mafter always be present, and ever ready to grant thy request? Is it not a greater folly to call vp Saints in our trouble? When our blesed Saviour hath openly not only faied, but also sworn, a. Verily, verily, I say unto you, whatsoever you ask the Father in my name, he will give it you, &c.

Their prophaning of the blesed Sacraments is another parcel of foolishie, for is not (I pray you) their christening of a bel a impudent mocking of holy Baptisme; and the denying of the Cup unto Lay-men, a notorious lying at the Lords Table, contrary to Christ's express word, Drink ye all of this; in giving the bread he laid only, Take, eat, indeffinately: but when he tooke the Cup (as foregoing this innovation of Papists) he did appeare an vnutter full note, bbibte omnes, drink ye, drinke all ye: for they make mariage a Sacrament, and yet affirm, how holy Priest-hood is prophaned by this holy ordinance that it is sacrificed for, and not a Sacrament. And if they honour it as the leves honored Christ, in clothing him with a purple robe. What should I speake of their Maffe, which is a notorious enemy to Christ, in respect of his obligation and office, the Lord hath sworn and will not repent, that Christ is a Priest for ever, Vul. 110.4. offering himself once for all, Heb. 9. 25. 28. Are the Maffe-Priests then any better than idle fools? in offering himself often unto God the Father, under the forms of bread and wine really and properly, for the sines of the quickes and the dead? It is reported of the zealous and learned Martyr James Mollius, that he never spake of the name of Jesus, but infantly teares dropped from his eyes. And surely, the due consideration of Christs all-sufficient obligation and sacrifice for all our sines on the cross, should make vs absoure those mafig-mongers; and to say with our Prophet, Do not I hate them (o Lord) that hate thee, and am I not grieved with those that rise up against thee? yea Lord, I hate them right sore, even as though they were mine enemies.

But the maine point of their foolishie, is the prohibiting of the Scriptures in a vulgar and knoune tongue.'Christ faith expressly, Search the Scriptures. Anti-christ on the contrarie, 2 the reading of holy Scriptures is against the determination of the Church. As long as Lay-men are kept from the light of the Gospel, and launthen of the Law, they cannot spiritually discern their Prickes erroneous doctrines and doings. Herein the Popish Clergie doth vse the popish Luthe, like as the Philiftines handled Samson, first they put out their eyes, and then being blindefold, they make palatime with all degrees of them, even with Emperours and Kings, and all that is called God. I have heard often, and read a little, that Cardinal Caietan coming into Paris, and seeing the blinde people were defrons of his blessing, and therein undoubtedly the Popes: he turned to them and saide, Quandoquidem hic populus decipiantur, decipiatur in nomine diaboli: that is, seeing this people will needs be deceived, let them be deceived in the name of the deuell, and so gane them the Popes blessing.

In these points and many more the Papists (albeit never so learned) have bad vnderstanding, and thereon hereof is plain, because they have changed the rule of faith, adding to the Scriptures unwritten traditions, and honouring them with equal affection of denotion and reverence, and so consequently worshipping God after their owne inventions, and not according to the preffcript of his holy faith and fear.

The praise of it endures for ever.] Or as other translations, his praise, referring it either to God, or else to the man who feares God. Some Divine ascribe this praise
praise to God alone, because Tebilla properly signifies only that kind of praise which is due to God: and so they make this clause to contain both a prayer, and a promise. Precept, exhorting us to praise God with all our heart, both in the secret assemblies of the faithful, and in the publick Congregations. And so this Hymnes end both answer the beginning, and the Text in every point, the title. Now let any man in executing this office should be discouraged, the Prophet addeth a promise, God praise doth endure for ever; as if he should have said, The Lord is King, be the people never so impatient, the Lord is God, albeit the Gentiles furiously rage together, and the lewdes imagine a vain thing, The Kings of the earth stand up, and the Rulers combine themselves against him. He that dwelleth in heaven hath all his enemies in derision, and makes them all his foot-stool: his power is for ever; and so consequent his praise shall endure for ever: in the militant Church, into the world end; in the triumphant, world without end.

Molt Interpreters have referred this unto the good man who fears the Lord, yet diversely. S. Augustine expoundeth it thus, his praise, that is, his prizing of the Lord shall endure for evermore, because he shall be one of them, of whom it is said, Psal. 84.4. Blessed are they that dwell in thy house, they will be always praising thee. Otherunderstand by his praise the commendation of the good man, both in the life present, and in that which is to come, for his righteousness shall be had in an everlasting remembrance, Psal. 112.6. Concerning the present, howsoever the name of the wicked rod either in oblivion, or in ignominie; yet the memorial of the just is blessed, it is like the composition of the praise made by the skill of the Apothecaries, sweet as honey in all months, and as musicke at a banquet of wine.

\[ \text{Huncuentura nepotum semper dicent secla} \\
\text{Brevium. Oras Beza,} \\
\text{Hic fiat hic demum manifera laude fructur,} \\
\text{parere qui Deo studet.} \]

In the world to come, the Lord will say to such as loving his fear, have lined thereafter; it is well done, good for naught and faifthfull, enter into thy Masters joy: to become the peoplesSaint, and to be commended of the most, is not always honourable, Non minus periculum ex magna fama (said Tacitus) quam ex mala. That commendation is only true glory, which (as Cicero speaks) is Contieniens laus bonorum, & incorrupta ex bene loationibus. And therefore to be praised by the most worthy of all honour and praise, the Lord most high and most holy, surpasseth all the wickesd gazing, all the worlds glory.

Now then I demand of the worldling, what is the most high and deep point of widdome? is it to get an opulent fortune, to be so wise as fiftie thousand pounds? behold, godliness is great gaine, faith Paul, and the Christian only rich, quoth the renowned Catechist of Alexandria. Is it to live joyfully, or (to use the Gallants praise) joyfully? behold, there is joyful gladness for such as are true-hearted. A wicked man in his mad-merry humour for a while may be Pomponius Latus, but a good man only is Hilarius; only he which is faithfull in a heart, is joyfull in heart. Is it to get honour? the praise of God's fear (faith our Text) endures for ever. Many Worthies of the world are most unhappe, because they be commended where they be not, and tormented where they be, hell rings of their paines, earth of the praise; but blessed is the man that feareth the Lord, for his commendation is both there lasting; and hereafter everlasting; in this world renowned amongst men, in the next rewarded amongst Saints and Angels in the kingdom of glory.
Praise the Lord (ye servants) o praise the name of the Lord.

With all praise, ver. 1. Praise the Lord, o praise the name of the Lord. At all times, ver. 2. from this time forth for evermore. In all places, ver. 3. from the rising up of the Sunne, to the going downe of the same.

Infinite power, ver. 4.

Admirable prouidence, both in Heaven, and in all the worlds. Publique weakes, v. 6.7. Private fa milies, ver. 8.

The Prophet exhorts all people to praise the Lord, Young men and maidens, old men and children, praise the name of the Lord, Psalm 148.12. More specially, Gods people which have tailed of his goodness more than other, as having his flatitudes, and ordinances, and covenants, and promises, and service, Rom. 9.4. Most chiefly the Leuites and Priests, as being appointed by the Lord for leaders and guides vnto the rest, his servants after a more speciall manner, as it were in ordinary. All men owe this dutie to God, as being the workmanship of his hands; Christians about other men, as being the sheepe of his pastur, Preachers of the word above other Christians, as beingpastors of his sheepe, and so consequently patterns in word in conformation, in love, in spirit, in faith, in pureneffe, 2 Tim. 4.12.

Yea, but how must Almighty God be praised? for as not every one that faith vnto the worlds Saviour, The Lord Lord, shall enter into the kingdom of heaven: but he which is ever ready to suffer and doe the will of his Master and Maker. God is to be praised in thought, and word, and deed, 1 Cor. 6.20. Glorifie God in your bodie, and in your spirit. The Lord as being high above all heathens, and glorious above all beatuens, is blessed euer in himselfe; but that he may be blessed of other, let your light so shine before men, that they may see your good worke, and glorifie your father which is in heauen, Matth. 5.16. A lewd life doth occasion enemies of piety terroriile the Gosspell, and to blaspheme God, Rom. 2.24. But honest behaviour (on the contrary) to praise God in the day of visitation, 1 Pet. 2.12. In one word, the doth praise God most, who listeth best.

The Greeke, προφητες and the Latine pueri, may be taken for children as well as servants. And therefore the translaction of the Psalmes in meeter aptly, Te children which doe serve the Lord. There is between little children and servants so great affinitie, which (in Greeke and Latine) servants are called children, and children servants, according to that of Paul, The heire, as long as he is a child, is subject to his father. And so the translators in vsing the word pueri (though aueed in Hebrew properly signifieth a servant) n infinate, that we should be like to little children in serving of the Lord, that it is simple, meke pure.

Praise the Lord, O praise the name of the Lord! The doubling and tripling of this exhortation, is to whet our dulness and coldness, in executing this office, so to shew that God is to be praised with an earnest affection and zeale. For albeit Gods praise
praise be the Christians Alpha and Omega, the first and the last thing required at our hands, as well in death as life: yet such is our negligence, that we need precept upon precept, and line upon line, to put us in mind of our duty.

Or this exhortation is doubled, to shew that God alone is worthy all praise; the kingdom is his, and therefore the glory: from him is all power, and therefore to him is due all praise. And that not only for a little while, but from this time forth for evermore: for the servants of the Lord are to sing his praisel in this life to the worlds end, and in the next life, world without end. See before Psal. 119.

And as the Lord is to be praised at all times, so likewise in all places, from the rising of the Sunne, unto the going downe of the same, that is, in and through all the world, for he puts the two chief parts of the world, for the whole world, because these two quarters (of East and West) are most inhabited.

Many Christian interpreters, and some Doctors of the *iEues, vnderstand this of our Lord Christ, whose kingdom is without either limit or end. Without limits, as having the heavens for his inheritance, and the utmost parts of the world for his possession; his name is great among the Gentiles, and increas shall be offered unto him in every place. The which is all one with our text, The Lords name be praised from the rising of the Sunne, to the going downe of the same. Without end, for God the Father laid his Sonne, fit thou on my right hand, until I make thine enemies thy footstool. His seat is like as the Sunne, he shall stand fast for evermore, like the faithful winece in heaven. Yea though heaven be no more, but perish and waxe old as doth a garment, yet he is ever the same, and his years do not fail. The which is unserviceable to the words of our Prophet here, Blessed be the name of the Lord, from this time forth for evermore.

The Lord is high above all heaven, The most high defence to be most honoured; but the Lord is high above all heaven, and his glory above the heavens: Ergo, worthy to be praised more than all, either Princes or people. The greatest of all creatures in heaven is an Angel, and the greatest of all men on earth is an Emperor: but the Lord is greater than all, as being their maker, in where they live, and move, and have their being. Higher than all Heavens, infinitely greater than Alexander the Great, Pompey the Great, Mahomet the Great. Higher than all Heavens aire, where feathered fowles are, for he sticheth on the wings of the winds, and rideth upon the clouds as upon a horse. Higher than Heavens glorious, where bleeding fowles are: for the heauen of heavens is but his seat where he reigneth, great King above all gods. Who then is like to the Lord our God, either on the clouds on earth, or clouds in heaven? He measures the waters in his fist, and meteth out heauen with his span, and comprehends the depth of the earth in a measure. The which Hieroe out of Aquila doth interpret after this fort; he measures the waters with his little finger; the earth greater than the waters, with three fingers; the heaven greater than both, with his hand and span. He filleth all things, and nothing is able to comprehend him; according to that of *Salomon, Heauens, and heauens of heauens are not able to containe thee. Nay the whole world, in respect of his greatness, is but as a drop of the morning dew, Wisdow. 11.19.

This may teach vs, in what severall estate, to possesse our foules in patience, to be m strong in the Lord, and in the power of his might; albeit our enemies come about vs like *Bees, he which is higher than the highest, and greater than all men, and all devils, is our protector, stonic rocke, tower of defence, buckler, salvation and refuge, Psal. 18.1. And as God is most able to helpe vs in trouble, so likewise most apt and ready, for, as it followeth in the next clause, though he dwell on high, yet he doth humble himselfe to behold the things that are in heauen and earth.

Some Philosophers thought it too great labour for God to governe the whole world, and other on the contrary too safe. But *Divines answer both of them in oneword, Deus neque laborat in maximis, neque factidit in minimis. Indeed the Poet said, Non vacat exiguitas Venus adsesse lute: but the Scripture relieth vs otherwise, that the very haires of our head are numbered, & that not so much as a sparrow, which is sold for a farthing, can fall on the ground, without our heauenly Fathers providence.

*Acts 17.28.

This present world is but a shadow of the world to come, Psal. 110.1. Psal 9.5.3.

*Job 14.2.

*Hebr. 1.12.

*Psal 19.10.

*Psal 118.12.

*Psal 68.4.

*Psal 95.3.

*Esay 40.12.

*Psalm 8.

See Hebr. 3.7. 4.13. *Hebr. 1.

*Psalm 3.

*Psalm 14.

*Psalm 116.

*Psalm 119.

*Psalm 121.

*Acts 7.

*Ephes 6.

*Psalm 118.
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providence. Disposuit membraculicis & puicis, as Augustini in Ps. 148. For besides his general prudence, which is seen in the government of the whole universe, he hath a particular also, moderating every singular action and accident. He dwelling on high, beholds all as Emmots upon the mole-hill of this earth, in him we live, and move, and have our being. He supporteth all things by his mighty word, Heb. 1:3. He reacheth from one end to another, and ordereth all things sweetly, Wisd. 8:1. We read, Matth. 9. that there was a woman diseased with an issue of blood twelve yere: and Joh. 5. that a certain man had beene sicke eight and thriante yeere: and Joh. 8. that one was blinde from his birth. All which hapned not by humane chance, but by divine choise, that 'the works of God might be showed on them.' Omnia non permissa solum ad Deo, sed etiam immisita: The Lord doth not only suffer and see what is done here below, but also dispeth of every particular event, to the glory of his name, and good of his children. He beheld Daniel in his trouble, Daniel in his dungeon, Peter in his prison, and ordered their short affliction to their endless consolation. And this may comfort us in all our wants and wrongs, He that dwelleth on high, humbleth himselfe to behold the things below, *be that keepeth Israel, neither riuer nor seep,* I. have graven thee (faith the Lord) uppon the palms of my hands, and thy wallis are ever in my sight. He heares the very groanes of his servants in their closets, and makes all their beds in sicknesse as S. Augustine sweetly, he cares for all his children, as if all were but one; and for every particular Christian, as if one were all.

* Some Diuines applie this vnto Christ: He which is Lord over all, is high above all heathen: All lands is his inheritance, all people his possession, Psalm. 2:8. He triumpheth over death and hell in his resurrection, and his glorie joined above the heauens in his ascension: A cloud tooke him vp out of this world, and he ascended farre above all heauens, Ephes. 4:10. Here then obserue the reason why the Church alloted this hymne for this day, because Christ in his resurrection from the dead, is declared mightily to be the Sonne of God, high above all heauens, and heauen. That which is here said, he humbleth himselfe to behold the things that are in heauen and earth, is all one with that, Esay 6:1. and Luk. 4:18. The Spirit of the Lord hath anointed me to preach good tidings to the poore, to bind vp the broken hearted, and to comfort such as mourns in Sion. Almighty God cannot looke about himselfe, as having no superiours: nor about himselfe, as having no equals: he beholds such as are before him: and therefore the lower a man is, the neerer vnto God; he refits the proud, and gisses grace to the humble, 1. Pet. 5:5. He pulles downe the mightie from their seat, and exalteth them of lowe degree: the most high hath a speciall eye to such as are most humble. For, as it followeth in our text, he taketh up the simple out of the dust, and lifteth the poor: out of the dust.

The Poet said, Haud satiabile emergunt, quorum virtutibus obstat rer augstas domi; that it is an hard thing for a man of low birth and small meanes, to be preferred vnto high places of honour. But our Prophet here, to demonstrate Gods admirable power and prudence,etheweth how the Lord raiseth the poore man out of the mire, that he may set him with the Princes, even with the Princes of his people.

* Darius was borne of a servan, Archelus King of Macedonie bafe begotten; Antigonus, Thessaliiates, Phocion, Epaminondas, and other noble worthies inspired from ignoble parents. Targulipix of an ordinarie Captaine became Sultan of Persia, and first electour of the high and huge Turkis Empire, Tamberlaine (as some thinke the fomme of a Shepherd) was in his time the scourge of the great Turk, treading under his foot insolent Batazzer the first, of his violent and fierce nature, famend Gideram or lightning. Willegis Archbishop of Mentz was the fomme of a Wheele-wright, and therefore that he might alway remember how the Lord had exalted him out of the dust, to set him with Princes, he cauned the walls of his princie chamber to be hung with instruments of Carpentry, to which he joyned this Motto Willegis, Willegis, recorte unde veneris: and therefore the Bishops of that Sea gue two wheelees in their arms. In England also many Prelates have beene lifted out of the mire to the Miter, it is the Lords doing that hath his dwelling on high, & yet humbleth
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Blest himselfe to behold the things in heaven and earth. Renowned Sir Francis Drake, the sonne of a poore Vicar in Kent, was in our age both a terrore to proud Spain, and the mirrour of England in the most vnknowne and vtttermost parts of the world.

The Scriptures afford manifold examples in this kinde: Moses a cast-away child, was afterward a leader; and a God (as it were) to the children of Israel, Exod. 3. 2. 
So David of a poore captaine, Dan. 1. 6. became a chiefc ruler, Dan. 2. 43. So Joseph fold for a bond-servant (whose feet were hurt in the stocks; and the iron entred into his soule) was afterward (Gods holy and holy prudency to disposing) set free by Pharaoh the King: he made him also Lord of his house, and ruler of all his substance, that he might informe his Princes after his will; and teach his Senators wisdomes. So the Lord chose David his servant, and tooke him away from the sheapefold, as he was following the Ewes great with young-ones, that he might feed Jacob his people; and Israel his inheritance: the Lord did not only lift him out of the mire, but also prefer him, set him with Princes, and those not Princes of other nations, as Joseph was exalted in Egypt, and Daniel in Babel; but even with the Princes of his owne people, to wit, of his owne countrey, where men of eminent parts are most neglected. Or, this may be referred unto God, as if the Prophet should have said, he taketh vp the poore man out of the mire, that he may set him in authority, not among the heathen only, but over the Church his owne people; the which is the greatest honoure of all, according to that of David, I would chuse rather to sit at the threshold in the house of my God, than to dwell in the tents of vngodlyneffe: and the good Emperor Theodosius (to the same purpose) dyshired rather to be membrand Ecclesiae, quam caput Imperii; that is, a member of the Church, than head over all vnsheeters. Now David was advanced according to both interpretations, in that he ruled his owne people, who were Gods people: so the text, 2. Sam. 12. Thus faith the Lord God of Israel, I anointed thee King over Israel, and delivered thee out of the hand of Saul, and guie thee thy Lords house, and thy Lords sword, into thy bosome, and guie thee the house of Israel and Juda, &c.

As God (in his holy prudency) taketh vp some poore men out of the mire, to set them with Princes, even with Princes of his people: so many times he purposeth downe the mightie from their seat, and bringeth them into the very dunghill, bestrideth as a judge, he putteth downe one, and setteth vp another. Examples herof in holy Scripture: a Haman a man exalted above all the Princes in Assuris court, was (upon the ludden) hanged on the tree that he had prepared for his enemy, Esther 7. 10. 
Naucuahezzera a proud King, was driven from mens ecstatic to contrite with beasts; b He did eat grasse as the Oxen, and his bodie was wet with the dew of heaven, till his baires were growne as Eagles feathers, and his nailes like birds claves, and all for this end that he might know that the most high ruleth over the kithdome of men, and guieht it vnto whomsoever he will. Jerem. 4. 26. "As the midst of his glory, (when the people hearing his oration in the feast of justice, gave a shout saying, The voyce of God and not of man) was immediatly smitten by the Lords Angel, so that he was eaten vp of worms, and gave vp the ghost.

In prophane historie we finde, that Darius placed the part of the greatest Empe- rour, and the part of a most miterable begger, a begger begging water of an eunie to quench the great drought of death. a Balaet the first, in the morning was the Grand Seignior of the Turkes, and in the same day the foottoole of Tamberlane. b Bellifarrus a most victorious Captaine (by whose valoure and policie the Persians were vanquished, the Vandals subdued, and Africa recovered to the Empire) became before his death a disreallied blinde begger in exile, beggihg his bread from doore to doore, crying and crying, "A penie for poore Bellifarrus."

In our owne Chronicles we reade, that Tridlian chiefc justice of England in the days of King Richard the second, was pulled from the benche, to the barre below: 

He, which had often judged other to death, in fine was damned himselfe to the gallows. b Shores wife, the merry minion of Edward the fourth, in her flourishing estate was fined vnto more than all the Peeces in the land, but afterward so depoyled.
Easter day Evening Prayer.

dispoyled of all her goods, and so despitized by her mercilesse foe, then viralpe of
the Crowne, that none durft give her so much as a crust of bread, or a drop of drink.
She who whilome had stretched her selfe on beds of downe, and was frolacke with
Princes in ioarie Palaces, ended her dayes in open street, even in a dirttie ditch, 
comina fecit aquris, as some think Bshort ditch" is so called as it were Shores-ditch. The
Seas of examples in this kinde haue no botome, and therefore we should make no
other account of this ridiculous world, than to refole, that the change of fortune
on the great Theater, is but as the change of garments on the keffe: for when on the
and the other, every man weares but his owne skinne, the players are all one.
God which is on high, and humbletteth himfelfe to be, hold the things in heauen and
in earth, appoints every man his part and apparell on the worlds stage, lifting vp
and pulling downe whom he list. He therefore that complains of wants or wrongs,
is either a foole, or vngrateful to God, or both; that doth not acknowledge, how
meane soone his estate be, that the same is yet farre greater than that which God
oweth him; or doth not acknowledge, how sharpe his afflictions be, that the
same are yet far leffe than those which are due vnto him. how soone it be with him,
it is the Lords doing, he ginethe and taketh away, bleesed be his name for evermore.

This also may be so well applied vnto Chrift as the reit of the Palme, for interaking
our vile nature vpon him, he raised the poore out of the dust, and the beggar out
of the dunghill. He said to Adam, Dust thou art and to dust thou shalt returne;
but Chrift in his resurrection and ascension hath raised vs vp together, and made vs
fit together in the heauenly places, even with the Princes of his people, that is, Angels,
and Apostles, and other his holy Saints reigning in his kingdome of glory.

He lifteth our foules out of the dunt and durt in this life, when our affections are
by his grace set on things above, and not on things which are on earth. Our flesh is
an house of dust, but our spirit rejoiceth in God, and hath her conversation in
heauen. A man who is his minde is; if then we minde heavenly things, our foules
are raised out of the mire: so Chrift in calling Matthew (from the receit of cut
home) to make him an Apostle, lifted him out of the dunghill; and in calling the
rest of his Apostles, from their durtie curfes in the world, to the preaching of his
word, he raised them out of the durt, and made them (as it is in the 45. Palme,
ver. 17.) Princes in all lands: and in raising Marie Magdalen from her old vomit
and filthinesse of sinne, what did he but lift her out of the dunghill? To be briefe,
man is like the traueller, who went from Hieryfalem, to Jericho, Luk. 10 he felleth
among theues, in manifold tentations and nowlye lusts; and they rob him of his
remain, of his rightcousnesse and holinesse, wherewith Almighty God adorned
him in his Creation; and they wounded him and departed, for finne wounding the
conference, leaueth a man in a desperate case. But Chrift is the true Samaritan, who
takes compassion on man, He bindeth vp his wounds, and poureth in oyle and wine;
he putth him on his owne back, and makes provision for him at an Ionne; thus he taketh
vp the distressed out of the dust, and the beggar out of the dung.

At our death he lifteth our foules out of the mire, when his glorious Angels at
end to conuey them out of his earthly tabernacle to his heavenly kingdome, which
is immortall and cannot be shaken.

At the laft day he will also lift our bodies out of the durt and mire. Man that is
borne of a woman is full of troubles, and of short continuance, such a fackle of dung,
that the Prophett calleth him thrice, earth, at one breath, O earth, earth, earth, beare
the word of the Lord, &c. After man hath in this world weighed himselfe, he goeth
to bed, and sleepest in the durt of the grave, neither shall he be raised or awake from
his sleepe till heaven be no more, faith. But in the end, when as the heavens
shall passe away with a noife, and the elements shall melt with heat, and the earth
with the works that are therein shall be burnt; then our blessed Sainiour shall roue
out of the durt, and raise vs out of the mire, changing this our vile bodie, that it
may be like his glorious bodie; then this corruptible shall put on incorruption,
and this mortall immortalitie; then both our soules and bodies shall have their perfec
communion in his kingdome of glory.
Easter day Evening Prayer.

He maketh the barren women to keep house. ] y As barrenness in men, so barrenness in women is accounted a great unhappiness. But as God lifteth up the beggar out of the mire, to set him with princes: even so doth he make the barren woman a fruitful mother of children. He governeth all things in the private family, so well as in publick weale. Children and the fruit of the wombbe are a gift and heritage, that cometh of the Lord, Psalm. 127. 4. and therefore the y Papists in praying to S. Anne for children, and the Gentiles in calling upon Diana, Iuno, Latona, are both in error. It is God only who makes the barren woman a mother, and that a fruitful mother. Every mother is fruitful at the first, according to that of Christ, A woman when she travaileth hath sorrow, because her house is come; but as soon as she is delivered of the child, the remembrance is no more the anguish, for joy that a man is born into the world. But when babes are grown vp and come to their proofe, a Salomon faith, A foolish fonne is an heamoness to his mother. And our Salomon in his kingly gift, I protest before that great God, I had rather be to Father and childliffe, than a Father of wicked Children. Now God makes the barren wife not only fruitfull, but also joyfull.

b Etuper streses repetite matres longabat propagine.

He made barren old c Sara fruitfull in bearing of a sonne', and joyfull in that her sonne was Isac, in whose seed all the nations of the world are blessed. He made d Manoah's wife both a mother, and a joyfull mother, in that she bare Samson the strong, who saucd Israel out of the hands of the Philiptines. He made e Hannah both a mother and a joyfull mother, in that she bare faithful Samuei the Lords Prophet. He made Anne both a mother and a joyfull mother, in bearing blessed Marie the f mother of our Lord. He made Elizabeth a mother and a joyfull mother, in bearing John the Baptist, a Prophet, yea more then a Prophet, for among them which are born of women, arose there not a greater than John Baptist, Matth. 11. 11.

f Diuines applie this also mysteriaily to Christ, affirming that he made the Church of the Gentiles, heretofore barren, a joyfull mother of many children, according to that of the h Prophet, Reioyce ( O barren ) that diddest not beare, breakes forth into joy, and reioyce thou that diddest not travaile with childle : for the deolate hath more children than the married wife, saith the Lord, See Epistle 4. Sunday in Lent.

Or it may be confound of true Christians; all of vs are by nature barren of goodness, conceiued and borne in sinne, not able to thinke a good thought, 2. Cor. 3. 5. but the Father of lights and mercies makes vs fruitfull and aboundant always in the worke of the Lord, 1. Cor. 15. 58. he gieneth vs grace to be fathers and mothers of many good deeds, which are our children, and best heires, eternizing our name for euer.

Psalm 114.

When Israel came out of Egypt, and the house of Jacob from among the strange people, &c.

There be two chief parts of this, Psalme, the

1. A description of Israel's admirable deliverance out of Egypt, in the foure former verses.
2. A dialogue betweene the Prophet and the creatures about the same deliverance, in the foure latter verses.
Easter day Morning Prayer.

1. The partyes deliuered, Israel, and the house of Jacob, being Gods
   Satisfaction.
   Seigniorie.
   1. Bondage.
   2. Bondage among strangers in Egypt.
   3. Bondage among such strangers as were cruel, a barbarous people.

2. The peril, out of which they were deliuered, and that was

   Water, ver. 3. The sea saw that and fled, Joshua was driven backe.
   Land, ver. 4. The Mountains skipped like Ramm, &c.

In the deliuerance, note

3. The manner how they were deliuered, not by means ordinarie, but miracles extraordinaire, wrought on the

   A question, What sayst thee, O thou Sea, &c. ver. 5, 6.
   2. An answer, Tremble thou earth, &c. Or as in other translations, The earth trembled at the presence of the Lord, &c.

When Israel The latter clause doth expound the former, Israel that is, the house of Jacob: for this holy Patriarch had two names, first Jacob that signifieth a supplanter, Gen. 25. 26. and then Israel, that is, one which hath power with God, Gen. 32. 28. teaching vs hereby, saith Hierom, as we have receiv'd grace to supplant vice, that we may preuail with God and fee him; according to that of Chrift, Blessed are the pure in heart, for they shall see God. As if Jacob and Esau, ftrue together in their mother Rebecca's womb, to the flesh in manflect against the spirit, and the spirit against the flesh. If we play Jacob's part in supplanting mine, which is a red and a rough Esau, we shall assuredly gain the bleffing of our heavenly Father.

By Jacob's house then is meant his posteritie the children of Israel, of whom it is reported by Moses, Deut. 10. 21. Thy fathers went down into Egypt with fewe persons, and now the Lord thy God hath made thee as the stars of heaven in multitude. These people were God's santification and dominion, that is, witnesses of his holy Mieftie in adopting them, and of his mightie power in delivering them; or his santification, as having his holy Priests to guerre them in the points of piety; and dominion, as having godly Magistrates ordained from above to rule them in matters of policie: or his Santiuarie, both actively, because confenting him: and passively, because sanctifi'd of him. It is true, that God, as being ever the most holy so well as the most high, cannot be magnified and hallowed in respect of himselfe, but in respect of the other only. For God is sanctified of his servants, as widowe is said to be sanctified of her children, Luk. 7. 35. that is, acknowledged and declared to be such, according to that of the Lord by the mouth of his holy 2 Prophet, Thou wilt be magnified, and sanctified, and known in the eyes of many nations, and they shall know that I am the Lord. Wherefore let your light to shine before men, that they may fee your good works, and glorifie your Father which is in heaven. Againe, Iuda was his Santiuarie, because sanctifi'd of him, adopted his holy heritage, chosen a peculiar and a precious people to himselfe, above all nations in the world. I have caried you (saith the Lord) upon Eagles wings, and have brought you unto me, that ye might be my chiefes treaure above all people, though all the earth be mine, confecrated and hallowed to my worship, as holy Temples and Santiuaries in whom I may rule; for to the latter clause may well explain the former, Iuda was his Santiuarie, because his Dominion, in whom he reigned as a King by his lawes and spirit. And therefore when Israel asked a King of the Lord to judge them, he said to Samuel, they have not reected thee, but they have reected me, that I should not reigne over them.
Easter day Evening Prayer.

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them. According to this exposition, Israel is termed (Exod. 19.6) a kingdom of Priests: or (as S. Peter hath it) a royal Priesthood; royally, as being his Servant; Priesthood, as being his Sanctuary. For the better understanding of this phrase, remember I pray, that there be two kinds of kingdoms in holy Scripture, the kingdom of darkness, " which is the kingdom of the devil; and the kingdom of heaven, which is the kingdom of God. When all had sinned in Adam, it pleased the Lord out of his unsearchable fulness, to lay this heavy punishment on all his posterity; that seeing they could not be content to be subjects to their Creator, they should become vassals under Satan's tyranny: so that all men are now (by nature) the children of wrath, and the prince of darkness ruleth in their hearts, until Christ the Strong Son commeth, and bindeth him, and caueth him out, and doth bringeth all his elect out of darkness into marvellous light, 1 Pet. 2.9.

Binde ignorant people cannot abide this doctrine, they spit at the very naming of the devil, and say that they defile him and all his, even with all their heart, and soule, and minde. Yet whereas they lie still in ignorance and impure, which are the two main pillars of Satan's kingdom, they make plaine proofs, that they be children of the world, children of disobedience, children of iniquitie, children of death, children of the devil, children of perdition, children of hell. Israel is Gods dominion, and Jesus God's Saviour: but Egypt and Babylon, and other parts and persons of the world, living in sinne without repentance, what are they but the suburbes of hell, and (as it were) the devil's Empire, where he holdeth vp his Scepter, and ruleth as a Prince, Eph. 2.2.

God's kingdom is generally, for that government which is termed Regnum patientiae, by which he ruleth all men, and disposeth of all men, even of the devils themselves, according to his good will and pleasure.

Regnum graecis, the specially, for his administration of the Church, and that is twofold, Regnum gloriae, the kingdom of grace. Kingdom of glory.

Of that kingdom which is potentiae, Regnum, it is said by Daniel, Thine is the kingdom, O Lord, and thou exellest as head over all. Of that kingdom Daniel speaketh, His kingdom is from generation to generation, and his dominion everlasting. Of that kingdom of Christ in the conclusion of his prayer, Thine is the kingdom, power, and glory. For albeit peruerse men doe mischief, and observe not the Lawes of God, yet he reigneth over them as an absolute Lord: for that (when it pleaseth him) he hindereth their deignification; and when he permits them sometyme to have their defires, he doth afterward punish them according to their owne mists, and to whatsoever the Lord pleaseth, he doth in heaven, and in earth, and in the Sea, and in all deepes places.

By his kingdom of grace he governeth the soules and hearts of good Christians, giving them his Spirit and grace to ferue him in holiness and righteousness all the days of their life, Christ is the King of this kingdom, upon whom the Father hath conferred all authority both in heaven and earth. The subjects of this kingdom are such as offer unto him free-will offerings with an holy volupette, ever ready to give cheerful obedience to the rod of his power. The lawes of this kingdom are the Scriptures and word of God, in this respect called the kingdom of heaven, the Gospel, and word of the kingdom; the rod of Christ's mouth, and power of his arm to salvation. And consequently, the kingdom of grace is a preparation and entrance to the kingdom of glory, which is the blest estate of all Gods elest in that other life, where God is to them all in all. And in this respect, the kingdom of grace many times is termed in the Gospels historic, the kingdom of heaven, as being the way to the kingdom of glory, which is in the heaven of heavens.

This one verse then expounds and exemplifies two prime petition in the Lords prayer.
prayer, hallowed by thy name, thy kingdom come: for Judah was God's sanctuary, because hallowing his name; and Israel, his dominion, as defining his kingdom to come.

Let every man examine himself by this pattern, whether he be truly the servant of Jesus his Saviour, or the vaillant of Satan the destroyer. If any submit himself willingly to the domencoring of the devout, and suffer sinne to reign in his mortal members, obeying the lusts thereof, and working all uncleanelesse even with greenelefe; assuredly, that man is yet a chappell of Satan and a slave to sinne. On the contrary, who so ever unfaidly desires that God's kingdom may come, being ever ready to be ruled according to his holy word, acknowledging it a lanterne to his feet, and a guide to his path; admitting obediently his lawes, and submitting himself alway to the same; what is he, but a citizen of heauen, a subject of God, a Saint, a Sanctuarie.

Two questions are moved here; the first is, what antecedent answers the relative his; and the second, what is meant by Judah. The relative eius hath an antecedent implied, howsoever not expressed, as Psal. 87.1. Fundamenta eis her foundations are upon the holy hill: and God is that antecedent, as I have partly said, and it may likewise be fully shewed both out of the text and title. The circumstances of the text lead vs to this antecedent, the Lord is the God of Jacob, ver 7. Ergo the house of Jacob is God's sanctuary, the children of Israel God's dominion. Again, the title points at this antecedent, Alacibus, praise the Lord; and if the Prophet shoulde have said, ye have good and great praise to praising the Lord, because when Israel went out of Egypt, and the house of Jacob from among the strange people, then Judah was his sanctuary, &c. Lastly, though it should be granted, that neither title nor text here can afford vs an antecedent, yet we need not rumne (with a Agellus out of this Hymne) to fetch one from the last words of the next going before, Hemen the baron woman to keepes house, &c. Because his in this verie may be conformed of God, excecdibnit, as being his, the most high, He, who turned the hard rocke into a handiwell, and the flat stone into a springing Well: at whose presence the mountains skip like rammes, and the little hills like young sheepe; yea, the Sea fleech, and the earth trembleth at the presence of the Lord, and the house of Jacob.

By Judah 9 some vnderstand Judaea, for God is known in Jirica, his name is great in Israel, at Salem is his tabernacle, and his dwelling in Sion. Other have confirmed this only of the Tribe of Judah, for that God in Judah would chuse a Prince, 1 Chron. 29.4. or because the Messias of the world, which is the Lord of Lords, and King of Kings, was to be borne of that Tribe. Or, because the Jews have a tradition, that Judah was the first Tribe that adventured after Moses and Aaron, and entered into the red sea with undiscovered courage. So we finde in the numbring of Iraeds host, that the fanned of Judah was in the first place, Numb. 10.14. and Nahshon the sonne of Aminadab was their Captaine, Numb. 3.3. Hence it is said, Cant. 6.11. My soule made me like the chariots of Aminadab, or my willing people.

But most Interpreters vnderstand by Judah, not only that Tribe, but also the rest of the children of Israel. It is nothing but a Synedoche, par pro toto, the chiefe Tribe, for the whole bodie of Gods people, that went out of Egypt into the land of promise, called often in holy Scriptures Israel, of the fathers name, and Judah of the chiefe fonnes name.

Bondage was the perill out of which Israel and Judah were delivered, and that in the 7 Proachs judgement is worse than any danger or death, omnis malo & omnis exitio prors. A woman of manly spirit said as much, Honeftus est mortem occumbere, quam capitum tributaria circumferre. The younger a Iustineved this apophthegme for his Moto, Libertas res infantilis; and Senece to the same purpose, For a man to be his owne man, is inestimable treasure. The resolution of our countrymen to William the Conqueror is renowned in English Historie, Kentish men must have libertie, Kentish men will have libertie. There was never any bondmen or villains in Kent. The 4 prouerbslabt uttered reason as well as ryme: Dieo siti verum, libertas optimarum, Nunquam servilis sub nuncius viisio (Sib.)
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But Bondage is more grievous and insupportable when it is in a foraine land, as this of Jacob's house was in Egypt. The stranger is sad in heart, though at libertie, wherefore God enioyed his own people not to grudge the stranger, considering they themselves were sometime strangers in the land of Egypt. The condition of the stranger is to be pittied, as that of the fatherlefe and widow. Lev. 19. 33. Oppresse not the stranger, the fatherlefe, and the widow. Zach. 7. 10. Oppesse not the widow, nor the fatherlefe, nor the stranger, nor the poore. And when vncharitable men vnconfeionably vex them, Almighty God takes their caufe into his owne hands: Psal. 146. 9. The Lord carevth for the strangers he defendeth the fatherlefe and widow. He will maintain their caufe, and peace the soule of them that spoil them, Prov. 22. 23. A man at home being in durance hath among his owne, some mediators, or means for his deliuerance; but an alien in thraldome, for the most part is helpless, if not hopelefe.

By the waters of Babylon (say Gods people) we sat downe and wept, when we remembred Zion; as for our marrie harps, we hanged them uppon the trees, for how should we sing the Lords song in a strange land?

We must ascend yet on step higher: Israel was oppressed not by strangers only, but also by such strangers as were cruel, as other translations, a barbarous people, barbarous both in their vffe and language. Concerning their tyrannous behavioyr towards Gods Israel, it is reported by Moses, Exod. 1. 14. that they made them wearie of their lives, by force labour in morter and brickle, and in all works in the field, with all manner of bondage which they laid upon them most cruelly. Moreover, the King of Egypt commanded the Mid-wives of the Hebrew women, to kill euery male-child in the vorie birth. And because the Mid-wives fearing the Lord, which is the Father of mercie, would not execute that bloudie defigne; Pharaon charged his owne people, saying, euery male-child that is borne, cast into the vner. Yea, but how was Egypt a barbarous nation in language, being highly renowned in historie for knowledge? and S. Stephen, Acts 7. 22. recorded it as a remarkable commendation in Moses, that he was learned in all the wisdome of the Egyptians. Anfwer is made by some, that they were called barbarous, as iperking an another tongue, or a strange language which Israel understood not; according to that of Paul, 1. Cor. 14. 11. Except I know the meaning of the voyce, I shall be to him that speaketh a Barbarian, and he likewise that speaks a Barbarian unto me. But other (in my judgement better) affirme, that they were barbarous, as being a most idolatrous people, notwithstanding all their human learning, ignorant in the knowledge concerning the worship of the true God, adoring the creatures in stead of the Creator. Bar- rarious, as not speaking the language of Canaan, as not understanding the mysteries of godlinesse. So profound Plato, learned Aristotle, wittie Plutarch, eloquent Demosthenes, were Barbarians unto the house of Jacob, as being vnaquainted with Gods fear, which is the beginning of wisdome.

This of the perill out of which Israel was deliuered: it followeth in the next place, that I shew the manner of their deliuerance, brought to passe by Gods mightie hand, and outstretched arme, working a world of wonders in Egypt, and in the wildefnesse, for their safe conduct into the land of promisfe. All which are registred at large by Moses in the second booke of his historie, called in this respect by the Grecians, Exodus, as principally treating of Israel's wonderfull egress from out of Egypt, and progress in the wildefnesse. Two forts of miracles are Remembered in this Hymne: the first upon the waters, The Sea saw them and fled. The second upon the land, The mountaines skipped like rams.

The sea [law that and fled] That is, the red sea seeing Gods people comming toward it, and desirous to passe thorow it, at the presence of the Lordouned backe all the night, and was divided, so that the children of Israel went thorow the middef of the sea, upon the dry land; t he great depee became a greene field, and the waters were a wall vnto them on their right hand, and on their left hand. Some scoffing at Heiliffs have given out, that the sea fled not by miracle, but by a course meere natural, affirming that Gods people watched their opportunity, when the sea was at an ebb, and so passed thorow the middef of it on drye foot. This impudent assertion is notably

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When Israel upon the sight of Pharaohs innumerable host were sore afraid, and cried unto the Lord, and said unto Moses, Hallo thou brought us to die in the wilderness, because there were no graves in Egypt? Moses answered the people, Fear ye not, stand still, and behold the salvation of the Lord, which he will shew to you this day, for the Egyptians whom ye have scene this day, ye shall never see them again. How then are the two seeming contrary places in one Chapter accorded? Israel shall never see the Egyptians again, yet afterward, Israel saw the Egyptians. Answer is made by S. Agustine, ye shall never see them again living as to day, but ye shall see them dead. Ye shall never see them again fighting against you, but ye shall see them at your feet drowned in the water, and cast up at the sea baneke. Ye shall see them again to your comfort, but ye shall never see them again to your terror.

How Jordan was driven backe, you may reade in the third and fourth Chapter of Isaias. How the mountains skipped like rammes, and the little hills like young shecpe, Exod. 19:18. Habacuc 3.6.10. How the hard rocky was turned into flowing water, and the flint stone to a springing well, Exod. 17.6. Numb. 20.11. Pial 105.40. The flanne whereof is in briefe, that all the creatures, at the commandement of the Creator, are turned upside downe; ready to doe, or not to doe, to their forth, or keepe in their ordinary courses, according to his good will and pleasure. The fleace flowing forward, at the word of God turned backward: the mountains to called a von monde, because they doe not move, skip like rammes, and the little hills like young shecpe to hard rocke, the flint stone, both exceeding drie, made standing waters, and springing wells. It is the nature of ramping and roaring Lions to begreedy of their prey; yet the Lord but the Lions mouths, that they could not hurt Daniel in their denne. It is the nature of water to drowne and convulse men in the deepes, for the wicked Egyptians fank to the bottom (Sait Moses) as a stone: yet a stone, by Gods appointment, being throwne into the middest of the tea, and sivallowed vp in a Whales belly three daies and three nights, was afterward cast out againe upon the dry land, safe and sound, Ionas 2.10. It is the nature of fire to burne and consume, yet Shadrach, Mebash, and Abednego, put into a firce fornace made feuer times more hot than ordinarie, walked in the middest of the flame without any danger. For the fire had no power of their bodies, not one hairie of their head scorched, neither were their coasts changed, nor any smell of fire came upon them. The blessed man and Martyr of God Saint Blasiey (for so Father Latimer is bold to call him) often comforted himselfe and his acquaintance, with the words of our Lord, Efaty 43.11. Fear ye not Israel, for I have redeemed thee, I have calle thee by thy name, thou art mine; when thou passt through the water, I will be with thee, and through the floods, that they do not over flow thee; when thou walkest through the very fire, thou shalt not be burnt; neither shall the flame kindle upon thee. So James Baybam another holy Martyr (being at the flake in the middest of furious and ontragoing flames) cried out, Behold ye Papists, ye looke for miracles, and here now ye may see a miracle, for in this fire I see no more paine, than if I were in a bed of downe: yea it is to me like a bed of roses. So Hierome of Prage, when the deaths-man at his burning would have kindled the fire behind at his backe, (left it might other wise seeme too terribile) prefetly calleth vnto him, and said, Come hither, and let me see the fire before me; for if I had feared the fire, I needed not to have come hither. In all things behold then, how good and joyfull a thing it is to ferue the Lord, to be subieet to his kingdome,
Easter day Evening Prayer.

to much under his colours, and to fight his battles. For God is a k man of warre, yea the Lord of Hosts, having all creatures in heaven, on earth, and under earth, at his absolute command, to protect such as follow him, and to fight against such as fight against him. At his word the elements are changed among themselues, as one tune is changed upon an instrument of musicke, and the melody still remaineth. At his word the waies are calme, the fire cold, the mountains moving: at his word the valleys m'ring, and the hills dance. O n Lord our Governor, how excellent is thy name in all the world, so glorious in holinesse, so richefull in praisles, doing wonders, able to doe whatsoever thou wilt, and willing to doe whatsoever is best for India thy dominion, for Israel thy dominion.

Mythically the temporall Exodus of Israel out of Egypt's bondage, p precieth our spiritual deliverance by Christ from the tyrannous oppression of Satan and sin. Here then, according to the method propounded, I am to treat first of the parties delivered, secondly, of the perill and place from which all holy Christians are set free; thirdly, of the manner and meanes of our redemption.

Concerning the first, all true beleuers (as a Paul teacheth) are the seed of Abraham, and the house of Jacob. And the reason hereof is very plaine, they be the sons of Abraham that doe the works of Abraham, Iohn 8. 39. but Abrahams chiefest worke was faith, as the text expreth, Abraham beleued God, and it was imputed to him for righteousesse. Ergo they which are of faith are the children of Abraham, Galat. 3. 7. Christian people (faith Augustine) are not aliens from the Commonwealth of God, and strangers from the covenants of promis; Sed magis Israel, as it were, more Israel, than Israel it selfe. For unbelieving feues are the sones of begetting Abraham after the flesh only; but all the faithfull among the Gentiles are the sons of beleuing Abraham, after the Spirit. The Lord faid to blessed Abraham, a father of many nations have I made thee, Genes. 17. 5. that is, as Saint Paul expoundeth it, Rom. 4. 11. The fathers of them that beleue, whether they be Jews or Gentiles, is Saint Peter, Acts 10. 35. In euere nation he that feareth God and worketh righteousness, is an Israel, accepted of him, adopted his Sanctuarie, wherein he will be ferue; and his Seigniorie wherein he will (as a King) raigne by his holy word and Spirit.

Now for the second obseruables point of our redemption, Israel's bondage in Egypt lumly repreth our miserable thrallome under Satan and sin. The blacke darkness in all the land of Egypt, was no darkness in comparison of the kingdome of darkness, out of which our blessed Saviour Christ Jesus hath brought vs into maruellous light. The deuil is the Prince of darkness, hell is a pit of darkness, sinne is a worke of darkness. But all the redeemed by Christ I haue light where they dwell, his word is a Lanthorne to their feet, his Commandements a light to their eyes, his Spirit an illuminator of their understanding, and so their works are called armours of light, and themselves honestely walking as in the day, Children of light, Iohn 12. 36.

The Kings of Egypt and his people so vexed Gods Israel, that they made them wearis of their lines by faire labour in mortar and in bricke, with all manner of bondage which they laid upon them most cruely, Exod. 1. 14. So the deuil and his compleices have cast unsupportable burthen upon the sones of men, heauen yokes, which neither our fathers, nor our selves are able to bear. But Christ our true Iesus, faith vs to Jacobs houle, Come unto me all ye that are wearied, and beaute laden, and I will ease your yoke, and you shall finde rest into your souls.


In this Egypt of the world, great travel and trouble is created for all men, every sone of Adam is borne to labour and dolour: to labour in his actions, and to dolour in his passions: as Bernard pithily, as Israel went through Egypt, and the wilderness, into the land of promis; so we must of necessitie passe thorow many tribulations into the kingdome of God, which is the heavenly Canaan. If we looke
As for the burden of the Law, which is a yoke of bondage, grievous and heavy to be borne, Christ eneth vs of it also, being made under the Law, to redeem us under the Law, Galat. 4:4: He blotted out the hand-writing of ordinances that was against us, and took it out of the way, nailing it to the Cross, Coloss. 2:14. We are not indeed exactly kept any part of the Law, much less the whole; but (as the blessed Apostle speaks) it was in the hand, that is, in the power of a Mediator, Galat. 3:19. and he did abundantly fulfill, all righteousness, in our person and place: for in the hand of a Mediator, as having authority to cancel it, and to take the burden away from our shoulders.

Lastly, touching sinne, He who knew no saine, made himselfe to be saine for vs, that we should be made the righteouffe of God in him: Rom. 5:19. The Lord faith, According to the days of thy comming out of the Land of Egypt, will I shew marvellous things. Now, when Israel went out of Egypt, and the house of Jacob from among the strange people, he did overturn the chariots and horsemen, and destroyed all the host of their enemies in the middest of the red Sea: so likewise will he subdue our iniquities, which are our greatest enemies, and cast all of them into the bottom of the Sea, Mica 7:19. that they may never appeare before vs againe, or confound our con evidences in this world, or confound our soules in the next. If the man be blessed a whole righteouffe is forgiven, and whose sinne is covered; O well is it unto thee, happy halfe thou be which art of the benefit of faith, as having all thy foule faults and foes destroyed by Christs death, and buried in his grave.

The King of Egypt commanded the Midwives of the Hebrew women, to kill every male-child in the very birth, Exod. 1:15. And semblably they red Dragon standing before the woman in the wilderness, is ready to devour her childe so saine as the brings it forth; that is, the devil is always at hand to quell every voluntary motion arising in our minde; but the spirit of Christ (as a cunning midwife) brings forth our good intentions into good actions, working in vs both the will and the deed, Phil 2:15.

Concerning the meannes of our deliverance, Christ is our Moses and Iofia, who brought vs out of Egypt into the land of promise, for among men is given none other name whereby we must be saved. All other (in holy Scripture) titled Iesus, are but types of our Lord Jesus Iesus Name, renowned for his valour, is the type of Christ as he was a King, Jesus Sidrach, renowned for his knowledge, the type of Christ as he was a Prophet. Iesus Iofadach, renowned for his piety, the type of Christ as he was a Priest. Our Iesus is the hard rocks, mentioned at the latter end of his hymne. That Christ is a rocke, we read, Mat. 16:18 and 1 Pet. 2 that Christ is an hard rocke, we finde also Matth. 21:44. Whosever falleth on this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder. That Christ is that hard rocke, turned into a standing water, S Paul telleth vs, 1 Cor. 10. I would not that ye should be ignorant (quoth he) that all our Fathers were under the cloud, and all passed thorow the Sea, and did eat all the same spiritual meat, and all drinke the same spiritual drinke, for they dranke of the spiritual rocke that followed them, and the rocke was Christ.

He seem'd at the first an hard rocke, when his Disciples said, This is an hard saying, who can hear it; but afterward pleasant waters did flow from him, unto fash as a hunger and thirst after righteousness. Moses smote the rocke in the wilderness, and water came forth of it in such abundance, that all the congregation of Israel drank thereof and were refreshed. So Moses rod, that is, the Law, smote on the Cross for our saines; he was made a curse for vs, Galat. 3:14. he was wounded for our transgressions, and broken for our iniquities, Eph. 5:25. and of this hard rocke thus smitten by Moses rod, a Well of water sprang forth into ever-lafing life, John 4:14.

The
*Easter day Evening Prayer.*

The Seafar that and [s]ed. The world is called a Sea, Rev. 4. 6. The world then
perfecting Christ and his Apostles, is red sea; this red sea at the preaching
of the Gospel and grace place. Christ rebuked the winds, and the waters, and so there
was a great calming. Mark 8. 26. Jordan was driven back. Christ himselfe was
baptized in Jordan, and such as are baptized into Christ, and believe, tend (as o-
other rivers usually) their streams into the sea, that is, they fiston not themselves
according to this world, but are renewed in their minds, Rom. 12. 2. they repent and
turne backe from their old course, and walke in newesse of life, Rom. 6. 4.

The mountains skipped like rammes. By mountains A. Rhamass doth understand the Prophets, que locuti sunt altissimae Dei, they joyed at the fulfilling
of their Prophecies, and skipped as rammes, in seeing that thephard borne, 1 who
would lay downe his life for his shepe. S. Augustine makes the blissed Apostles and other Preachers of the Gospell, old shepe, and their auditors as it were Lambs
and young shepe, begin after Christ to the world by the dispensers of the secrets of God,
according to that of a Paul vnto his andians, in Christ Jesus I have begetten you
through the Gospell.

[1] Irfsels Exodus out of Egyptes bondage was so great, that God himselfe in perpetuo-
arei memoriam, instituted the Passover for his people for ever, and fur-
ter inherited a short remembrance thereof in the prologue to his Law, I am the Lord
thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
This delution was temporall and particular, only concerning Israel and the house
of Jacob: but the redemption by Christ is spiritual and general, appending to
men of all conditions and countries, of all tribes, and at all times, even from the be-
inning vnto the worlds end. For so God loved the world, that he gave his only begot-
ten Sonne, that whomever believeth in him, should not perish, but have everlasting life.
John 3. 16. and therefore the Church (vpon good grounds) ordained the feasts of
Christ's Incarnation, Passiow, Resurrection, Ascension. And for so much as Christ is
our Pasch, the Church of England appointed this hymne fely to be read on
Easter day.

The Church of Rome drawen with the blood of Saints, and with the blood of the
martyrs of Jesus Christ, is spiritually Babylon and Egypt. And the Papists, her follow-
eres, a generation of barbarous people, barbarous in their doings, and barbarous in
their doctrines. Concerning their barbarous visage, their bloudie butchering of
Gods Israel in Angerousus, their massacre in France, gunpowder treafure in England,
are clouds of witnesses against them vnto the worlds end.

As for their fying, is it not barbarous language to call that man of some, most holy father? and, as if that were not enough, holiverse it telleth, sanctus vestra, beatii-
tudo vestra? Is it not barbarous language, to set Antichrist in the fear of Christ, and
to terme him expressly the husband of the Church? Is it not barbarous language to
magnifie the Romish Paphaonab alone that is called God, making him a Demi-
god, yea Semi-god, neither absolutely God, nor simply man, but midling t wenece
both? Is it not barbarous language to say, that none may presume to tell him of his
fautes; though he should through his ill example, draw millions of men into hell
as their owne text machten, Immensables populus ecce terrae fructus primo
municipio gebea, cuius infra plagis multis in ceterum usus nuplaturus, huius culpas istic
redargue presumt mortalium nullis.

Is it not barbarous language to say, that no minorite Frier, observing a S. Francis
order and rule, can be damned? and that a certaine Frier vpon a time being carried
into hell, and surruying in it every corner, found not so much as one Franciscane Frier
That a Frier should goe to hell, is thought no great maruell, but that he should re-
turne from whence to tell vs this tale, seemeth incredible, considering the Pope him-
selfe determineth, ex inferno nulla redemptio.

Is it not barbarous language to say, that to be buried in a gray Friers frocke, in
S. Francis cowle, should remit foure parts of penance, three parts of our fimes.

Qui sit or moriamur in cucullo,
Ccmmem bene vixit in cucullo.
Is it not barbarous language to say, that it is an honest thing for a Priest to be intangled with many concubines in secret, than openly to be joined in marriage with one wife? For he may not keep one benefice with one wife, but he may have two benefices and three wives.

Is it not barbarous language to say, that for repeating over the fifteen Oece, curie day once through a whole yeere, we shall aptly ffee our Ladye to helpe vs after our death? or, that we should have the like benefice, for saying of her Plalter vpon the ten beads, that come from the crostled Frieters; or vpon the fiej beads hallowed at the Charter-house; or for faying the Ladies faft, as they call it, ye for fasting on the Wednesday?

Is it not barbarous language to say, that our owne inherent rightoufness is the formal cause of absolute justification, and not the rightoufness of Chrift imputed vnto vs? This opinion is fo barbarous, that S. Paul faith of it, Galath. 5. 4. Ye are abdified from Chriff, and fallen from grace, whoever are infifted by the Law.

Is it not barbarous language to say, that the Crucifix is to be renedered and adored with the felfe faine kind of worship that is due to Chriff, adem reverentia imagini Chrifi exhibendo et ipsis Chrifi.

In repect of thefe barbarines, and many moe, the blessed Martyr h Armundus, being condemned by the Papills of Bonardeaux and Angenet to die, fung this hymne as he went to the flake When Israel went out of Egypt, &c. inuenfating that the kingdom of Poperie was like Egypt, an house of bondage, where the man of fame domiclying in the confidence, doth impose grievous burthens vpon Gods Iuds, worfe than any foare labour in morter and bricke If Adam in his innocencie did not exactly keepe one precept of God; how shall Adam posteritie, compassed about with infinitie, doe worke of supererogation? observing not only the commandements of God, but alfo the Counfels of the Church, and ordinances of men, almost infinite for their number, altogether impoffutable for their nature.

Almightie God hath, out of the riches of his glory, delivered vs alone from these barbarians: and that we now continue yet free from them, is not our owne warifenesse, or worthinesse, but his worke only, that doth all wonders. The planting of the Goffell among vs in the daies of King Henry the eight, was a great wonder; the wate- ring of it in the daies of King Edward the fift, another great wonder; the flourishing of it in the daies of our renowned Queene Elizabeth, and our gracious Scueraigne King James, another great wonder. Our deliverance from the Northerne Confrufion, from the Spaniʃh Armado, from the Grompowder plot, are great arguments of Gods might and mercy, manifested to his Engliʃh Irael. In regard of all which, and many moe fresh in our memorie, we may well, as other tranflations have done before vs, adioyne the next hymne to this, and fay, Not vnto vs O Lord, not vnto vs, but vnto thy name give the praife, for thy louing mercy, and for thy truths fake.

The diuergence between the Prophet and the creatures, instructeth vs how we should stand in awe of God, seeing the very dumbe creatures and infenfible faire before him. Doth an ox know his owner, and aneffe his masters cribbe? and shall not Israel vnderstand? Shall unreasonable beasts of the field, and feathered fowles in the air, praife the Lord in their kinde; and shall not man, anima animal, mentis, capacius alter, sing always the louing kindness of God, and wish his mouth euuer to forth his mercie from generation to generation. Shall a haile, a low, winde, water, and weather fulfill his word? Shall the fleep flee, the earth tremble, the mountains and hills skip at the presence of the God of Iacob? and shall not Iacob himselfe serve the Lord in fear, and refoye vnto him in trembling? Shall the hardrocks be turned into a flanding water, and the fiim-stone into a springing well? and shall our hard and fiinthee hearts, in consideration of our owne infineries, and Gods unfeakeable mercies in delivering vs from euill, (if not gull forth into fountaines of teares) expressio fo much as a little flanding water in our eyes? It is an hard heart indeed, a good nec compunctiones scinditur, nec piatue molitiae, nec monesur precibus, raima non cedet, flagellis darur, &c. O Lord, touch thou the mountains and they shall fmoake, touch our lips with acole from...
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from thine Altar, and our month shall weow forth thy praise. Sanct Lord our lonic hearts, as hard as the nuster millestone, with the hammer of thy word, and mollify them also with the drops of thy mercies and dew of thy spirit, make them humble, flexible, circumcised, obedient, new, clean, broken, and then a broken and contrite heart (O God) shalt thou not despise, Psal. 51. 17. । Domine Deus meus, ad cordi meo te desideras, desiderando querere, quendam inuenire, inveniendo amare, amando nullam nec non iterare. O Lord my God, give me grace from the very bottom of mine heart to desire thee, in desiring to seek thee, in seeking to finde, in finding to love thee, in leaning utterly to loath my former wickedness, that living in thy fear, and dying in thy favour, when I have passed through this Egypt and wilderness of this world, I may possesse that heavenly Canaan, and happy land of promis, prepared for all such as love thy coming, even for every Christian one, which is thy dominion and salvation.

Psalm 118.

O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

This Hymne seemes to be made by David, after some great trouble in the dayes of Saul, before he was King; or else for some notable victory gained against his enemies, after he was established in his throne, to wit, after he had overcome the Philistines, 2 Sam. 6. or haply when he triumphed over the children of Ammon, 2. Sam. 12,

1. An exhortation to praise God, in the foure first verses.

2. A reason of this exhortation, from the 5. to 21.

3. A conclusion or application of both, from the 21. to the Psalms end.

In the former, observe the Exhorting, David the King, Generally, all people, ver. 1.

Exhorting, David the King, Generally, all people, ver. 1.

Parties who, Spesially, Gods Israel above other people, ver. 1.

Exhorted, Singularly, the house of Aaron, above the rest of Israel, ver. 3.

Concerning the time, now, that is, instanly without any delay; as God helpeth vs in time, so we must also praise him in season. Or now, that is, upon this occasion; indeed we must praise God ever, because his mercie doth endure for ever; yet for especiall mercies, we must invent speciall songs, and yeeld new thanks for new things: and therefore David here being wonderfully delivered from a great many troubles (having now taken his enemies crowne from his head, which weighed a talent of gold with precious stones, and set upon his owne) calleth upon his freinds and people to confess now, that the Lord is gracious. All other men ought at all other times to performe this duty; but his subjects at this time principally, let Israel now, let the house of Aaron now. Or now, that is, at the solemn feast appointed for the same purpose, for albeit we must alway laud the Lord, Yet ought we most chiefly so to do; when we meet and assemble together, to render thanks for the great benefits that we haue receiued at his hands, and to set forth his most worthy praise.

The person exhorting is David the King: Princes actions are the peoples instructacles; a Courtier is a strange creature, who lovethe himselfe in following other, he liueth a great deale by the bread of other, a good deale by the breath of other; oftimes his clothes are not his owne, his hairr not his owne, his complexion and very skinnem not his owne; ray that which is worl of all, his soale (which as Plato said is most himselfe) is not his owne, while he liueth at the denotation of other.
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1 Nemo super (hic est aule natura potentiss) 
Sed Domini mores Cæsariam habet.

Courtiers (as one said) rise late, come late to the temple, dine late, sup late, goe to bed late, and repent lat of all, if at all: and the reason hereof is plain, because they want such examples and patternes as David, to goe before them in giving thanks unto the Lord.

The people's welfare doth especially consist in the Princes safety, David therefore being delivered from his enemies (who compassed him about, and kept him in every side, swarming in multitude like Bees) is not content to give thanks unto God privately himselfe, by himselfe; but openly proclameth his thankfulness, exhorting all his people to doe the same: saying, O give thanks unto the Lord, let Israel, and the house of Aaron, and all that feare the Lord, confess that his mercies endure for ever, which is answerable to that which he hath elsewhere, O praise the Lord with me, and let vs magnifie his name together.

The very name of peace is sweet, but the very found of warre is terrible for murther in Greek signifies much blood, and the Latin bellum is so called 

"quid minimis bel- 

lum, or as another 
bellissis, in respect of their deadly rage shewed in warres. As when 

Tamberlane had conquered Princes, he did vs them as coach horses to draw him vp and downe in triumph: and 

Adonibezek, made feurent Kings gather crumbs of bread under his table. When the 

Switzerlandes in the yeere 1443, vanquished the 

Turleschies in batallie, they made great banquets in the place where they wonne the victory, v sing the dead corps of their aduertries in stead of horse, and tables, and moreover opening their bodies drank their blood, and tare their hearts. The 

Van- 

manes assaulted by the Romeres, made solemn vows among themselues, no day to break their faith but with the flesh of a Romane, nor to drink before they had tast- ed the blood of an enemy. And when 

Seipio tooke their towne, they killed all their old men, women, and children; and heaped vp all their riches in the market place, giving fire to every part of the City, leaving the conqueror neither goods to spoil, nor perons over whom he might insolently triumph. What need I seke to farre? the cruel outranges between the 

Spaniard and the 

Hollander have beene such, as all eyes of pitty and pietie had sone cause to lament them.

These are the fortunes of forraigne warres: now concerning ciuill, or rather vici- 

uill diffentions among our selues. It is a conclusion agreed upon at weeping crooke, that nothing in the world ruinate a Common-wealth more than it: example hereof 

Hierflam, example Rome, both which by priuate factions, made the fleues a prey to the common enemy. Example hereof 

infelonte France, in whose late ciuill warres (as some account) there were slaine twelve hundred thousand French borne, beside other of their allies. Example hereof 

England in old time, before the houses of York and Lancaster were united, in which unhappie quarrell (as some reports) besides an infinite number of the Commonality, there were cruelly butchered foure score Princes of the blood royall. In 

bellis civitibus omnia sunt mifera (quo 

Tellie) sed nihil est miserior, quam 

incola victoria. The 2 Chronicile 

faith of 

Edward the second, overcomming and killing his owne Barons, 

comb 

victus, quando torvis prudentes milites. In homebred and intellitc garboiles, if the worst obtaine victory, then instantly the State becommeth a very flameble, or a sieve of 

fire. If the good men conquer, albeit they be by their disposition and ingenious education harmelesse and humane, yet necessity will often make them exceeding furyous and bloody: so that as the Poet saith, 

in falsa victis, nullam sperare salutem. In this extremity we must either fight, and so looke for sudden death; or else 

slie, and so leade a tedious life, hauing a continual found of feare in our cares, either the pitious outeries of fatherlesse children, of comfortlesse widowes, of hopelesse and haplesse kintmen; or else terrible roaring of Canons, and dreadful alarums of mercilesse enemies.

2 Omeganostrarum Moris est, Mars alpha malorum.

On the contrary, peace procureth all good and joyfull things unto the Common-wealth. In peace the Merchant traded abroad, and bringeth home b wine to glad
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the heart of man, and oyle to make his countenance cheerful: in peace the Church and Vassuerstic flouris, and the meffengers of peace preach vnto you the sweet tidings of the Gospel. In peace the Plough-man lowes in hop, and reapes with joy. In peace widows are comforted, and widemens are giuen to marriage; no leading in to captuatist, no complaining in our freeth. In peace we rejoice with the wife of our youth, and she is like the fruitfull vine, and our children as olie branches round about the table. Our foes grow vp as the young plants, and our daughters as the polished corners of the Temple. In peace our valleys stand to thicke with corn, that they laugh and sing; our garners are full and plenteous with all manner of store; our oxen are strong to labour, and our sheepe bring forth thousands and ten thousands in our freeth. In one word, all honest occupations and honorable professions thrive, while brethren dwell together in vnitie. Wherefore David expendong on the one side the rents of the kingdom under Saul, and pondering on the other side the manifold blessings of a flourishing peace, being ouercharged (as it were) with joy, breaketh forth into these words, Ecce quam bonum, O behold, how good and how joyful a thing it is, for brethren (that is, subjects of the same kingdom) to dwell together in vnitie. Many things are good, which are not joyful. Againe, many things are joyful, which are not good: but amitie between brethren, is both a good and a joyful thing. If it were good and not joyful, it would be tedious; if joyful and not good, it might be vicious: but good and joyful together, is excellent good; omne subsistendum est a double sweeter, when as profit and pleasure meet: it is good, there is the profit; it is joyful, there is the pleasure. It is like the precious unction of Aaron, there is the sweeter of pleasure; it is like the dew of Hamon, there is the sweet of profit. As sweet perfumes are pleasaunt not only to such as vseth them, but also to the whole company: so concord is not only profitable to good men, which are the peace-makers; but even vnto all other in the same Common-wealth, of whatsoever function or faction. And therefore David being now quietly seated in his kingdom, free from wars and abroad, and iarres at home, calleth upon all his people, to confess that the Lord is gracious, and that his mercies endure for ever.

But in more particular he calleth upon the house of Aaron, that is, the Priests and Levites, and that for two reasons especially. First, because such as trouble Israel, hate most of all the Priests and Preachers of the word. Secondly, because the Priests are the Prophets of the people.Heb. 13. 7. the fall of the earth to seafon other, Math. 5. 1. 3. and therefore seeing they be Precentors in Gods quire, it is their office to sing first, that other may sing after. In respect of danger and dutie, the house of Aaron have good cause to praife God more than other, and to confess that his mercies endure for ever.

Now, for as much as in all are not Jewses, which are Jewses outward, and all are not Israelites, which are of Israel: I say, for as much as there be many hypocrisyes as well among Priests as people, therefore David in the fourth verfe (chiefly) calleth vpon such as truly fear the Lord, Ye let them now that fear the Lord confess, that his mercies endure for ever. For hereby they enjoy not only a quiet and outward peace, which is common to the whole State: but further, a religious and inward peace of confidence, which is proper to themselves. For when there is peace within the walls of Hierusalem, and plenteousnesse within her palaces, evey one may goe into the house of the Lord, and stand in the gates of the beautifull Temple. Then all the Tribes ascend to giue thanks vnto the name of the Lord, to worship, and fall downe, and kneele before the Lord our maker, entering into his courts with praife. Then, as it is in his Psalm, they bind the sacrifice with cords, even vnto the bournes of the altar, exercising all acts of Religion, and pouing out their whole soule before the God of heaven. On the contrarie, in time of warre, the Gentiles, and other who know not God, enter into the inheritance of God, and defile his holy Temple; they doe not only cry, Downe with it, downe with it, unto the ground, as it is in the 137. Psalm, but as we finde in the 79. Psalm, they pull it downe in deed, and make Hierusalem an heape of stones, giving the bodies of Gods deare servants to be meat unto the fowles of the aire, and the flesh of his Saints unto the beasts of the field. YC therefore that
that do truly profess, have greatest occasion duly to confess God's exceeding mercy, for enjoying the sweet benefit of peace. For if once yee should a little while want the comfort yee reape by publike prayers and preaching in God's house, yee would complain grievously, 1 Lord how amiable are thy dwellings! my soule hath a longing desire to enter into thy courts. How blessed are the sparrow and swallow, who may come to thy altars, and sit upon thy Temple! For one day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, then to command in the tents of ungodliness.

The reasons of this exhortation are manifold, expressed by David here particularly from the verse to the 21st but they be generally these two:

The mercies of the Lord are so rich and abundant, that our Prophet elsewhere faith, his mercy is over all his works. And it is seen in two things chiefly: 1. In giving every thing which is good. 2. In taking away whatsoever is cuill. Now we may the better understand the greatness of his goodness in both, if we will examine the breadth, and length, and depth, and height thereof, as S. Paul intimates, Eph. 3:18.

First, for the breadth of his merie, whatsoever is good is originally from God; every good and perfect gift is from above, descending from the Father of lights, even the very minnows and minutes are mercies, holding as it were by dainty almoigne. And as he behawteth on his every thing which is good: so likewise he taketh from them every kinde of cuill. Bread taketh away hunger, and drinke taketh away thirst, and apparell taketh away nakednesse, and fire taketh away coldnesse, and other things deliver vs from other miseries in this world. But all these creatures are the Lords, and they cannot help us except he blest them. Againe, there be many miseries unknowne vnnto the creatures, as the subtile tentations of the deuill, and the manifold blindness of our vnderstanding and erronious confidence, from which only God is able to deliver vs, as being the Physician of our soule, so well as the protector of our body. Moreover, as the creatures take not away all miseries, but a few, so they take them away not from all, but from a few. God alone is able to deliver all men from all miseries, and though he do not this vnto all, yet there be none but have talled of some, yea of many of his mercies; which occasioned our Prophet to say, the earth is full of the goodness of the Lord; and our Church to pray, O God whose nature it is ever to have mercy and to forgive. But ye will object, if the Lord can deliver from all cuill, why doth he not, as being the Father of mercies? Answere is made, that God our Father in Heauen knowes what is best for us, his children on earth; he therefore doth affliet us, and scourge vs for our benefit. Saint Paul desired thirsre to be deliveres from the buffetting of the flees, and not heard; that Gods power might be made perfitt through weakeenesse. And so the Lord tooke not from lazynesse his sicknesse and puerrie, that he might crowne him with a greater mercy, commanding his Angels to carry him into the bosome of Abraham. And so he suffereth his servants to be tempted and tried with imprisonment, and losses, and crosses for their good: in this respect he is termed the God of all consolation, 2. Cor. 1:3. of all, as knowing how to comfort vs in all our tribulation, a present helpe in every kinde of trouble. Nothing in the world can doe this, and therefore Iob laid to his acquaintance, who could not vnderstand his griefe aright, miserable comforters are ye all. Againe, God is the God of all comfort, in that he comforteth his children so fully, that it is a joyfull thing for them to be sometimes in affliction. For as the sufferings of Christ abound in them, even so their consolation abundeth through Christ, 2. Cor. 1:5.
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Touching the length of his mercy, David saith, *it endureth for ever:* as his mercy companieth vs about on every side: lo likewise at every feaon, it continueth vnto our end, and in the end; yea further, in that other life which is vii hout end: his mercies are from everlasting to everlasting, that is, from everlasting predestination to everlasting glorification. His mercies in forgiving our offences, and in concering all our sins, are exceeding long: the Lord, saith our Prophet, is full of compassion & mercy, long suffering, and of great goodness. For though impenitent sinners provoke him euery day, walking in their owne ways, and committing all vncleaness & even with greediness: yet he neereth the life affecteth his good things, in giving them raine and fruitfull seasons, and filling their hearts with food and gladness: his mercy doth exceed their malice, being patient toward them, & deferring that none should perish, but that all should come to repentance, 2 Pet. 3.9. He maketh as though he law not the sins of men, because they should amend, Wisd. 11.20. Christ aduifeth vs (Mat. 18.22.) to forgive one another, not only seuen times, but also seuen seuen times seuen times: and Luk. 6.36. to be mercifull, as our Father in heaven is mercifull, insinuating hereby that God is infinitely mercifull, vnto sinners, even to great sinners which owe his infinite ten thousand talents.

Concerning the depth of his mercy, none is seene in our Doings. 

So Sayings.

Love superficially is in word only; that which is operative, manifesting it seldome in deeds, is dese, but the profoundest of all is in suffering for another. Now the Lord hath abundantly shewed his mercies in all these. First, in his word written & preached: written, & for we have the holy Books in our hands for comfort; and whatsoever things are written aforetime, were written for our learning, that we through patience & comfort of the Scriptures might have hope, Rom. 1.5.4. By his word preached, for the Ministers of the Gospel (as Ambassadors) intreat you to be reconciled vnto him; vnto them is committed the word of reconciliation and peace, they be the dispoers of his mysteries, and messengers of his mercies, it is their dutie to binde vp the broken hearted. And therefore David saith in the 85. Psalm, ver. 8. *I will heareken what the Lord will say concerning me; for he shal speake peace to his people.*

Secondly, God shewed his mercy toward vs in his doings, in faving our life from destruction, and in crowning vs with his loving kindness. But as love is seen in deeds more than in words, so more in suffering than in doing: and of all suffering, death is most terrible, and of all deaths, a violent and of all violent deaths, hanging upon the Cross is most heartful and shamefull: yet God fough the world, that he gave his only begotten Son to die for our sins on the Cross: Doubtlesse one will scarce die for a righteous man, but yet for a good man it may be (faith Paul) that one dare die; but he feteth out his love toward vs, seeing that while we were yet sinners, and his enemies, Christ died for vs.

Lastly, for the height of his mercy, the depth appeareth in its effect, but the height by the caufe moving to mercy, which is exalted above the heavens, according to that of David, *in cadens misericordia tua Domine.* Men vs to pitie their seruants in respect of their own commoditie, the which is the lowest degree of mercy, for every man (if he be not a fool) piteth his very vs beat. Other pitie men in regard of friendship and alliance, which is an higher degree of mercy. Some shew pitie to men in that they be men, not only flesh of our flesh, and bone of our bone, but also created according to Gods own likeness and similitude, which is among vs the highest degree of mercy. Now God takes pitie on all things as being his creatures, on men especially, being created after his own Image, but on true Christians principally, being the sonsnes and heires of his kingdom. If any shall aske, what caufe moved him to make the world, to create man after his own likenes, to inflifte sinners, and adopt vs for his children? it is nothing else but his meere mercy, that endureth for ever. He loved vs when we would not, yea, when we could not love him; and he continueth his goodnesse not in respect of his own benefit, for he needs not our helpe, but only for his good. The Lord is gracious, because gracious.
And therefore the blessed Angels aptly divided their Chriftmas Carol into two parts, a Glorify to God on high, and on earth peace. God hath indeed all the glory, but we receive the good of his gracious benefit and mercy that endureth for ever.

I called upon the Lord: 

Hitherto King David, concerning the gracious benefit of God in general. He cometh now to treat of the mercy towards men in particular, the which is applied by Divines unto the Church and to Chrifl himselfe, who was in his passion heard at large, and in his resurrection before his enemies. The pith of all which is summarily comprised in the 24. vefte, This is the day which the Lord hath made, let vs rejoice and be glad in it. In which observe,

1. What day is meant by this day.
2. How the Lord is said to have made this day, more than other days.
3. Why we should in this day so make, rejoice and be glad.

For the fift, literally this ought to be referred unto the solemn day, wherein Israel and Aaron, as well Priests as people, being assembled together, gave public like thanks unto the Lord, for that their good King David was now fully deluded from all his enemies, and quietly settled in his princely throne. So this text is a very fit theme for the Coronation dayes of our late bleffed Queene, and present gracious King: as also for the Commemoration of our happie deliverance from the Spanish Invasion, anno 88. and from the bloody Gunpowder plot, on the fift of November 1605.

But myfically this day is the time of grace, behold now is the accepted time, now the day of salvation, 2 Cor. 6. 2. and this day is termed here Conexachon, The day, because the while wherein a man lives without Christ, is called in holy Scripture, The night and darkness, as being full of terror and errors, of blindness and ignorance. So S. Paul, Rom. 13. 12. The night is past, and the day is come. And Ephes. 5. 8. Once ye were darknes, but now light in the Lord; your felues, Children of light, and your works, Armour of light.

Domine Deus Christi, the day, or rather the light of the world, and Sunne of the day, springing on high, to give light to such as fit in darkness, and in the shadow of death. This day did appeare to the world in some measures from the beginning. For the manifestation of Chrifl Jesus, the supernatural Sunne of righteousness, arifing with health under his wings, to them that feare the Lord, remitting a great debt, the riuing of the natural Sunne in our Horizon. First, the Sunne being ready to rise, fende forth a little glimpse of his brightnesse, whereunto we may compare the myfterie of that Aphorism, The seed of the woman shall break the Serpents head, Gen. 3. 15. Then it doth enlarge the fame brightnesse with more splendour, to which laply Noahs prophetic may be likened, Blessed be the Lord God of Sab, Gen. 9. 26. Afterward ascending higher, and approaching nearer vnto vs, it pufeth forth his glittering beams of clearer light, whereunto we may reafon the plainer promises concerning Chrifl, communicated to the latter ages of Abraham, Gen. 12. 2. of Isaac, Gen. 26. 3, 4. of Jacob, Gen. 28. 14. of David, 2 Sam. 7. 12. At length it difcouereth it felfe and appeareth openly, whereunto Chriftis incarnation and living in the world anwifhereth, 1 Cor. 1. 1. That which was from the beginning, which we have heard, which we have fene with our eyes, which we have looked upon, and our hands have handled, &c. Laft of all, it gloriously mounteth vp above the earth, and nothing is hid from the heat thereof: and to this accordeth our Saviours resurrection and ascension, whereby himfelfe was glorified, and he drew other men vnto him, Joh. 12. 32. and gave them power, believing in his name, to be the fonnes of God, Joh. 1. 12. Wherefore, feeing the Meffias of the world is now dead for our fins, and riuen againe for our justification, and ftriketh at the right hand of God in heaven, ever making interceffion for vs; and feeing the found of his Gospel is gone thorough all the earth, and the words of his Apoftles vnto the ends of the world, we have good caufe to sing and fay, this is the moft acceptable time, the day of salvation and grace, which in other ages was not opened to the fons of men, as it is now revealed, and therefore let vs rejoice and be glad in it.

Now, for as much as the resurrection of Chrifl is the complement of all the promises
Easter day Euening Prayer.

Promises concerning the Melfas, and as it were, the block and key of faith, on which all other Articles depend; the Church of England, and the Diuites ancient and orthodox, have made this Hymne proper on Easter day: for on this day Christ arising from the dead, was heard at large; on this day, he saw his desire upon his enemies; on this day, he did openly triumph over the devil, and death, and hell, albeit they compassed him round about, and kept him on everie side; yet in the name of the Lord he destroyed them: on this day, he did not die, but live to declare the works of the Lord; on this day, the same stone which the builders refused, is become the head stone of the corner; it is the Lords doing, and it is wonderful in our eyes; and therefore let vs heartily sing, This is the day which the Lord hath made, we will be glad and rejoyce therein.

God made the morning and evening, and the light and the darkness are his. How then is he said here, to make this day more than other days? The Doctors upon the place answer, that albeit all days are good in respect of themselves and God; yet some be joyfull, and other doeful, in respect of the good and evil that happeneth in them vnto us. For on the day wherein Adam fell, and in him all his posteriitie, was an euill and a blake day, made so (doubletis) by the devil, and not by the Lord: but this day, wherein the second Adam arose from the dead, and in him all men are made alive, is a good day, wherein the faithfull are joyfull. It is the Lords doing, and therefore the Lords dayes. The Lords doing, that the same stone which the builders refused, is now become the head and corner stone in the building; that he who was a despicable man, a worme rather than a man, Psal. 22. 6. should now triumphing over the devil and death, hell and the grave, become the king of glory; that is, the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth. Now the Lord is said to make this day more than other, as honouring it above other, exalting it and making it memorable to posteriitie. So the words saie sometime signifieth, as 1 Sam. 12. 6. It is the Lord that made Moses and Aaron, that is, exalted Moses and Aaron; and so we saie, that a man advanced in honour or riches, is a made man; in this sense, the making of a day, is the sanctifying and sobering of a day, Deut. 5. 15, Exod. 34. 22. How then is Easter day more magnified and bellowed, than other days in the yeere? To this objection, answer may be, that all Christians (herein imitating the patterne of the blessed Apostle) in honour of Christs resurrection, observe their Sabbath upon the eighth day, which is the first day of the weeke; whereas the leues bellowed their Sabbath upon the seuenth day, which is the last day of the weeke. So that Easter day is the Sabbath of Sabbaths, an high and holy day, from which every other Sunday hath his name, being so called, because the Sunne of righteousnesse arose from the dead man upon this day. This day is the Lords day, the day which himselfe made to good a day, that all his true servants ever since have rejoiced in it, and sanctified their Sabbath on it.

Hac est illa dies toti celebrablitis orbis, Quem factis, & propriis signat honore Dei.

The reasons why we should this day reioice so much, are 5. A motio from culmannifold; but they may be reduced al vnto 2. principal heads, 2 Promotio in good.

Christ on this day rising from the dead, overcame the devil, which is the author of death; and the grave, which is the prison of death; and finne, which is the sting of death; and the Law, which is the strength of the sting of death; and all this he did for vs men and our falution. The devil, which is the prince of darkness had no part in the Sunne of righteousness; Christ therefore being stronger than he, came vpon him, and overcame him; he tooke from him all his armour wherein he trusted, and diuided his spoiles, and caled him out of his hold, that he might have no part in vs, or power over vs. As 5. Bernard sweetly, Fortis draculas per redempto-ris suavem tradutula & deaddha ad nihilation, in the words of S. Paul, The God of peace shall tread downe Satan under your feet, Rom. 16. 20.

So he who was aboue the law, was made under the law, that he might redeeme

D d d 2 thole
Easter day Evening Prayer.

those which are under the law, that he might put out the handwriting of ordinances that was against us, and slay it upon his cross. Col. 2:14. So he who knew no sin, made himself to be sin for us, that we should be made the righteousness of God in him, 2 Cor. 5:21. He was wounded for our transgressions, and bruised for our iniquities, Isa. 53:5. If the tormentors of Christ should ask now, as they did once, Luke 23:44. Who is he that smote thee? we may quickly become Prophets, and answer for him, our innses smote him; every one of us might ingenuously confide with, 'Jonas, for my sake this great tempest is upon thee.' (Isa. 11:1.) He triumphed over his hell, and the grave for vs also; for as for himself, it was impossible that the Lord of life should be holden of death, Acts 2:24. Wherefore let vs say with S. Paul, O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law: but thanks be to God, which hath given us victorie through our Lord Jesus Christ. And let vs heartily sing with our Prophets, Easter is the day in which the Lord hath made us, we will be joyful and glad in it.

Some Diumus affirm, that the yeere wherein our blessed Saviour arrose from the dead, shou'd (according to the Law) have beene the 3 yeere of Jubilee, wherein liberty was proclaimed in the land to all the inhabitants thereof; every man returned to his possession and family, debts were released, and oppressions abated. And surely the Jubilées in old time, were figures of the joyes in this acceptable time; for the resurrection of Christ, eruerie true believer is set free from the hands of all his enemies, his trepassers are forgiven, and he is restored againe to his interest in that heavenly possession and immortal inheritance, which he left in the transgression of his great grandfather Adam. The redemption of Christ is a yeere of Jubilee, the resurrection of Christ is the chiefe day in the yeere. Let vs therefore rejoice for it, and be glad in it. Daniel faith, I chiefe here, By this (O Lord) I know thou fauour mee, that mine enemie doth not triumph against me. Thou hast given unto me the neckes of my foes, that I might breake them as small as the dust of the earth, and tread them flat as the clay in the streets. That which he speakest of his temporall enemies, opposing him in obtaining of an earthly kingdom, we may well apply to the spiritual, hindering vs in our way to the kingdom of heaven. O Lord, our strength and redeemer, thou halst on this day broken the serpent's head, and utterly confounded all such as hate vs. On this day thou didstst laugh them to scorne, and haue them in derision, Psa. 2:4. and therefore we will in memoriall of this one day, sing thy merceies all the dayes of our life; founding forth unto the worlds end. This is the day, this is thy day, which thou (Lord) haft made, we will rejoice and be glad in it.

Concerning our promotion in good, the resurrection of Christ is a proofe of our justification, a means of our sanctification, a demonstration of our resurrection. First, it prooueth our justification, according to that of Paul, Rom. 4:25. He was given to death for our sines, and is risen againe from the dead for our justification. See the Gospell on St. Thomas day.

Secondly, the resurrection of Christ is a notable means to work inward sanctification, as Saint Peter teacheth in 1 Epistle chap. 1, ver. 3. God hath begotten vs againe unto a lively hope, by the resurrection of Jesus Christ from the dead. And Saint in Paul, As Christ was raised up from the dead, by the glory of his Father; so should also walke in newness of life; for if we be graffed with him to the sublimity of his death, even so must we be to the similitude of his resurrection. Which words import, that as the graft grew in the focke, and is become one bodie with it, even so the faithfull have their living, and spiritual being in Christ. As he by the power of his owne Godhead, freed his manhood from death, and from the guilt of our sin; so doth he likewise free those that are knit vnto him by the bond of one Spirit, from the corruption of their natures in which they are dead, that they may live vnto God. In the naturall body, the head is the fountain of all motion and sente; for the hands & the feet moue by that power, which is by fundry neres derived from the head, & dispersed among the members. And so it is in (Christ's mysticall body,) the Church; he is the head and fountaine of life spiritual, and that very power of his...
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his Godhead, whereby he raised vp himselfe when he was dead, he conveyeth from himselfe to his members, and thereby raiseth them vp from the death of sin, to newnesse of life. For the better understanding of this point, let vs examine the means, and the measure of the spirittuall life.

For the means, if we will have common water, we may goe to the common well, and if we desire water of life, we must haue recourse vnto Christ, who saith, if any man thirst, let him come vnto me and drink, and he shall have a well of water bringing vp into everlasting life. Now this well (as the woman of Samaria laied of Jacobs well) is very deepes, and we have nothing to draw with. And therefore we must haue pipes and conduits to convey the same vnto vs; and these pipes are the sinccere preaching of the word, and the right administration of the Sacraments. As for the preaching of Gods holy word, Christ openly proclameth it in the fifth of S. Johns Gospel, at the 25. ver. The dead shall heare the voice of the Sonne of God, and they that heare it shall live. Whereby, by dead is meant, not the dead in the grave, but the dead in sin. For to the Scripture speaketh elsewhere, Let the dead be made to die: and Ephes. 5. 14. Awake thou that sleepest, and arise from the dead: and 1 Tim. 5. 6. A widow living in pleasure, is dead while she liveth. He that heareth the word, and abideth in unbelief, continueth among the dead: but (faith our Sainct) Verily, verily, I say vnto you, he that heareth my words, and belCreateth in them that sent me, bath everlasting life, and shall not come into condemnation, but bath passed from death vnto life, because the words that I speak unto you are spirit and life. John. 6. 53. that is, conveyeth vnto your dead hearts, spirit and life.

As Christ, when he raised vp dead men, only spake the word and they revived: and at the first day, when the trumpet of God shall blow, the dead shall rise againe: so it is in the first resurrection, they which are dead in their old sins, are raised againe to newnesse of life by his powerful voice, uttered in the Gospeles miniture. We read of three that Christ raised from death, 
I. T. AIAIRUS daughter newly dead; the 2. widows sonne dead, and wound vp, and lying on the hearth; and 3. Lazarus dead, and buried, and stinking in the grave. Now these three sorts of Conies (as Augustine notes) are three sorts of sinners. I. AIAIRUS lying dead in her fathers house, remembring those that sin by inward content: the widows sonne being carried out of the gate of the Citie, those that sin by outward act: Lazarus having beene dead and buried foure dayes, those sinne by continuall habit. The first day (faith Augustine) he was dead by conceiving sinne: the second, by confessing to sin: the third, by committing sin: the fourth, by continuing in sin. The young maiden lay in abed? the young man in a coffin: Lazarus, in a grave. The first was dead but an houre, the second but a day, the third foure dayes. After their raising vp, I. AIAIRUS daughter instantly walked; because for her that had slept aside but by confessing to sin, it was ease to recover, and to walke forthwith in the wayes of Gods holy commandements. The widows sonne said vp, begin to speak, was delivered to his mother; because for him, which had a finally transgreded, it was a matter of greater difficulty to recover, and therefore by little and little he came to it, as Erasmusobserveth excellently. First, saying vp, by raising vp himselfe to a purpose of amendment: then beginning to speake, by confessing his own m.berie, and acknowledging Gods mercy; lalily, being delivered to his mother, by returning to the bosome of the holy Church, and enjoying the remission of his sinnes. Lazarus came forth of his grave bound hand and foot with bands, because for him that had a stone laid vpon him, and had made his heart as hard as a grave-stone, or as a nether millstone, by making a custome, and (as it were) a trade of sin; it was in the judgement of man impossible to recover. And yet Chrifts omnipotent voice brought him forth bound hand and foot, and brake these bands asunder, and restored him againe to the libertie of the fomnes of God.

The Sacraments are conduit-pipes also, whereby God invisibly conveyth his vitall or sauing graces into the heart, if they be rightly vfed: that is, if they be received in unspainted repentance for all our sins, & with a lively faith in Chrift for the
pardon of the same sins. And in this respect aptly compared vnto 8 flagons of wine, which remit the Church being sicke, and fallen into a twonnd.

As for the measure of spiritual life, derived from our head Christ, it is but small in this world, and given by little and little; the which is figured in the 4th vision of water that ranne out of the Temple. First, a man must wade to the ankles, then after to the knees, and so to the loines: and last of all the waters grow to a river, that cannot be passed over; even so the Lord conveyeth his gifts and graces by little and little, till his children at the last attaine a large measure thereof, and have full growth in Christ. The same we may likewise see fully described in the vision of dry bones, Ezek. 37. The Prophet in a vision is carried into the middest of a field, full of dead bones, and the Lord commanded him to prophesie over them, and to say to them, O ye dry bones, hear the word of the Lord. At the first there was a shaking and the bones came together bone to bone, ver. 7. then the finewes and flesh grew upon them, and upon the flesh a skin covered them, ver. 8. then he prophesied vnto the winde, and they liued, and stood upon their feet; for the breath came vpon them, and they were exceeding great armies of men, ver. 10.

Hereby doth flesh signify not only the estate of the lewes after their captivity, but in them the estate of the whole Church, in whose heart God Almighty worketh his graces of regeneration by little and little. First, he giveth his children flesh, and then a skin to cover the flesh, and afterward he pouereth vpon them further gifts of his spirit to quicken them, and to make them alue vnto God.

3. The resurrection of Christ is a 4th demonstration of our resurrection, according to that of S. Paul, 1 Cor. 15.12. If it be preached that Christ is risen againe from the dead, how saie some among you, that there is no resurrection of the dead? Yea but ye will object, what promotion is that vnto the godly, seeing all men at the last day must of necessity rise againe? Answer is made, that the wicked are raised by the power of Christ as a judge to condemn them: on the contrary, the faithful are raised by the power of Christ as a Jusit to make them. Almighty God saith vnto Adam, At what time he should eat of the forbidden fruit, he should die the death. Hereby meaning a double death, as the Scripture speakes elsewhere, the first and second death. Natural death is the dissolution of the body, spiritual death is the destruction of the soule; eternall death is both of bodie and soule. Prima conflagrationis, secunda omnibus tota, saith Augustine. Now Christ as a Judge raiseth againe the reprobate from the first death, that he may inflict vpon them all the punishments of the second death, as a reward of sin: but he raiseth his elect, as their head and Redeemer, that they may be partakers of the benefit of his death, enjoying both in bodie and soule the kingdom of glory, which he hath so dearly bought for them.

Wherefore seeing on this day we have beene delivered from so much euill, and promoted vnto so much good; let us spiritually rejoice, being glad inwardly, joyfull outwardly, a singing vnto the Lord with a grace in our hearts, This is the day which the Lord hath made.
PSALME 8.

O Lord our Governor, how excellent is thy name in all the world, &c.

His Hymne (beloued) is a meditation of Gods excellent goodnesse and glory shining in all his creatures, in man especially, whom he minded, and vosted, and crownd as Lord and King over all the rest, putting all things in subjection under his feet, as all the beasts of the field, all the fowles of the aire, all the fishes of the Sea, and whatsover walketh through the paths of the Seases.

Gods excellencie manifesteth it selfe so mucch in this vniuere, that there be so many wonders, as there be works of his hands.

I will insift on fine things onely, to wit, in the creatures

Magnitude.

Multitude.

Varietie.

Vrue.

Beautie.

Concerning the first, I say with the a Wifeman, Who can measure the breadth of the earth, and the depth? it is fo long and fo large, that all the corners of it are not yet knowne unto the most exquisite Cosmographers, and aduenturous Navigators. A very learned and indullrious Antiquarie, hath in three severall Volumes accurately discovert of Voyages, Traves, and Discoveries of our English Nation made by Land and Sea, to the remote quarters of the earth, at any time since the birth of Christ unto the yeare 1600. and yet we full hearre newes of newe foundlands. Now the whole superfcies of the earth as well as vncouth as discovered, is but a little point (as Astrologers affirme) in comparison of heauens ample circumference, being a great deale lesse than the leaflure among many thousands in the firmament. Consider then (O my foule) how great God is, how excellent his name. The water is great, but earth haply greater than the water, and heauen doubtfull a great deale greater than both, and yet God is infinitely greater than them all, his glory (faith our text) shineth above the heauens: he (quoth & saith) according to the translation of b Aquila, measures the water with his little finger, and the earth with his three fingers, and the heauens with his fien: say the whole world before him is but as a drop of the morning dew that falleth upon the ground, Wild. 11. 19.

I will ascend yet a little higher: If there should be many worlds (as some Philosophers imagined abfordly) yet God would fill them all, and be comprehend of none. The thrice great c Mercurie to this purpose faith excellently, Deus est circulus cuius centrum est obig, circumference vero unquam. As God is good without qualitie, so great without quantitie d Histor est celo, profundior inferno, latior terra mari diffusor, unquam est, & ubique est.

a Eclesialiticus
b Mr Richard Haklau.

c Cap. 40 v. 12.
d Apud Hieron. veles.
e Demetrius. Empedocles.

f Apud Cornuti Gumpediam.
g explicationes questionum an et quaestionis de Deo

h de triplici coerentia circularia elogiorum et glutonorum.

i Bernard. de.
Ascension day Morning Prayer.

Virgo Dei generix, quem totum non capit orbis,
In tuae clavis viscerarum homin.

What then is man, or the sone of man, that he should dare presumptuously to define the greatness, and limit the quantum of his Creator? O Lord, what heaven of heavens cannot contain thee, how then is any barren braine able to search out thy fulnes? As S. Augustine wisely, quo intelleat Deum capere homo, quis ipsum intelleat quin cum vidis capere nondum capiat? Vaine worme leave to write and learn here, without our Prophets to wonder, O Lord our Governor, how excellent is thy name in all the world, thou that hast set thy glory above the heavens!

2. Concerning the Creatures multitude, God himselfe divided the whole world into heaven and earth, Gen. 1: and the holies of his creatures in both are beyond all number. To marshall them in order, and to beginne a notorioin, even with things here below, who can number the creatures under the earth, on the earth, about the earth? The metals and other things under earth, as gold, silver, precious stones, lead, brasse, coale, tin, & care divers in name, divers in nature, but all put together infinite in number. Upon earth it is impossible for the diligent secretaries of Nature to tell exactly the very kinds of all trees, of all flowers, of all plants, of all trees, of all beasts, perfect and imperfect, walking, creeping, upon a thousand hills, and a million of mountains: and if the gener is thus infinite, then indivisibly much more: for it would passe the skill of all the cunning Arithmeticians in the world to count the particular blades of grass that grow but in one field about the earth. I demand as leftus the sone of Sirach, Ecclef. 1:2, who can number the sand of the Sea? may, what man is able to number the sand of the Sea, the which, as so many, that the Patriarch Iacob prayed his children might increase like the sand. Beasts of the field, and birds of the air bring forth but one or two young ones if they be big; or if they be little some three or four, other five or six, a few ten, none usually above twenty, but such as experience teacheth, every day bring forth hundreds at one time: in the great and wide Sea (saith our Prophet) there be things creeping innumerable, both small and great beasts.

Let vs ascend, and consider the heavens, and there we shall finde that the stars are number for number infinite: 0 Look up into heaven (saith the Lord to father Abraham) and tell the stars if thou canst. And Gen. 22:17. I will multiply thy seed as the stars of heaven, that is, exceedingly, greatly, infinitely: so the number of stars is often used in holy Bible for a boundlesse number, as the Lord by God hath made thee as the stars of heaven in multitude, and Nehemiah 9:25. thou didst multiply their children like the stars of heaven, and Nahum 3:16. thou hast increased thy merchants above the stars of heaven, and whatsoever Astrologers affime to the contrary, the Text is plain, that the stars of heaven cannot be numbered, nor the sand of the sea measured, Jer. 33:22.

So the glorious Angels above the heavens are numberlesse: we read Mat. 26:53. of more than twelve legions of Angels, and Dan. 7:10. that thousand and thousand minister unto God, and that ten thousand thousands stand before him: and Aquinas avoweth out of Dionysius, that the number of Angels exceedeth all the material things created in the world: his reason I confess feemeth unreasonable, the things which are more perfect, must (in the manner they may) exceed the more imperfect, to wit, either in magnitude or multitude: but this to wit (as one notes) is without wit, for that as Durandus objecteth, there should consequently be many Gods, which is against faith: and many Sutnes, which is against Philosophie: yea, more preciouse stones than other, against experience. Yet I think with Hierome, that Daniel, and S. Iohn, when they define some determinate number of Angels, accommodate themfels to that ordinary phrase of one certaine number for some very great unknowne number: and therefore Iob faith, Is there any number in his armies? as who would say, they be innumerable, to wit, vnto vs men, not vnto God or in themselues, as Gregory the great acutely, Superno rum numen númerus infinitus & definitus expressimur: ut qui Deo est numerabilis, esse hominibus innumerabile demonhythur. If thena Kings dignity confilt in the multitude of his subjects, & a fathers honour in the
the multitude of his children, how wonderfull and excellent is God's name in all the world, as having so many servants and names as there be beasts of the field, fowles of the aire, fish in the sea, hosts of his creatures in heaven and earth: these multitudes of creatures evidently shew the most infinite perfections of the Creator, for seeing he would be knowne of man by the works of his hands, and no one kind of mettall or mould, plant or tree, beast or bird could aptly represent his incomprehensible greatness and goodness, it was necessary that he should multiply the creatures, imparting something of his excellency to every thing, that as we may know the true value of a double dutchett, or of some other great piece of gold, by divers little pieces of silver and brasse coyne: so we might see (faith b Paul) his eternal power & Godhead in the creation of the world, being confidered in his works.

Consider then o my soule the heavens, even the works of his fingers, the Moone and the stars which he hath ordained. Consider what man is, and the frame of man, how the Lord is mindful of him, and visteth him, and crowneth him with glory and worship. Consider all sheepe and oxen, and the beasts of the field, fowles and fishes, and whatsoever walketh throug the paths of the sea. Every day (but on the Sabbath especially, being primarily hallowed for the same purpose) consider how excellent God is in the creation of the world: and whereas the creatures are hulming blocks vnto the fowles of fooleys, & a farre to the feet of vniwyise, make them a ladder whereby thou maist ascend to the Creator, and have thy conueracion in heaven. If thou feest a bag of fillet, or a wedge of gold, thinke on Chriftis holy bloud, of greater value then either gold, or fillet, or any precious stone, shed for thy fake, for thy sin, if thou forfake these things of the world & follow him. If walking abroad in thy ground thou bleffe God for bleffing thee with a faire lot and goodly poiffessions here, remember that inheretence which is immortall, and cannot be shaken. If thou thinke on the kindomes of this world, remember, if thou truly beleue, that thine is the kindome of heaven, as being prepared for thee by God the Father, & purchased for thee by God the Sonne, and allotted to thee by God the holy Ghost.

3. The variety of the creatures is yet more wonderfull and excellent, for it is not hard with one and the same faele to make divers like formes and impreffions, or with one and the same stamp to print divers like letters, but with one and the same mould infinitely to vary the figures impressed (as Almighty God did in the creation of all things) is a worke most abolutely divine and admirable. For as there be divers kinds of creatures, even to the creatures of the same kinde are divers, differing in fashion and outward forme so much, as that among so many thousand pebbles vpon the sea banke it is impossible to finde two stones in all things alike, or among many heards of cattell, two goasts, or two horses, or two hoggges in all like, or in a whole market (though omne non est similius runne for a properne) two egges in all alike, or among an innumerable hoft of men two fo like, but that you may know them each from other, if not by complexion and stature, yet by voice, gate, gefhure, look, yea by writing of one short line.

Concerning the glorious lights of heaven, b Paul faith expresly, that there is another glory of the Sonne, and another glory of the Moone, and another glory of the stars, and that one starre differeth from another in glory. So the bleffed Angels, albeft they be more then twelve Legions, an Army which is beyond number, yet Aquinas affirmes that all of them are differinge one from another non solim individuallli numero sed etiam specificalia forma: for (faith he) there be divers orders of Angells, and divers degrees of the same order, primiti, medi, ulimi.

Consider then, o my soule, God's excellency, shinning in his infinite variety throughout the whole world, say with b Paul, O the deepnesse of the riches of the widsom and knowledge of God, in whom are hid all the treasures of widsom and knowledge: and sing with our Prophet, O Lord our Governor, how wonderfull is thy name in all the earth? and then how sweet and amiable in heaven, where thou art to thy Saints in all things. c Cor. 15. 28.

4. Touching the creatures vertue, when Almighty God had viewed all the works of his hands, he gave this cenfure, that they were good, ye very good. Gen.
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at the last verse: The Lord is wonderfull in the greatest, and no leffe wonderfull even in the least of all his creatures, "Ia magnus in operibus magnis, vs minor non sit in minimis." To beginne with the sea, nature (quoth "Plutarch") which is wonderfull in all things, is most wonderfully wonderfull in the Sea: they that goe downe to the sea in shipes, and occupy their businesse in great waters, behold (faith one "Prophet") the worke of the Lord, and his wonders in the deep, For at his word the stormy winde ariseth, and liesteth up the waues thereof, they be carried vp to heauen, and downe againe to the deepe, they reallc to ane stagerring as a drunken man, and are at their wits end: for the flowing and ebbing of some part of the sea to farre surpasse all humane reason and vnderstanding, that it made that great Philosopher & Arifostol to drowne himselfe in the waues, laying, Omni mægo non possunt capere te, tu capies me. The sea called a "Marpe Herbivum" is extending strange: for if the flakkes of those weeds grow, they must be of an infinite length; if they doe not grow, how then haue they continued in one place so many hundred yeres? Every sea-fish hath his vertue, the Sword-fish is a Soullard: the Polyphemus a Politian, the little "Virbin" an Altrologer in foretelling tempests, & the Crab a very Conny-catcher in gaining her prey. All of them, as S. Ambrose tellett vs, are a 

But among all the wonders of the deep, giue me leave to recomend unto your consideration especialy two, namely the great Ledianathan, and the little Remora: the Ledianathan is described by Job in his 41. chap. The mafsie of his feades is like strong fields, and are sure feasted, one is set to another that no waues can come betweene them, his neeckings make the light to shine, and his eyes are like the eye-lids of the morning, out of his mouth goe lamps, and starke of fire leapes out, smoke cometh out of his nostrils as out of a boiling pot or caldron, &c. And in conclusion he faith, in earth there is no creature like him, he beholdeth all high things, and is a King over all the children of pride. Now for the Remora which is but halfe a foot long "Plutarch" reports, and produceth heroc-lists also, that it is able to stay the greatest ship under waile, when as the waues are roaring, and the waues raging, he saith, "Saulus" (faith he) "Fuis ess contra tot impetus ut vetere navis." Let vs land, and we shall finde on earth eu'n the worst of all the creatures to be very good for some purposes according to their kindes, as S. Ambrose pithili, alia ejus, alia alia nata natura ejus: the ground neither breeds nor bears any thing, but it is good for meate or medicin to man or beast, or both. v Aeneas Silvius vident to say, that there is no booke so weakely written, but that it containeth one thing or other which is profitable. The whole world is a great booke in folio, and all the creatures are characters, and out of the leaff of these letters it is easie to spell, as it were, "Gods excellent name." Whole volumes are written of the vertues of the Land-stone, How great a matter a little fire kindleth? The winde bloweth where it listeth, and then hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth. It is so boisterous and violent, that it roots vp tall trees, and throwes downe strong towers, and (as I have read in booke) and heard of travellers) able to remove mountaines: for in the territories of Bierne, a village called Hifbore, by reason of an earth-quake about the yeere 1583, was overwhelmed and covered with earth so deepe, that at this day, the ground vnder which it lieth hidden, is tilled and sowen with corne, Seges est vsb Troia fuit, and this earth came from an high mountaine distant from the said village about an English mile, rowling ouer a valley of that breadth, and never layed till it met with this obstacle, where it wrought so strange an effect.

The vertues of herbe's and flowers are so soueraine, that the herb balf affords a medicine for every kinde of malady that infecteth our bodies, euery plant and tree hath his feuerall excellency; d The Olive-tree hath his fatsme, the Fig-tree his sweet, the Cedar his tallow, the Oak his firmnesse, and the Vine his fruitulnesse. If I would speake of beasts & birds, I need not tell you that the leaff of them, and most imperfect, is excellent. The flies soule (faith "Augustine") doth excelle the glorious Sunnes body, the teeth of the moth are so wonderfull as the tuskes of the Boar,
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Boar, the thighs of the slender Goat not inferior in their frame to the thighs of the huge Elephant, the wings of the Butter-flie may compare, for exquisite formie, with the wings of the Griffin or Eagle. Salomon telleth vs that four small things in earth are full of widsome, The Pimpines a people not strong, yet prepare they their meat in summer: the Coneyes a people not mighty, yet make they their houses in the rooke: the Grasshopper hath no King, yet so they forth all by hands: the Spider taketh hold with his hands, and is in Kings palaces. And so the diligent and witty & Bee proues himselfe a great Architect in building his chambers high and low cunningly: The Flea feemeth a kinde of Physitian vnro other, by letting blood in the spring, the Goats in eating diet, the Deere in eating juice, Physitians vsto themselves: so the Mouse in forlaking a ruinous houfe ready to fall, feemeth a kinde of Wizard or Prophet to the Hound in following the Hare feemeth a kinde of Logician, for when he commeth vnro a way that is parted into three paths, he doth as it were Sylogistically thus argue with himselfe, either the game is gone this way, or that way, or else in the middle way: but neither this way, nor that, ergo doublet in the middle path. 8, Baft to convince the boating of Euromus the Her-tke, who vaunted that he knew God and his Divinitie, bids him, if he can, anfwer these demands concerning the poore Emmet, a contemptible brat, as being little in bodie, base in subftance.


Who can admire sufficiently the Sympathies & Antipathies of the creatures, as the mortall hatred between the Horse and the Bear, the Swan & Eagle, the leffer birds and Owle, Mullet and Pike, Conger and Lamprey. Who can any way diuine why there should be such irreconcillable wares among the fantastick creatures? as betwixte the Oake and Olue, Vine and Coleworth: againe, betwixte the Coleworth and wilde Margeram; as also betwixte Hemlocke and Wine, for Hemlocke is said to be poxon unto men, and Wine poxon unto Hemlocke: or what reaon can be rendred of the mutuall agreement inter Lilium & Allium, betwixte Lilies and Garlicke? or why some trees are so coupled in a kinde of mariage, that if the male not planted in a neere place, the female will euer be barren? O Lord, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches.

I have laid nothing yet of man, by whose wit and industry the most excellent Arts and noble Sciences have been inuented, as well Theoricaal as Practicall. Arts Theoricaal, are either reall or rationall: among the reals, how wonderfull are the Mathematices? as Astronomie, Arithmetike, Geometrie: Mufick is the meanett, and yet fix notes curiously varied, make an hundred kinds of heavenly founds that rauish hardest mindes.

P And with division of a choice device,
Th's bearers soul out of his cares entice.

We reade in holy Bible, that Saul afflicted with an euill spirit, was exceedingly comforted by Davids playing on his harpe: for so the text, When the malignant spirit came upon Saul, David tooke an harpe, and played with his hand, and Saul was refreshed.
refresht and eased, for the enuil spirit departed from him. S Pythagoras once chanced
to fall into drunkards company, where a Musician ruled their licentious banquet,
he presentely commanded him to change his harmony, & to sing a Dorion or grace
song, and so with this manner of melody brought them againe to sobriety. Same
Basil reports of Timotheus, that with one kinde of harmony he made Alexander
to rise from his friends in the midst of a feast, and to call in a fury for armes, and
instantly changing his note, with another kinde of melody he did appease him,
and restore him againe quiet unto his guests: musicke is so powerfull in moving
pallion and compasion, that the beggers in Germany demand their almes with a
song, according to the proverbe in Italy:

This goe a begging,
The Spaniards cursing,
The French weeping,
The Germanes singing.

And in some places of England passionat women (hereby thinking to stirre vp
in the passengers a great deal of pity) vfe to sing at the prifons iron gates and
gates. It seemeth incredible that the biting of the venemous Tarantula should
casily be cured by musicke, yet Alexander ab Alexandre doth affurme, that as he
and others of his company travellled through Apulia in the hest of Summer, and
heard Musicians playing vpon divers instruments in every village, they required
the reason, and understand that they were so taken with the Tarantula as where
on he and the rest being defirous to see this experiment, dunit on their
horses, and went into a house where one was to be cured, whom they found not
only speckleffe, but also senfible in appearance; and yet he grew better after that
the vicket instruments had rounded a while, he began first to move his hands, and
then his legges, in measure, according to the stroake of the musicke, and at length
rose vp and danced with a good grace, and when the Musicians ceased to play (as
of purpose they did, to shew unto the beholders the strange nature of that diseased)
the sick man fell downe againe as though he had beene dead, and when they
returned to their instruments and played againe, he fortheith arose and danced,
as before, untill at length all the prifon where with he was infected, was dissipated
and dissolv'd, and he returned to his senses, and recovered perfect health; and the
said Author further testifieth, that if there be any bitten or venomed and not fully
cured, he can never forbear to dance whensoever he heareth any musicke. To
conclude this point, there is such a proportionate sympathy between the minde and
musicke, such a secret familiaritie (laithy Augustine) that all our affections are
differently mov'd according to the divers kinds of harmony.

Among the rationall Arts, are not Logick and Rhetoricke admirably powerfull,
as being able to make quiddites ex quolibet, every thing of any thing, stealing away
the hearts of men, as Abalon did in Israel, and carrying them vp and downe the
Country like pitchers by the ears, as Socrates did Alcibiades. Among the pra-
cticall Arts, these doubtleffe are the best, as accurate skill in Ethicks, Economicks,
and the Politicks; yet the factuue sciences have their excellencies, specially painting
and navigation, in which, Art seemeth a good deale to contend with Nature: for
the curious Painter putteth a kinde of life into the dead and senfible creatures,
and the cunning Mariner maketh a very blocke, a woody horse to walke with
oares as vpone feet, and to file with failes, as vpon wings.

Consider then O my soule how powerfull and wonderfull Almighty God is every
where: who (Lord) among the gods is like to thee, to glorious in holiness, so
fearefull in prais, so puissant in doing wonders,qui solus facit mirabilia mognam, faith
our Prophet, which only doth great wonders, as being absolute Lord of all things
at all times, in all places; for whatsoever vertue the creatures have, commeth all from
aboue, depending from the Father of lights, of whom is every good and perfect
gift, and the creatures hold those vertues at the will of the Creator only, who can
at his bare word turne them al vp side downe, making the mounntaines to skip like
rams,
I am in the place to treat of the creatures beauty, concerning which our Prophet faith in the 9. Psalme, verse 4. Thou Lord hast made me glad through thy works, and I will rejoice in giving praise for the operations of thy hands. And surely if every good thing be beautiful, every creature be good hath his beauty. 3. Three things are comely faith Solomon in their going, a Lion which is strong among beasts a lusty greyhound, and a goat. The beautie of a well drest garden, of a greene medow, pleasant foot, cyme Sea, ferene aire, cleare fountains, are wonderfull. The beauties of trees adorned in the Spring with blossomes, in Autumne laden with fruits, are wonderfull. The beauties of the Sunne, and Moone, and Starres, are wonderfull. The beauties of men and women are wonderfull: the fonnies of God law that the daughters of men were faire, Gen. 6.2. so faire, that many have perished by the beautie of women, as D misd, Salomon, Sampson, and infinite other.

Consider then, O my soule, how wonderfull and excellent Almighty God, is in beautie, from whom all these beauties are derived. Vaine men, ignorant of God, imagined the fire, or the winde, or the swift aire, or the course of the Starres, or the raging water, or the lights of heaven, to be gournours of the world and gods: but faith the wise man, Though they had such pleasure in their beautie that they thought them gods, yet should they have known how much more excellent he is that mad them; for the first author of beautie createth them all. If his name be thus excellent in the world, where we fee him only but in a glasse, to wit, the glasse of his creatures, and in the glasse of his Scriptures; then how superficexcellent will his beautie seeme, when as we shall enjoy his presence face to face, beholding him in his Angels, in his Saints; in his Sonne, in himself? When we shall in his kingdome sit with him at his table, we shall abundantly be satisfied with the fullness of his house, and filled with the rivers of his pleasures. How beautifull and amiable shall our dwelling be vpon Gods holy mountain, where the firmament we now behold adorned with Sunne and Moone, and Starres, shining more gloriously than all the precious stones in the world, shall be nothing else but the nether side of the pavement of our palace.

Out of the mouth of very babes and stocklings Thee words as some thinke, contain an objection: If Gods excellent name fill the whole world, and if his glory be set above the heavens, how commeth it to paffe that all men acknowledge it not? Answere is made, that the Lord will not be praised by the proud, who presume too much vpon their owne strength and vertue, but by the mouth of very babes and stocklings, even such as are become little children, and as it were fools for Christ's sake, the humble and meek, according to that of Christ, Matth. 11.25. I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes. And Matt. 11.16. Have ye never read, out of the mouths of babes and stocklings thou hast perfidge praise? Where Diuines obserue, that by babes meant such as in the world eies beame baffe, such humble confessors as the worldly wise repute children and foole: for by the preaching offishly Fishermen, Almighty God did still the enemy and adversary, that is, he confounded the wisdom of the profound Phylophers and great disputers of the world, he set them all at a non pluss, so that their understanding was hid, EPh 29.14. and while they professed them selves to be wise they became foole, Rom. 1.22. so simple women, and unlearned striplings in the days of Q. Marie, did still the perficuting enemy, that is, stop his mouth in such fort. that he had nothing many times to say, but away with the heretikes, a fage for the heretike, knocking them downe with axes of condamnatorie sentences. Eusebiius tellethe a strange story, how an idiot, that is, a man of small wit, and leffe knowledge, disputing with a subtile Philosopher,
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an egreious enemie to Christ, and his faith, in fine brought him to such a point, that he could not chuse, but acknowledge the power of God in his words, and to give place to truth; a great many judicious Bishops affected this victorie before, but none could effect it, until it pleased the Lord out of the mouth of a very babe to perfect his praise.

Other Doctors expound the words of Christ, vrged out of this text, of "babes in yeeres, and so Christ elsewhere faith in the like tenue, I tell you, that if these should hold their peace, the stones would cry: for when ordinarie meanes are wanting, he can by miracles extraordinary perfect his praise. So some Dinners understand this verse,

b Infantum, res mira, suum sermonibus hostes
Conceris, & lingua simplicis artes necas.

Oras Theodore Berza,

"qui matutum ex ubere pendet,
Elingues puleri (dilto mirabile) vires
Immenfas, numeas, tueo muso fatentur.

As if the Prophet should have said, the Lord needs not eloquent tongues of exquisit Rhetoricians to fet forth his power and prouidence in governing the world, because the mouths of very babes and sucklings are sufficient to make perfect his praise. For the suckling of babes, and speaking of infants, are both evident demonstrations of his strength and excellent name. For who that had the babe to sucke, or the dumbe to speak, but he which is the Lord our Governour? Beseide these two pregnant instances, all things in government of children are full of wonder, especially their bad parents indulgent care to nourish them, and affectionate love to humour them; for albeit their crying are troublesome in the night, and their vasacellinelle loathing in the day, yet parents are content to suffer all that, and with a kind of pleasure to ferue them in the lowest office. The which occasioned our blessed Sainiour to say, Matth. 7.11. If ye which are ellas, afford your children good gifts, how much more shoulde your father in heaven give good things to them that ask him?"

The translation of Abenezra, initium facelli, cannot be so good as that of Christ, Matth. 21.16. perfecti; for (as Martin Bucer well observes) Almighty God begins his power and prouidence towards infants in their mothers wombe, before they be striplings or sucklings in the world: He (faith our Prophet elsewhere) beholdeth their substance yet being imperfect, and all their members are written in his book, which day by day were fashioned, when as yet there was none of them. O Lord, my reins are thine, my bones are not hid from thee, thou hast covered me in my mothers wombe, though I be made secretely, yet secretly, and wonderfully: marvellous are thy works, O Lord our Governour, in the curious framing of children vnborne, but when once they be brought forth into the world, and beginne to sucke and speake, thou dost first make and confirm thy strong praise by their mouth, into the confusion of the enemie and auenger.

The deniell in the judgement of St Hierome, is this enemie and auenger: enemie, in enticing men to sinne; and then auenger, in playing the hangman and executioner in the punishing of sinne. Other haply better expound this of Atheists, impudently denying Gods high and holy prouidence, who say that Gods excellent name gomemes not the whole world, and that the heauens are not the works of his fingers. These wretches are called enemies to God, as fighting against his power and praise, like the Giants in old time.

Qui tanquam magni res vsindre colun
Aggressi, superfi, Ionomy detruedere regnis.

And they be called auengers, in that they persecute the friends of God, according to that of our Prophet, thou makest vs to be a by-word among the heathen, and that the people shake their heads, my confusion is daily before me, and the shame of my face hath covered me, for the voice of the slanderer and blasphemer, for the enemie and auenger. Or termed auengers, as reuenging their owne quarrell, and not leaving vengeance to the Lord, to whom alone it belongeth, Rom. 12.19. he that
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that will out of revengefull humour recom pense to his neighbour cuill for cuill, and not give place to wrath, is an enemie to God, as breaking into Gods office, who faith in his word, vengeance is mine, and I will repay faith the Lord. Atheists and Heathens acknowledging no God, or else conceiving if there be a God, that he cares not for the things of this world, revenge their owne cuille, but Christians (who sing, O Lord our Governor, how excellent is thy name in all the world) must overcome cuill with goodcuill, and so much as in the mans, have peace with all men. See Epiph.


Babes and Stubbings abundantly confound evengers, by their humbleness and harmlessness: for they being injured, take not any revenge, but only make complaint either to their father or mother: hereby teaching other of greater yeeres not to render cuill for cuill, or rebuke for rebuke; but that we should only make our cuile knowne vnto God our Father in heaven, and the Church our mother on earth: according to this senci. S. Paul exhorteth vs to be like children, not in understanding, but as concerning maliciousness like to little children, innocencia et ignoscentia, being neither enemies in doing other wrong, nor evengers in requiring wrong done to themselves. See Goepell on Michaelmas day.

For I will consider the heauen: Or as other translations, according to the Hebrew, thy heauen, as having his fear, and as manifesting himselfe to blessed soules and Angels in heaven, and to vs men in giorie from heaven, especially, Paff. 19. 1. Thess. 4. 16. Or the heauen are his, as being the works of his fingers, created and ordered by him, and in calling them his works, and the works of his fingers, he doth intimatethat they be noble, curious, and exactly wrought, and therefore when I consider the heauen in order to wonderfull, in trime so beautiful, in time so durable: 4 then o Lord I am constrained to say, what is base, forre, fraile man, that thou art mindfull of him, or the same of man, that thou wishest him? * It had beene sufficient for thee to shew thy glorious excellency shining in the heauen, in the Mone and harres which thou hast ordained; thou needest not to come to low as man, or his postereity, which is dust and ashes.

1. The bafevnffe of man, in the clause, what is man?
2. The dignitie of man, in that the Lord is mindfull of him, making him only lower than Angels, and Lord over all the rest of his creatures.

Concerning the former, in this senci the word Man is often vsed elsewhere, for so S. Paul, Rom. 9. 10. But, o man, what art thou, who pleades against God? As if he should have said (as Cyprian once to Demetrian) or Deum cognoscere potest, teipsum ane cognoscere, consider how basely selfe art in respecte of God, as clay in the hand of the potter; and then I think thou wilt not enter into dispute with thy Creator: so when the men of Licansea would have worshipt the blessed Apostles for gods, S. Paul and Barnabas answered and said: why do you these things? we are even men, subject to the like passions that ye be: So S. Peter in the like cafe to Cornelius, Acts 10. 26. I myselfe am a man. So David in the very next Psalme at the last verr. Put them, O Lord, in fear, that the heauens may know themselves to be but men. The word as here, fo there, is Emo, signifying a forrie and sille man. According to this acception of this word Man, it is reported that Philip King of Macedon commanded his Page to put him in minde every morning that he was a man, that is, (as Epiilestes the Philosopher told Hadrian the Emperour) inseflencins tabulis, calaminis fabula, the map of miferies, and as it were the tale of Troy. That any man is miserable, let it suffice (quoth Menander) that he is a man. And Seneca to the same purpose, Quemcumque miserum vidisset, hominem fieri: and therefore the first voice that is vtted by the new borne infant is crying, hereby prophecying that he is come into a world full of care and calamities. Homo delectus quod homo sit, erubescens quod natura sit, plorans quod natura sit, murmurus quod sit corpore fragile, moenf sferiti: Zorarles only laughed at his birth, and yet he found matter enough of sorrow both at his death, and in his whole life. To speake more distinctly, man is called
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Earth in one verse thrice, Jer. 22, 29. O earth, earth, earth, heare the word of the Lord, that is, as Bernard, and other have construed it,

Procreation.

Corruption.

Earth by procreation, for the first man is called Adam, 1 that is, red earth, of the dust of the ground made he man, Gen. 2, 7. and the Patriarch Abraham acknowledging the balmes of his beginning, said unto the Lord, I am but dust and ashes, Gen. 18, 27. Now God made this earth of which he made man of nothing,according to the text, In the beginning God created the heaven and the earth, he made not this heaven and earth of another heaven and earth, but he created both, as having nothing but nothing for his materials, whereby, and whereby to build this goodly frame: and so consequently proud man in respect of his materials is brought into nothing, as our Prophet in another place, Man is like a thing of naught. And S. Paul Galat. 6, 1. If any manesteem to himselfe that he is something, when he is nothing, he deceiveth himselfe in his imagination.

Adam begat Cain and Abel, Gen. 4. Cain signifies the possession, Abel mourning, or vanity, to teach vs, that the possession of men are vexation and vanity, yea vanity of vanities, and extreme vanity, Ecclef. 1, 2. and as Adam begat fonnes like to himselfe, so his foones also foones like to themselves, of a lothsome excrement, carried in those members of the body which are leafe honourable, covered and made fearfully brought forth unto the world with intolerable paine, sovile, so foule, Ut prius natus accipere magis quam nato similis videatur. I spare to speake what I have read, and ery other, especially midwife, knoweth, only give me leave to cry out with our Prophet, What is man?

2. Man is earth, in respect of suffocation, and that ratione vitios & vestitius, in regard of aliment and indument, meat and apparel. It is truly said by the Philosophers, ex quibus constabunt, ex idem nutriuntur, elementa sint alimenta, obi incipimus accipimus. All meats for our bodies in health, all medicines for the same being sick, are earth and earthly. We feed on the things of earth, and walk on earth, and sleepe on earth. As for apparel and ornament, we borrow wool of the sheepe, hair of the Camell, hale of the worse, muske of the mountaine Cats, furres of the beasts, and feathers of the fowles, like unto a shop Crow, having some plume from every bird, something from every creature; flowers are richly decked, plants with an infinite variety of coloured leaves adorned, beasts with heues, and horses, and other goodly weapons are well armed; fishes with handsome fæces are comely covered: only man, unhappy base man is borne to nothing but beggerie and rafcalitie, so that we may well excalimse with our Prophet, What is man?

3. As man in respect of his beginning and proceeding is earth, even so dust and earth in his end; for the Lord himselfe denounced, *out of it wast thou taken, thou art dust, and to dust again thou shalt returne. And then he shall be terra a terrae, because ever ye shall tread on him, a lying Dog is better than a dead Lion, every Trollfis will infract ever Hector, and every Scurbe runne upon Achilles, every child is ready to mangle the strong Oake when it is fallen, and he that dust not looke Caesar in the face, is now bold to pull him by the beard. Our bodies are not only houses of clay, Job 4, 19, but as they be earthly, so tabernacles, 2 Cor. 5, 1. set vp this day, and hastily taken downe the next. And therefore Diuines obserue, that the yeeres of man are termed in holy Scripture, dayes, as the dayes of Noah, the dayes of Lot, the dayes of Elia, because they linder but a few dayes; as the Patriarch s Iacob few and cumile have beene the dayes of my pilgrimage. And the Chronicles are termed by some Translators, verba diversa, or concerning diaries of men, who linder not many yeeres but a few dayes, for after all their glorious acts, ocultibus epigraphibus, he flipp'd with his Fathers, and was buried in their Sepulchre, is the conclusion in the Florileg.) the end of some noble King is the end of every Chapter almost in the Kings.

Albeit time may be divided into past, present, and future; yet Plato the best Diuine among the Philosophers, and Augustine the best Philosophers among the Diuines.
O earth, earth heare, the word of the Lord, remember what thou wast, and what thou art, and what thou shalt be thou wast in thy beginnings, flesh, a wretch, a worme conceiued and borne in finne: thou art now grasse, a facke full of dust, and thou shalt be dust againe, a bait and a banquet for the wormes. In thy beginning thou wast nothing, and now nothing worth, and if thou repent not of thy finnes hereafter, in hazard to be worse than nothing. Conceiued in original finne, now full of actual finne, and if thou continue still in thy wickednesse, thou maist one day feel the eternall finne of finne, 

*Genitus in immutabili," viences in miseria, mortium in angustia, begot in uneasinesse, lying in vnhelpinesse, dying in angth and vncomforatblesenesse.* Remember O man, and the finne of man, whence thou campest, and blust; where thou art, and lament; whither thou mult, and tremble. 

Brag not of thy birth, or worth, of any thing thou haft seene, art, or may be; for in respect of thy base, weake, fraille flesh, thou wart a cloud of earth, art a clog of earth, and in fine shall become nothing but a coffin of earth vnder the ground. The grasse shall be thy house, and thou shalt make thy bed in the darkes, thou shalt say to corruption, thou art my father, and to the wormes, thou art my mother and sister. *Caurosolitus in puridemine, purredo in vermen, vermis in palocernum, our flesh resolus into filthinesse, and filthinesse into wormes, and wormes into dust.*  

**Sic rediis in nihilum quid quiet autem sit.**

Let vs oppose now mans dignity to his bafenesse as an antidote, for albeit man in respect of his beginning may be reduced to nothing, yet he was made by the Lord who created all things, and that after a more noble manner than other things: for 1. When Almighty God made light, he said only, *Let there be light, and there was light;* and when he made herbes, he said only, *Let the ground bring forth the bud of the herbe, and the ground instantly brought forth the bud of the herbe.* He spake the word and it was done, he commanded and it was created, Phil. 3:39. but when he made man, he breathet as it were himselfe, as *Albinus notes, and as* Clemens Alexandrinus, and other Doctors generally, he hold a councell in his heavenly Palace, saying to God the Sonne, and God the Holy Ghost, Let vs make man.  

*Cumig, omnia verbo*

Condece, bone manus; quo plus geritoris habere

Dignatus formare fuisse.

The dignity of mans creation is much amplified by the circumstance of time wherein he was created, and that was after all other things were made: now *formam conciliatim, is ferum,* and visially the laft works of a cunning Artificer are most absolute, and therefore *Saint Ambrose doth abferue, that God having framed man according to his likenesse, refted himselfe and made holy: he made birds flying in the aire, fish swimming in the sea, wormes creeping on the ground,* and yet...
Yet he did not rest: he made flowers of the field, which are more beautiful in the spring than Salomon in all his royalty, but yet he did not rest; he made the glorious lights of heaven, as the Sunne, and Moone, and Starres, and yet he did not rest: but allone as he had made man, he refted and hallowed a Sabbath, as hauing made him for whom all other things are made, e paratur inprinis dominum & deinde Dominum: or he refted as having now framed one creature, wherein are contained all the perfections of the rest, in this respect aptly termed a little worlde, an abridgement of the creatures, and an Index as it were to Gods great booke in folio.

3. Whereas the likenesse of God in other creatures (as the 4 Schoole speakes) is found only per modum vestigi, the likenesse of God is in man per modum imaginis. The which (happily we should doubt of it) is repeated in one verse twice, e thus God created the man in his image, In the Image of God created he him. The Heauens are called in this hymne, the worke of his fingers, and other creatures the worke of his hands: but only Chrift is properly his Image, and only the 5 recondable creature fashioned according to his Image.

So likewise though man in respect of his substance may be termed earth, yet hath he dominion over the things upon earth, all of them are put in subjection under his feet, and he may use them as well for his delight as necessity: his Hound may first hunt the Bucke, and his Hawke kill the Bird for his recreation, and then he may feed on both for his sustentation. He may put on apparel not only for necessity, but also for comeliness, according to his qualities: as he may sow his fields for provision of ordinary bread, so may he plant Orchards of great delight, and eat the fruit of them, he may use wine to glad his heart, and oyle to make him a cheerfulfull countenance,Psalm. 104. 15.

Lastly, though man in respect of his mortality be called earth and after, yet his blessed Saviour shall at the last day raise his body out of the dust, and make it like his glorious body: though in this world a little while lower than Angels, at the resurrection of the dead, he shall be as the Angels of heaven: Almighty God is mindfull of him, and so mindfull as that he visited him, and that not only by his Prophets and Preachers as it were his Proxies, but in his owne person he became flesh and dwelt among vs, he so visited man extremely fierce to death, as that he redeemed him, and delivering him out of the hands of all his enemies, he crowned him with honour and glory.

And here let vs observe why the Church allotted this Hymne for this high and holy Feast, God our Governor by Christs ascension vp an high and leading captivity captive, set his glory above the heavens; for Chrift is the charakter of his person and brightness of his glory, Hebr. 1. 3. Chrift also doing extraordinary works of might and mercy, had his praise perfited by the mouth of babes and sucklings, Math. 21. 16. and albeit in the daies of his flesh, he humbled himself, and as having a mortal and pittance body, was a little deale (at least at his 3 pallion a little while) lower then Angels; yet God was alway mindfull of him, and visited him, and crowned him with honour and glory. For when he had triumphed over death, hell, and the grave, God gave him all power in heauen and earth, he made him Lord over the worke of his hands, and put all things in subjection under his feet, as Saint Paul expounds this Hymne, Hebr. 2. 5. 7. 8. and 1. Cor. 15. 27. what is anaagologically meant by fseepe and oxen, beasts of the field, is in the sea, See S. Auguistine, Euthym. D. Incoigni, Bessar- min, Jacob, de Valer. Genebrard. in loc.

Adam in his integrity was made Lord ouer the beasts of the field, fowles of the aire, fishes in the sea, by right of his creation; and the fones of Adam have no true Title to the things of this world, but in right of their recreation. As Chrift is beare of all things, even so they which are engrafted in him are before God owners of all things. He that hauing loft Gods Image puts on the new man (which after God is created in rightconscienc and true holinesse) hath in Chrift, and for Chrift all things in subjection under his feet, all fseepe and oxen, all beasts and fbirds, and whatsoever walketh throw the paths of the fes, even all are his, and he Chrifts, and Chrift Gods, as the blessed Apostle, sweetly, 1. Cor. 3. 22. 23.
Ascension day Morning Prayer.

PSALM 15.

Lord who shall dwell in thy Tabernacle, or who shall rest upon thy holy hill?

This Psalm is a Psalm of doctrine, wherein our Prophet sets downe the true character of a sound Christian or Catholique, seeking God in the Church on earth, and seeing God in the kingdom of heaven:

1. What is asked.

David's question in the first verse wherein observed.

Who shall dwell in thy Tabernacle? Who shall rest upon thy holy hill?

2. Of whom it is asked, and that is not any man, but God himselfe, Lord who shall, &c.

It is deliver'd in forme of a Dialogue betweene the Prophet and the Lord, and so consequentlie consisting of two parts:

Gods answer in the rest of the Psalm, shewing by what remarkable notes a lively member of the Church is discerned in:

Elicewing entitl

Upright in thought.


Arrt in deed.

2. True in word.

Deciuer.

Slanderer.

Truce-breaker.

Vfuer.

Briuer, or worker of other enmity against his neighbour.

Hindering it so far as he can in other, entertaining no false report against his neighbour.

Doing good being

Lonely in his owne eyes.

More particular

Lost toward all other in Gods house, making much of them that feare the Lord.

Or more briefly, the second verse contains all duties of the first table concerning pietie toward God, and the rest all duties of the second table touching charitie toward our neighbours.

Lord who shall] The disguising and counterfetting of hypocrites in all ages, occasioned hapily this quere: for as S. Paul speakes, all are not Israel which are of Israel, a great many living in the Church are not of the Church, according to that of the Docters upon this place; multi sunt corpora qui non sunt side, multi nomine qui non sunt nomine. Wherefore David here perceiving that many people were swallowed into Gods tabernacle like goats among the sheepe, and tares among the corn, being Jewes outwardly but not inwardly, deceiving other often, and sometime themselves also with a bare profession of Religion and false opinion of true pietie; commeth vnto God (as to the searcher and trier of the hearts of men, acquainted with all secrets, and best understanding who are his owne) saying vnto him, O Lord, for so much as there is so much vile undeniese and hypocritie reigning among those that dwell.

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Ascension day Morning Prayer.

Before thee dwell thy Tabernacle, professing thy word, and frequenting the places of thy worship: I beseech thee most humbly to declare to thy people some tokens and cognizances by which a true subject of thy kingdom may be discerned from the children of this world.

Here then observe that an external profession of the faith, and outward communion with the Church of God is not sufficient unto salvation, unless we lead an uncorrupt life correspondent to the same, doing the thing which is right, and speaking the truth in our heart. And therefore the silly Papist is exceedingly deceived in relying so much upon the Churches out-side, to wit, upon the succession of Romane Bishops, upon the multitudes of Roman Catholickes, upon the power and pomp of the Romane Synagogue, crying as the Jews in old time, the Temple of the Lord, the Temple of the Lord, our Church is the Temple of the Lord. The carnall and careless Gospeller is deceived also, placing all his religion in the formal observation of outward ceremonies, for a mere verbal Christian is a real Atheist, according to that of S. Paul, Tit. 1:16. In word they profess that they know God, but in their works they deny him, and so many who feeme to sojourn in Gods Tabernacle for a time, shall never rest upon his holy hill and this assertion is expressly confirmed by Christ himselfe, Not every one ( faith he ) that faith unto me, Lord, Lord, shall all enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and cast out devils in thy name, and done great wonders in thy name, and then will I profess unto you, saying, I know you not, depart from me ye workers of iniquity. Consider this all ye which are Christians in lip only, but not in life, making a mask of Religion, or rather a very vizard with eyes, and mouth, and nose fairely painted and proportioned to all pretences and purposes. O think on this all ye that forget God, that he dwelleth on high, and beholds the things here below, suffer none to rest upon the mountain of his holiness, but such as walk uprightly, doing that which is just, and speaking that which is true.

Concerning the parts of this question, I finde that some Diuines expound both members of the Church militant, and that other interpret both of the Church triumphant: but I subscribe to their judgement who construe the first part of the militant, and the second of the triumphant for the Prophet alludeth unto the material Tabernacle called in holy Scripture, the Tabernacle of the Congregation, and to the mount Moriah where the Temple was placed, 2 Chron. 3:17, the one whereof as being a portable and movable house, was a type of the Church militant upon earth, and the other as being an immovable seat, was a figure of the Church triumphant in heaven. I say then (and yet not I, but Augustine, Chrysostome, Mollerus, and other learned Expositors, as well ancient as modern) that by sojourning in the Tabernacle, is meant the short and tranitory pilgrimage of Christians upon earth, as In a strange land: and by dwelling in the mountain of God, is understood their perpetual and eternal rest in heaven, as in their owne Country. Of these two I purpose to treat feuerally, then afterward joynly.

1 Basil, and Euonymus by tabernacle understand our flesh, called by Paul, 2 Cor. 5:1, the earthly house of our tabernacle, for our bodies are not only tabernacles, but also temples of God as if our Prophet should have said, Lord, who is he, which having sojourned as a stranger in this flesh of ours, shall in fine rest with thee in thine heavenly kingdom? This exposition is godly, teaching vs that those who shall enjoy rest everlasting upon Gods holy mountaine, doe live like pilgrims in his house of clay, mortifying their earthly members, and witnessing the world as if they vied it not. 2 Armistrum doth apply this unto Christ, he dwelt among us in this earthly tabernacle, calling out of it, all such as vied in it unlawful merchandise, converting that which our vile nature had made a den of thieves, into an house of prayer; he purged it of all abuses, and fulfilled it in all righteousnesse: he led an incorruptible life, which of you ( said he to his greatest enemies) can rebuke me offside? he did the thing that is right, many good works ( as he told the Jews) I have shewed you for, which of these doe ye stone me? he spake the truth from his heart, using no deceit in his
Ascension day Morning Prayer.

tongue: for as the Prophet and Apostle too witnesse of him, he did no wickedness, neither was there guile found in his mouth: he put not out his money to bribery, but employed his talent to the best use, raising the dead, and curing the diseased without any feigning his Disciples power to performe the like, with this causeth freely ye have receiv'd, freely give. Wherefore God exalted him highly, faith Paul, after he had fo iourned in this earthy Tabernacle more than thirtie yeares, a cloud upon this day, took him vp into Gods holy hill, even the highest heavens, and there he reigneth and resteth at the right hand of his Father, vntill the time come that all things be restored, Acts 3,21.

Thus our flesh is a Tabernacle because sitting this day set vp, and haply to morrow pulled downe and it is Gods Tabernacle, because God himselfe built it, let us make men: and because God himself sometime dwelt in it, In the beginning was the Word, and the Word in the fulnesse of time was made fleshe, and dwelt among vs, and we beheld the glory thereof, as the glory of the only begotten of the Father full of grace and truth, John 1,14.

Other Interpreters (as I have saide) vnderstand by Tabernacle heauen, elsewhere so called and not vnfitly, seeing the Lord stretched out the heauen as a curstaine, and spread them out as a tent to dwel in, Pla. 104,2. Elias 4,22. but as Augustine notes, howsoever the word Tabernacle be sometimes vse'd figuratively for heauen; yet it more properly signifies a military mansion or tent in warre. Secondly, the word preeminibitis (as the same father obferues acuently) doth apparently crosse his exposition and sense, for heauen is not a tranitory tent to foioerne in a little while, but as the Scripture speakes, an everlasting habitation, a kingdom that cannot be shaken: an everlasting reft, an inheritance which is immortal and never fadeth away, 1.Pet. 1,4. Tabernacle then imports this part of the Church which is militant vpon earth, and holy mountaine that other part which is triumphant in heauen.

Now whereas the epiterimes the Church of God on earth, a Tabernacle, we learne first that the life of a Christian (as Job speakes) is a warfare, and that he must as he vowed in holy Baptisme, fight vnder Christs banner against the world, the flesh & the devil. It is reported of Eban, that he fled King E golon with a two edged daggers and so we must encounter such as fight against our soule with a two edged weapon, holy faith, and heartie repentance. For seeing the deftell our aduertisement goeth about as a roaring Lion, seeking whom he may devour, 1.Pet. 5,8. seeing the flesh lusteth against the Spirit, Gal. 5,17. seeing the world, partly by vaine defires thereof, and partly by lewd example, carrieth vs away to fure Mammon, and to minde earthly things: seeing we have b fightings without and terrors within: it becometh vs to be strong in the Lord, to put on his compleate armour, and to fand vpon our guard, that during the battell we may quite our felues like men, and when the fight is ended, triumph as Paul, 2.Tim. 4,7. I have fought a good fight, I have finished my course, and am fully persuaded, that henceforth I am laid by for the crown of righteswaffe, as if he should have said in the words of our Prophet, I have beeene troubled and toffed in Gods tabernacle, but I am now sure that I shall euer rest vpon his holy hill.

Secondly, in that the Church of Christ vpon earth is a tabernacle, we may note that neither the Church if selfe, nor the members of it, have any fixed or immortall habitation in this world: Arise, depart, for this is not your rest, Mica 2,10. Here we have no continued citie, but we seek to come, Heb. 12,14. Gods Tabernacle being a moueable Temple, wandred vp and downe, sometimes in the desert, sometimes in Shilo, sometimes among the Philistines, sometimes in Kiriathiarim, and never found any setted place, till it was translated into the mountaines of God: even for the Church of God wandredeth as a straggler and a stranger in the wilderness of this world, being defitit, tormented and afflicted on euery side, & perscuted from this citie to that, and never enjoying any constant habitation of found and sure rest, vntill it be translated into Gods holy hill. The verbe Ger (as the learned in Hebrew note) signifying to dwell as a stranger, or a sojourner, imports that a Citizen of heauen is first a Pilgrim on earth. So the Patriarch Iacob professeth that the days of his pilgrimage (meaning his life) were few and euiill. And S. Peter termeth all

*Acts 1,9.
*Gal 4,4.


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all the time of our life, the time of our pilgrimage. So David, I am a stranger before thee, and a foreigner as all my fathers were. So the rest of the faithful acknowledged that they were strangers and pilgrims on earth, Hebr. 11.13. Man is often in holy Scripture called earth, as being taken from earth, and returning to dust again; for flesh is turned to rottenness, and rottenness into worms, and worms into dust; in this only man and earth a little differ, earth is fixed and immovable, but man (as in Esay 7 of him) is a transgressor, earth walking upon earth, a skipping creature, having here no settled abode: now pilgrims have faire remarkable qualities.

1. They choose the best way to their home. 2. They goe forward every day. 3. They be very sparing in their expenses, often forbearing things necessary. 4. They will not be detained in their journey with any vain delights or allurements. How these may be well applied unto pilgrims in this life, See Epistle 3. Sunday after Easter.

3. In that the Church is a Tabernacle, we may see that it is not a fort compassed about with any strong walls, armed with any humane forces, and yet such as keep within her are defended from heat of Sunne, and hurt of serpents. Her strength is not here, but from above, for Christ her head is in all her troubles a present help, a refuge against the tempest, a shadow against the heat, Esay 12. 6.

But albeit the Lord be present in his Church after a special manner every where, yet more, yea most especially in the congregation of his people met together in his name, Mat. 18.20. When two or three are gathered together in my Name, there (faith Christ) I am in the midst of them. The consideration of this one point may teach vs a twofold duty. 1. An hearty desire to frequent Gods Tabernacle diligently. 2. A reverent behaviour in the congregation of the Saints, as in Gods presence. For the first, in old time such as were banished from the publick assemblies of the faithful, held themselves excluded from the face of God, and therefore David being exiled, or otherwise hindered from coming vnto the Tabernacle, faith, One thing have I desired of the Lord, that will I require, even that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his Temple. For the second, if S. Paul aduizeth women to cover their heads, and to carry themselves in Gods house comely, because of the Angels; how much more should women and men also behave themselves according to the humble, decent, reverent manner in respect of God, who walketh in the mids of Israel as a consuming fire.

Who shall rest upon the holy hill? As the former clause concerns the subjects of God in his kingdom of grace; so this latter appertaineth to the Saints of God in his kingdom of glory; for (as it is well obserued) the variety of phrase doth argue diversity of matter; journeying in Gods Tabernacle, being a great deale different from resting upon his holy hill. Again, the conclusion in the last words of the Psalme, which undoubtedly doth answer the true meaning of the question fully, belongs both to this life present, and to that which is to come, he that doth these things shall never be removed, that is, he shall never finally fall away from the grace of God in this world, nor be thrust out of his glorious presence in the world to come. Let vs then examine why heauen is called a hill, and why Gods holy hill, as also what is meant by the Saints dwelling or resting upon this holy hill.

The kingdom of heaven is called a Mountain, a mount of Sion that cannot be shaken, Hebr. 12.28. a setlèd seat like mount Sion that cannot be removed, Psal. 125.1. a safe place free from all hazard of death and danger. Or
Or a mountaine in respect of height and eminency, being elevated to farre from earth, that if we would ascend into the holy mountaine but in thought, as once Scipio did in his dreame, we should easily contenue this world as appearing from the highest heauen but as a mote in the Sun, and the inhabitants thereof as Graffhoppers, Esay 40.21. but if within it were possible to feele the most unspeakable joyes of heauen, and from thence to cast downe our eyes vnto this valley of tears, and here to behold the vanitie of vanities, and nothing but vanities in vexation of spirit, as Solomon speaks, it could not be told with the tongues of men and Angells, how often we should desire to rest vpon Gods holy hill: as Reheboam said, my little finger shall be bigger than my fathers fingers: yea eno the least Saint of God in the triumphant Church is a great deale greater than the greatest servant of God in the militant Church, according to that of Christ in the Gospel, (as some Diuines expound it) among those which are begotten of women are not a greater than John Baptif; notwithstanding he which is least in the kingdom of heauen, is greater then he.

Heauen is not a mountaine only, but also the holy hill of God, or the mountaine of his holinesse, Himselfe, as being most holy.

And that in respect of His Saints, as being more holy then other who dwell in the tents of vanqgodliness.

That is an holy place where the Lord doth openly manifest his presence: but in the highest heauen he doth especially manifest himselfe, and reseale his glory, ergo heauen is the hill of his holinesse. If mount Tabor after the transfiguration of Christ, and presence of God there manifested, is for that cause called by S. Peter the holy mountaine, how much more doth the heauen of heauens, (where Christ siteth at the right hand of his Father in majesty) deerve to be called the mountaines of Gods holinesse?

2. Heauen is a holy hill in respect of those which abide there, for Except a man be borne of water and of the spirit, he cannot enter into the kingdom of God. Without holinesse no man can see God, nothing which is uncleane shall have possession in the holy City, Revael. 21.27. This hill as Diuine Plato termed it, is Campus veritatis, wherein is no deceit, or conceit of doing euell. If any desire to rest vpon this high and holy mountaine, he must as it followeth in our text, lead an incorrupt life, doing the thing that is right, and speaking the truth from his heart.

The word dwelling imports repast and eternity: reft, all men in this Tabernacle are borne to trouell and trouble, but when once they dwell vpon that holy mountaine, they reft from their labours, Apoc. 14.13. And for that cause the kingdom of heauen is often termed by Paul in his excellent Epistle to the Hebrews, the reft of God. And our Prophet in 5 this seuen faith in the 116 Psalmes, ver 7, Turne vnto thy rest O my soule, and the glorious Angells are said to conuoy the soules of such as die in the Lord into the bosome of Abram, intimating hereby, that they reft vpon Gods holy hill, as in the bosome and armes of a most indulgent Father. And this reft is a continually Sabbath, as we confess in our Creed an everlafting life, where God gueeth all his an eternall weight, and an incorruptible crowne of glory, where faith our Prophet, there are pleasures and fulnesse of joy for evermore.

Here then obserue the great difference betwene the Church militant on earth, and the Church triumphant in heauen. This a tent of warre, that a mount of peace: this a valley of tears and trouble, that a kingdom of helpping and glory: this our way, that our Country. In this we foiuere as Pilgrims, absent from God, in that, being removed from this earthly Tabernacle we dwell with God. Here is the comare, there the crowne: here the vexation of spirit, there reft vnto our soules.

Hitherto concerning the two members of the question severally: now let vs in a word treat of them also joyntly, for both partes to be confirned of the fame party. He who shall one day become a dweller vpon the holy hill, is first a soiuener in Gods Tabernacle, and he which is a soiuener in Gods Tabernacle, shall also dwell vpon the holy hill. Touching the first, all men desire with Balaam, to die the death of the righteous,
9

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Afcenfion ^ay

SS8

but few doe care to lead the life of the righteous. All men would haue
few hunger and thirft after grsce. All tnen,wi:h the ibnncs o^^ZebedeKs^
would be glad to be preferred into Chrifts kingdc mc, but tew men are content to
drinkcof his cup. All men expecft reft vpon the holy hill of God,but alas few bclwue

righteous
Mark. 10.37.

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Mormfig Prayer.

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glorie, but

themfelues as pilgrimes in his tabernacle.

Now the Scripture telleth vs plainly, that we cannot enter into Godskingdome,
•Luken.24.

vnleffe we contend and^ ftriue for entrance, the kjngdome sfheanenjuffcreth violence

''Matth.i}.44.

and the violent takf it bjforce
but

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Matth

io.2.

*l.uk.i4.i6,
'

Matth.2S-ii'

f

I.Cor.9.24,

SxTini,4.S.

Matth.

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1 1

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1 2. it is

called a ^ treafure htd in the field^

we cannot obtaine this treafure, vnleffe we fell all that we haue to buy that field.

none ITnall haue this hire, but fuch as haue heene labongreat fupper^ but none fliall eat of his meat.or
fit at his table, which embrace the prefent world. It is called his ' toy, but none fliall
enter into that ioy, but fuch as haue well employed his talents committed to tlicir
charge. It is called his (price, butnone fliall artaine to it but fuch as runne to the
races end for it. It is called a s Crowne but none fliaU cnioy that crowne,but fuch as
fight andcontinuefaithfullvntothcdeath, Apoc.2. \o.^It iiatruefaji/jg^ if vnbe
dead with Chri[i, ve (hallalfo titte ytith him.Ifyt>efu^er^n>efl}dl alfo raigne with himi
othcrwifc no combat, no crowne no ftriuing, no mafterie ; no wandring in Gods
Tabernacle, no refling vpon his holy hill.
Concerning the fecond point , the way toheauenis by the gates ofthe Church,
he therefore which is a found member of the Church militant, fhall in due time become a member of the Church triumphant. I know there be many hypocrites m
the world, who for a time croud into G«ds Tabernacle and dwell' Inmates among
thegodly: but becaufe they doc not/<!Ci?/-«', huz fingere IfffJitiam, as C^elanEihsa
vpon the place, ferning Gods truth only to ferue their owne turne, their end is
damnation, and their glorie is their fliame for as vpright men ofan vncorruptlife
vfethe world, that they may the better en ioy God : euenfo hypocrites on thecontrarie vfe God that they may more freely enioy the world : and fo confequently no

It is called his'^^y /»<««;', but

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m this vineyard.

It is called his

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Ca'ulni

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''Philip.

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3. 1

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wonder iffuch idle flraglers in Gods Tabernacle ( which harden their hearts , and
hearken not to his voice) be depriued of entring into his reft. Here then a diftinciion is neceffarie , fome men are fhuffiing Inmates , other during their liues fctled te'IiideverCij.
'

Ephef,4»i3.

nants in Gods houfe, wandring flars m Gods firmament vvaucring hypocrites in
Gods Tabernacle, carried about with " eucry winde ofdoiftrine qiicRch the Spirit
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and turne the grace of God into wantonnefTe , and fo the blackneffe of darknefTe
for euer is referucd vnto them isS.Jude fpeakes in his Epiftle, verf 1 ? but fuch as
are faithfull and obedient fubieds in the kingdomeof grace to the end, fliall in the
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end be made Saints and Inheritors in the kingdome ofglorie.
The meditation of this docftrinc may teach , 1 To cont emne the momentaric vanities of this prefent world, accounting it more than extreme madncfle , if for the
temporarie " pleafures of finne we fliould lofe the ° fulneffe of ioy that endures for
euermore. 2.T0 p runne with inuincible patience the race that is fet before vs,as being afTured that the light<iaffli(^ions ofthis life are not worthie the'eternall weight
.

•Hcb.«i.»4.
"Pfal 16.12.

PHeb 12.T.
HRom.SlS.
'»,Cor.4.i7.

(Mattfi.4 17.

'Mat. 1

5 vcrf.

lS,20,2I,22,
>5.

of glorie that

fliall

bereuealed.

The preaching and preflina ofthis one point is fo neceffarie, that Chnfl our hcaucnly Doiflor began his fir ft fermons(as'^<S'.y^<?rf^fw reports) with «?»»<^w(/jo«r//«ify,
forthekingdo?neofheaueni6athand. And in the progrcfle of his teaching, moftof
his ' Parables were com^o{^tAofthe kingdome of heanen. And in thofc fortiedaycs
after his refurrecSion, he fpake to his "Difciples

of thofe things rvhich appertaine to the
kingdome of God, as S.Luke recordcth, A<5tsi 5, by which it doth appeare.that this
argument was the beginning, middle , and end ofall his preaching fb long as he fbiourned in-Gods Tabernacle. Now the bappineffe of heauen is fet forth in the holy
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names efpccially.
Paul faid he was ta^n vp

Scripture by foure

i.Cor
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Luke

12,4.

23.43.

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Paradife, fo

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into Paradife

to the penitent theefe,r<? day thou jhalt he vith

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fo * Chrifl:

me in Paradife. SoS.

on the croflfe
Apoc. 1.7.

/«/.»«,

the tree oflife it in the middefl of the Paradife of God.
2, Houfe , lohn 1 4.3. 7» my fathers houfe are many martfions.
3.

Citie,


3. Citie, Heb. 12. 22. *Tis are come to the Citie of the living God, the celestiall Hierusalem.

4. Kingdome, Mat. 5. 3. Blessed are the poore in Spirit, for theirs is the kingdome of heauen.

It is called a Paradise, as abounding with vnspakeable delights, an Eden or Garden of pleasaure: but least haply we shoule imagine that a Garden is not of sufficient capacity; the Scripture doth add to it an house; where bedefe the Garden spot, there be chambers, and halls, and parlors, and cloysters, and diuerse other rooms. And yet for as much as an house though exceeding spacious, is not able to receive multitudes of inhabitants, the Scripture further adds the name of a Citie, containing many palaces and places. And because v S. John affirmes that the number of such as rest upon Gods holy hill is a great multitude which no man is able to number; it pleased the spirit to call heauen a kingdome, consisting of many Cities. The housestandeth in the Garden, and the Garden in the Citie, and the Citie in the kingdome, the Garden is visibly greater than the houfe, the Citie greater than the garden, and the kingdome greater than the Citie: wherefore heauen is commonly termed a kingdome, not only because the government thereof is truly Monarchall, or in respect of the dominions amplitude: and the subiects multitude: but for that every Citizen of the celestiall Hierusalem is an absolut King and a Prince, housing in token hereof a triumphall Palme in his hand, Apoc. 7. 9. and a golden Crowne on his head, Apoc. 4. 4. So Paul, 2 Tim. 2. 11. If we suffer with him, we shall reign with him. So S. John, I John your companion in tribulation and in the kingdome. So S. James, hath not God chosen the poore of this world that they should be rich in faith, and heirs of the kingdome. We have right and title to this immortall inheritance by the words of our heavenly Father in his left will and testament, Blessed are the poore in spirit, for theirs is the kingdome of heauen, there is our Saviour's faire donation or grant. Come ye blessed of my Father, inherit ye the kingdome prepared for you: There is poiffession after his grant. To him that overcometh will I grant to sit with me in my Throne, there is feoffment after poiffession. As the blessed Apostille calleth every Christian in the Church militant enduring the croffe patiently more than a conqueror: cuen so we may call every Saint in the Church triumphant more than an Emperor: For the good things in earthly kingdoms are temporall and momentarie, but the happinelle of heauen is eternall, and never fading away. Moreover Kings and Emperors enjoy power intermingled with infirmity, honour intermingled with infamy, wealth intermingled with want, pleasures intermingled with anguish and vexation of spirit. A King is of so great authority, that if he bid his subiects kill, they kill, if he say spare, they spare: If he bid smite, they smite: If he bid them make desolate, they make desolate: they break down mountains, and walls, and towers. He faith unto one goe, and he goeth, and unto another, come, and he commeth; and unto a third, do this, and he doth it. Have not I power to crucifie thee (said Pilate vnto Christ) and power to loose thee, John 19. 10. but this power is intermingled with infirmity, and this honour with ignomny. For many times in a rebellion (I speake of those, not of the true) it comes to passe that the people bind their Kings in Chaines, breaking their bonds asunder, and casting away the cords of imperiall authority from them. In a mutiny the Souliediers often command their commanders, and make capture their Captaines. In a common vprore, the greatest Emperors have beene disgraced, and degraded, yea deprived of life by their Valiars. Examples hereof, Julius Cesar, Nero, Galba, Vitellius, Domitian, Heligabals, and infinite more, both Heathen and Christian, and many so well of the best Emperors as the worst. So likewise Kings upon earth have riches in such abundance, that they count their yeerely revenues, not as yeomen by the fores, or as Gentlemen by the hundreds, or as Lords by the thousands, but by the millions. Yet their traines are so long, that their wings are short, the private Coffers of their followers are so full, that their common Exchechers are many times empty. Now that man is not so poore that hath a little, as he that delightes much, and wants a great deal. Besides it is an argument of poorety that the most high and mighty Princes have part of their
Ascension day Morning Prayer.

their maintenance from the meaneit of the people. This I confesse to be their due by the laves of nature, and rules of grace: for that is to be supported by the common purse which concerns the common good. Be subscrib’d (faith 1 Paul) not because of wrath only, but also for conscience sake: for this cause ye pay tribute to higher powers, as being Gods Minifters, attending always upon this very thing. Render therefore to all their due, tribute to whom tribute is due, customs to whom customs, honour to whom honour, &c. and yet this evidently shews that magnificent Emperours have their wants in the middeit of all their wealth.

So the pleasures of Princes are mingled with afflictions, as well outward, firkneffe of bodie, vexation of spirit, torment of confidence. m Non ita corona caput circumdat ficut animam sollicitudo, their crowne fits not clofer to their heads than care to their hearts. n Augustus Caesar told his wife Livia, that he feared both solitude and multitude, Metternandum est efe fine custodia, fed multo magis est sododes metuendi: inimici certe molestiunt, sed amici multo magis. It is a fearfull thing for a Prince to be without his guard, and yet a guard is often a great deale more fearfull, enemies are troubleome if they get opportunity, yet friends are more troubleome with their importunity.

o Blandus nonen honor, maia feminum, exitus ager, Quem nunc velu inuau, max voluijse fijet.

But such as rest upon Gods holy hill, enjoy good things which are purely good, honor without ignominie, riches without any want, and pleasure without any woe: for albeit the wicked repute them in this earthly tabernacle the Every scene of the world, yet at the lat day, seeing them ascend the holy mountaine, they shall change their minde and sake, We fools had them in derifion, eftimating their life madneffe, and their end without honour: but now they receive a glorious kingdome, and a beautifull crowne at the Lords hand. Abundance without need, for how can they want any thing when as God is vnto them all things, even all inall. Pleasure without any croffe, for God shall wipe all tears from their eyes, no evil shal happen vnto them, or plague come nigh their dwelling, Psalm. 21. 10. When Anne Bolen that vertuous and blest Lady had received a message from her Soueraine Lord King Henrie the 8. that she must according to judgement gien, instantly prepare her felte for death: answered mildly, that she gave him humble thanks for all his gracious fauours bestowed vpon her, as for making her of a meane woman a Marquese, and of a Marquese his Queene, but especially (feeing hee could not on earth advance her vnto any greater dignitie) that he would now send her to rest and reigne vpon Gods high and holy throne.

Thus much as concerning the parts of this high and weighty question. It followeth in the next place that I speake of the party to whom it is prepounded, Lord who shall dwell? a he that will undertake to teach other should have first a good tutor himselfe, wherefore the Prophet consults here not with a flesh and bloud, but with Almighty God the Collector of his Church, and the gierer of all holiness and happinesse. Now two reasons may be renderd why David in this question appealeth vnto the Lord:

1. That he may not be deceived himselfe.
2. That his doctrine may be receiued of other.

The judgement of men whether they deliuer their opinion concerning themselues or other is very deceitfull and vnsceraine. Touching themselves, how many hypocrites among the Papits especially baffe of the name of the Church, and in comparison of themselues hold all other heretickes or schismatickes: when as in very deed they be limbes of Antichrift, and nothing lesse than the true members of the Catholique Church of Christ. Their Priefts aume fo much authority, that as a S. Hierome speaks in the like cafe, fen dextra doceant, fen sinistra, volant dicipsus rationes difenter, fed fe praeceptos sequi. The people like-wise being blindfolded are content to beleue as the Church beleueth, albeite they know not what the Church beleueth: the faith of Rome was in the daies of the Primitive Church
Church exceedingly renowned b thorowout the whole world: but new Rome is so
fure unlike old Rome, that we may well exclaim with e Ould.

Hen quantam hac Nioe, Nioe dissabit ab ilia.
d Now is the faithful Citie become an harlot, yet the e mother of whoredomes
and abominations upon earth, an habitation of f Deuils, an hold of foule spirits, a
cage of euere vnclene and hatfe ful bird. It was full of judgement and justice lodged
therein, but now they be murthheres, her Princes rebellious and companions of
theues, her fluer is become droffe, and her wine mixt with water.

Haply some will object, albeit hypocrites often deceiue themselves as well as
other, yet the godly dwelling in Gods Tabernacle, know that they be the fone of
the most high, and that they shall one day reft vpon his holy hill, according to that
of 2 Paul, Examine your selues whether you are in the faith or no, know ye not your
owne selues, how that Jesus Christ is in you, except ye be reprobates? Answer is made,
that the spirit of man is not able to make this true certificat without the spirit of
God, as the hsame Apostle teacheth elsewhere, the Spirit certifieth, or witnesseth with
our spirit, that we are the fone of God.

The heart of man is alwaies e enil, and often k deceitfull, and therefore boast not
of thy good confidence without the witnesse of the Spirit: for Paul before his con-
version had vnfained zeal of a false religion, Gal.1.14. and the Laodicains had a
counterfeit zeal of a true religion, Apoc.3.15. if thou be the fone of God, thou art
led by the Spirit of God: if led by the Spirit, then thou liest after the Spirit: if thou
liest after the Spirit, then thou bringest forth the 1 fruits of the Spirit, Love, Joy,
Peace, Long suffering, &c. for the Spirit is holy, the Spirit of facritie, if it he makes
thee, then affures thee to be the fone of God. If we lead an uncorrupt life, doing that
which is right, and speaking that which is true from our heart, the Spirit certifieth our
spirit, that we new souzrne in Gods Tabernacle, and that we shall in fine reft vpon his
holy mountaine. For by these characters of a found Christian, our m calling and ele-
cition is made sure: but on the contrarie, such as are malicious, having a tongue readi
to report, and an ear open to receiue flanders against a neighbour: such as are co-
jectuous, giving out their monies to vsirie, and taking rewards against the innocent: such
as make no confidence to lie, to break oath and word, swearing to their brethren, and
yet dispointing them: albeity they dreame of the Spirit, yet (while they liue thus after
the fleshe) lie never lodged within their heart. The fond opinion of their justification
and election aristeth only from their owne conceit, and Satans deceit. See Epift.
Sund.8. after Trinitie.

The wicked then are deceived, in thinking that they shall one day reft vpon Gods
holy hill, and the godly cannot be sure but by the witnesse of Gods owne Spirit,
so that in this question we must ever have recourse to God, and stay with our prophet,
Lord, who shall reft, &c. As the judgement of men is deceiverable touching themselves: so most erroneous concerning other. For wicked men out of their malicenfurie corruptly, and godly men out of their charitie judge uncertaintly: the
wicked hold the true members of the Church to be the Scoundrel of the world, and
off-fouing of all things, a excommunicating them, and perfecuting them from
citie to citie, thinking that they doe God acceptable service when they do martyr
them. In a word, they count their life madeness, and their end without honour.
Wid.5.4. o hating them euon with a perfect hatred, as being in the world, not of
the world; pilgrims in this earthly tabernacle, rather than inhabitants or setled
 dwellers, accole non habitatores terrae (quotu p Ambrose.) Father Abraham at Gods
appointment forgot his owne kindred, and departed out of his owne countrey to the
promised land, Gen.12.4. so the fone of Abraham, I mean the faithful, Galat.
3.7. albeity they sojourn vpon earth, haue their conversation in heaven, Philip.3.20.
the Church is Christ's daughter and darling, f love and g doue, standing at his right
hand in a vellute of graft wrought about with divers colours. Now that the King
her husband may have pleasure in her beautie, she forsaketh her owne people, and
fathers house, Psalm.45.11. cleansing only to Christ, as being one with him, even
fleshe of his fleshe, and bone of his bone, Ephes.5.30. and therefore no wonder if

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b Rom.1.8.
c Melan.9.6.
d Gal.1.21.
e Apoc.18.2.
f 2 Cor.13.5.
g Rom.8.16.
h Gen 6.5.
i Eccles.1.18.
j Gal.5.22.
k 2 Pet.1.10.
l Ioh 16.2.
m Ioh 17.14.

9 Psal 45.14.
9 Cant.4.1.
9 Cant.6.8.
Caine
Ascension day Morning Prayer.

Cain murthet Abel, if Eiaw persecute Jacob, if the seed of the serpent maligne the seed of the woman, if the children of the deuill hate the names of God, as being Antipodes one to the other, opposite both in condition and countrey. For what concord hath Christ with Belial, and what communion hath light with darkness, and what fellowship hath righteousness with unrighteousness, and what agreement betweene the temple of God, and the tents of ungodinesse. As wicked men out of hatred cure good men corruptly, so good men out of charitie sentenc wicked men erroneously: 'for the godly judge every baptized infant to be regenerate (as our common Catholike teacheth vs) a member of Christ, a childe of God, and an inheritor of the kingdom of heaven. In the judgement of charitie, they hold every protestant member of the visible Church, a member of the Church inuisible, elected, called, justified, sanctified. In generall, they know that many be called, but few chosen, and that many which are professors among vs, are not of vs; and yet in particular they doe not, yea, they dare not judge, much lesse condemn this or that partie before the time. The faile hypocrite in doing that which is right, and in speaking that which is true, may seeme inuite in our eyes, and yet be most abominable before God: for he may speake the truth, and yet not from his heart; and he may doe that which is right, and yet not for righteousness sake: being as the \( b \) Poet pitihly, \( \text{Ps} \) \textit{psalm} 2.19, \( \text{Ps} \) \textit{psalm} 19.

Secondly, the Prophete in this question appeareth unto Gods oracles, that his answer might be receaved without exception for God is not as man that he should lie, neither as the sonne of man that he should repent: he best \( a \) knoweth his own, writing their names in his book from the beginning, and separating the sheep from the goats in the worlds ende, from whence we may learne that the best answerers in questions of religion, are from Gods holy word, which is a lanthorne to our feet, and a guide to our paths, a perfect law, profitable to teach, improve, correct, instruct, that the man of God may be furnished absolutely unto all good works. The Prophets under the Law stood vpon this proue principally, \( \text{Thou shalt the Lord: and Christ in the Gospel, It is writt,} \) Have ye not read? Have ye heard. And the fathers in old time, \( \text{And, non dicit, Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Augustinus, sed dicit Dominus.} \) So the most religious Emperor \( c \) Confessitam, did confess that the most true and tender fathers of the first Nicene Counsell, to confult in all their questions only with those heavenly inspired Scriptures, as instructing vs fully what to believe in diuine things. So \( b \) S. Hieras pronounceth him an Antichrist and \( b \) Anathema, who will not have his faith to be tried and examined by the Scriptures only. So \( c \) Chrysostome, the sacred book is a most exact balance, alwaye, rule of diuine Lawes. So fome learned men among the \( a \) Papists, and by name \( c \) Gerjon and Pious Miranda, confesse that an Idiot, a woman, a childe, are better to be beleived alledging the Scripture, than a whole Counsell and the Pope him selfe determining without Scripture. So should euery good Christian appeale from vs written traditions vnto the written truth, in all controversie of religion and caues of confidence having recourse to the Law, to the Testimonie, saying with our \( a \) Prophet, I will heare what the Lord will say concerning me, \( \text{Lord, who shall iournie? Lord who shall dwell?} \)

He that leadeth an incorrupt life] Here two questions are mouted. 1. Why \( \text{David} \) describes a found member of the Church, and inheritor of heaven, by works rather than by faith, seeing the kingdom of heaven is promised vnto faith, and the profession thereof maketh one member of the visible Church. 2. Why among all the fruits of faith almost innumerable, he make choice of those duties especially which concerne our neighbours.
To the first answer may be, that in this and in all other places of holy Scripture, where good works are commanded or commended in any, faith is ever presupposing, according to that Apologetical axiom, *what soever is not of faith is sinne*, without me (faith our blessed Saviour) ye can do nothing, Ioh. 15. 15. and without faith in him it is impossible to please God, Heb. 11. 6. *fides eft operam some*, as *Paulinus wittily, Faith* (as *our Church speakes*) is *the root of good works*, albeit our birds be never so faire, though haply we doe that which is right, and speake that which is true; yet all these will be lost, except it be brought forth in a true beleefe. *Arielites* was so full in his government, that he would not tred awry for any respect to friend or despight to foe. 3 *Pomponius* is said to be so true, that he would make lie him selfe, nor suffered a lie in other. *Curtius at Rome, Menecrem at Thebes, Codrus at Athens*, exposed themselves unto voluntarie death, for the good of their neighbours and Countrie: yea because they wanted the root of true faith in the worlds Saviour, where to lay their young, we cannot (if we speake with our Prophet here from Gods Oracle) say that they shall ever rest upon his holy hill.

Another answer may be, that faith is an inward and hidden grace, and many deceiue themselves and others with a fainned profession thereof, and therefore the holy Spirit will hate euerie man faith to be tried and knowne by their fruits, and shouer eternal life be promised to faith, and eternal damnation be threatened against infidelity; yet the sentence of falution and condemnation shall be pronounced according to works, as the clearest evidence of both. It is truly said out of *Bernard*, that although our good works are not *causae regnandi* yet they be *via regni*, the cause way wherein, albeit not the cause wherefore we must ascend Gods holy hill.

To the second demand, why the duties immediately belonging to God, are not mentioned here, but only such as concerneth our brother: *Answer is made, that this question is propounded of such as living in the visible Church openly professe the faith, and would seeme to be devout, hearing the word of God, and calling upon his name: for of such as are prophane Atheists, and doe not so much as make a semblance of holinesse, there is no question to be made, for without all doubt there can be no restfull place for such in the kingdom of heaven. Now that we may discerne aright which of those professe religion are found, and which vnfound, the marks are not to be taken from an outward hearing of the word, or receiuing of the Sacraments, and much lesse from a formall observation of humane traditions in Gods tabernacle (for all these things hypocrites vsually performe) but from the duties of rightouesnesse gving every man his due, because the touchstone of pitie toward God is charitie toward our brother. *Herein* (faith *S. John*) *are the children of God knowne, and the children of the deed, whatsoever doth not righteousnesse is not of God, neither he that loveth not his brother. Faith is operative working by love*, Gal. 5. 6 without which it is dead, fam. 2. 6. the true love of God manifesteth it selfe in the love of our neighbour, *for* *if a man shall say, that he loveth God, and hathe his brother, he is a liar. Hereby* (faith *our Saviour*) shall *all men know you to be my disciples, if you love one another*. If you love, for all the commandements of the Law concerning our neighbours, are summarily comprehended in this one saying, *Love thy neighbour as thy selfe*. He that loueth his neighbour will ever doe him right, in thought, speaking the truth from his heart; in word, neither decreuising with his tongue, nor disparauing any with his owne; in deed, performing good offices of pitie, without either *vfe* or *bribe*. And so the like questions in other places of holy Scripture receive the like answers, as Psal. 24. 34. and Efay 33. 14. 15.

But in my judgement both objections are best answered by judicious *Milton*, affirming that the second verfe contains all duties of the first table, concerning pitie toward God, and the restall duties of the second table, concerning pitie toward our neighbours, and so confequently that the Spirit here desaibes a found Christian by faith and good works. By faith, in saying, *he walketh upbrightly, and speaks the truth in his heart*. By good works, in that he *flandeareth not with his tongue, nor doth evil to his neighbour,* &c. as if he should haue said in briefe, *that man is a lively member of the Church, and never falleth away, who calleth upon*...
God in true faith, and manifesteth evidently this faith in works of charity toward his brother. This exposition is agreeable to the words here, & to the tenour of the Scriptures elsewhere. For he that truly believeth in God, according to his revealed will and word, walketh uprightly before him, as our Prophet in another place, is that is not defiled with abominations of Idols, and false opinions of the true God, but in their walking observe the commandments of the Lord, the chief whereof is to know God and his Son Jesus Christ. This, as Paul speaks, is to make a right foot in the ways of God, neither contrary trea[10]ing away with Peter, Galat. 2, nor openly halting with the Israelites, 1. King. 18.

To speak the truth in the heart, is to confess with the mouth, and to believe in the heart: and to do the thing which is right unto God, is to reject all doctrines of deuids, and all voluntaries relations of men, and to serve him according to the precept of his holy faith, and not after the conceits of our own vain fancy.

Thus a true Christian is described often elsewhere, to wit, one that is just and feares God outwardly, and inwardly too. For his works, just in his dealing with men for his faith, devout in serving of God. Or in plainer terms, a good member of the Church, is one that holds the true faith, and keeps a good conscience. To these two heads all the marks mentioned in this Psalm may be referred: for walking uprightly before God, and speaking the truth in the heart, are the works of true faith: and abaining from all cuill in general, and in more particular from deceit, slander, breach of oath, vanity, brawes, are the fruits of a good conscience. So likewife when our blessed Saviour told his followers, that they might know false prophets by their fruits; his meaning was undoubtedly that they might discern them as well by the fruits of their learning, as by the fruits of their life: by their doctrines as well as by their doings: ex malis moribus & malo generi: by their doctrines, as teaching fables, 1. Tim. 4, 4. teaching things which they ought not, for filthy lucre sake. Tit. 1, 11. by their doings, as being v. lovers of their owne selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unhould, without natural affection, truce-breakers false accusers, intemperate, fierce, defiers of persons which are good, traitors, headie, high-minded, lovers of pleasure, and more lovers of God, having a fall of godliness, but have denied the power thereof in their heathen life,

The descriptions of Paul answer the characters of David in every point: an hypocrite faith, Paul, turneth his itching ears from the truth, and is given over unto fables; but a Christian, faith David, walketh uprightly, speaking the truth in his heart: an hypocrite, faith Paul, is proud, a boaster, headie, high-minded; and a lover of himself: but a true Christian, faith David, sets not by himself, but is low in his own eyes: an hypocrite, faith Paul, is conceited: but a true Christian, faith David, gives not his money upon vulture, nor takes a reward against the innocent: an hypocrite, faith Paul, is a Truce-breaker; but a true Christian faith David, is master of his oath and word, he sweareth unto his neighbour, and disappoineth him not, although it be to his owne hindrance: an hypocrite, faith Paul, is a cursed speaker, a false accuser, intemperate, fierce but a true Christian, faith David, will neither vent a slander himselfe, nor entertain a reproach from another against his neighbour: an hypocrite, faith Paul, is a defier of those which are good; but a true Christian, faith David, maketh much of them that fear the Lord: an hypocrite, faith Paul, is a traitor, unhould, unholy, loving pleasure more than God: but a true Christian, faith David, doth the thing which is right, giving euery one his due, God, his neighbour, and himselfe: so farre neglecting pleasure, that he liues rather towards himselfe; so farre abhorring unholy, that he liues religiously towards God; so farre abaining from unhould, and treacherie, that he liues righteously towards his neighbour. To conclude, an hypocrite, faith Paul, hath a fell of godliness without the vertue: but a true Christian, faith David, doth all these things, and heareth no fallaway. In this Catalogue the speciall vertues answer the generall as branches of the same, for he which is upright, is not partial, but behaueth himselfe toward men, as they behaueth themselves towards God, making much of those that fear the Lord, and despising
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desiring those that contemne the Lord. He that is infp. is not injurious to his neighbour in injuries and briesie: he that speaketh the truth in his heart, will obtwue both oath and promise, though it be to his owne hinderance, detesting also slander in himselfe and other.

I do not intend to treat of every marke mentioned here generall, the two chiefest here required in a Christian are vprightness of heart, and abstaining from censurousness. The Hebrew Thanism is usually translated perfect, a not that it signifies such a one as is altogether free from sine, or is endued with a compleat rightness of his owne, so this marke could agree to no man living, for it is said in the Plaine going before, that all men are gone out of the way, being altogether abominable, and that there is none that doth good, no not one. b Who can say his heart is clean? c in many things all offend. d If we say we have no sin, we deceive our selves, and the truth is not in us. But it doth import one which in the desires and purposes of his heart is free from hypocrisy, diminution and guile, where our other translations aptly call one that walketh uprightly. So we read of King A/a, 2. Chron.15.17. that he had a perfect heart all his dayes, and yet in the very next Chapter foure faults of his are recorded together: t. that he relleft upon Benhadad King of Aram, and not in the Lord: z. that he committed the Lords Prophet to prision: 3. that he oppressed certaine of the people: 4. that in his sicknesse he trusted in the Physicians more than in God. So Noah is said, Gen.6.9. to have beene suff and perfect among the men of his age, e that is, vpright, entire, sincere, no dissembler or hypocrite, f benevolent and folicicious to doe the thing that is right. Yet we finde, Gen. 21. that Noah once was drunken with wine. So lob. Dami, Eccles. are Chronicled for perfect, that is, vpright men, who notwithstanding had their several faults and falls. The perfection signified in this word is not so much to be measured by the goodnesse of the deed or outward work, as by the vnfained will and vpright endameour aspiring toward perfection, because the Lord accepts the desire for the deed. g To stemeuth of the sincere will in his children for perfect obedience, i infomuch that vprightness enter where in the old testament goeth under the name of perfection, and those things are said to be done with our whole heart and with a perfect heart, which are done with an vpright and entire heart. In a word, forwardness of heart, and fowardness of heart, as k 9alomon teacheth, are opposite, they that are of a forward heart are abandonment to the Lord, but they that are forward and vpright in their ways are his delight. he is then said to walke vpright before God, whole heart is right in the sight of God. Hypocrites are l such double minded men, as s tim, James aptly termes them, having as our n Prophet speakes, an heart, and an heart, going faith the o Wifeman two manner of ways: but a true Christian hath a fingle and a fincere heart, p he plants not his vineyard of diuers sorts of seed, he sows not his field with diuers kinds of corn, he plowes not with an Oxe and an Asse together, he weares no garments of a Linfe-woolise, but hath vprightness and truth in his inward parts. So Noah, A-brahame, Isaac, and other are said to walke before God, in that daye carried themselves as in the sight of God, admitting him as a witnesse and a judge of all their actions and passions. And in the song of Zacharie we are said to be redeemed from the hand of all our spiritual enemies to this end that we should serve the Lord in holinesse and righteounesse before him, that is, not as in the sight of men who see but our outside, but as in Gods presence, who seeth and respecteth our heart. He that hath greth and thirdev, after righteounesse is accepted before God for righteous; he that vnfainedly desirous to belieue fully, saying, q belieue, Lord helpe my unbelieue, hath a true faith, and effectually to Salvation. For even as a Pagan is able to stretch his hand to receive the gift of a King as well as another which is more found: so weake faith, if it proceed from an vpright heart, as it were with a shaking hand apprehends the sure mercies and promises of God for the pardon of sinne as truly (though not as strongly) as great faith.

In like manner he walketh uprightly before men, whose conversation is not in flford without to, but in a singlenesse of heart, r wife vnto that which is good, but simple vnto that which is cuill. If any man among you (quoth s Paul) seeme to be wife
wife in this world, let him be a fool that he may be wise, for the wise and cunning of this world is foolishness with God: he that would not have simple men be wise, but that wife men ought to be simple, for true wisdom is pure, without hypocrisy, tempered with the simplicity of Deuc. On the contrary, the worldes make confessing of difseembling and deceit, is by the judgement of S. James, earthly, carnall, and denilid. In respect of this simplicity, Christ is often termed in holy Scriptures a lamb, and his followers not wolves or foxes, but sheepe: for the most infaillable character of a true Israelite is to be simpliciter quaestus fineifica, without any doubling in his dealing, as Christ of Nathaniel, A man in whom is no guile.

He walketh also prudently toward himselfe, who suffereth not sinne to reign in his mortal body, giving his members as weapons of vrighteousness, obeying foolish lusts that fight against the soul: but in sinning is rather a patient than an agent, a preferred sonner of sinne, than a voluntarie, saying with Paul, Rom. 7.19. I do not the good things which I would, but the evil which I would not, that doe I. See Golgell 15. Sunday after Trinitie.

Well then, if thou walke before God in truth and sincerity without hypocrisy, toward thy selfe and other in simplicity without dissembling and guile: blessed art thou, for albeit thy faith be weak, and thy life full of infirmity, yet the pure in heart shall see God, Matth. 5.8. as now thou dost soiourne in Gods tabernacle, so thou shalt one day dwell upon his holy hill. On the contrary, dost thou walke hypocritically toward God, dissemblingly toward thy neighbour, deceitfully toward thine owne selfe: then vnaffecte thou repent, most fearfull is thy case, for thou hast no part in the doctrine of salvation, or in the communion of Saints, but thy portion is assignd with hypocrites, where is weeping and gnashing of teeth, Matth. 24.51.

As vrighteousnesse is the prime verity commended here, so couetousnesse the chief vice condemned, both either for that it was and is the most uniall and familiar sinne among the lowes, or else for that as S. Paul teacheth, it is the root of all cuill.

Now the Prophet giueth instances against couetousnesse in

"Lawfull, He that giveareth unto his neighbour and disappointeth him not.

Bargaines, He that hath not given his money upon usurie.

Bribes, He that hath not taken reward against the innocent.

The man of God ought to flee thee things, 1. Tim. 6.11. as a man, but a man of God especially, whose treasure, mindeth conversation is in heaven. He that desires to dwell on high, and to rest upon Gods holy mountaine, must in singleness of heart desire the gain of oppression, and shake his hands from holding of bribes, Ezzay 33.15.

Who doth these things] In this Epitome concluding the whole discourse, two points are to be considered. 1. The partie to whom this pruiledge belongeth, he that doth these things. 2. What this pruiledge is, he shall never fall or be removed.

The Prophet doth not say, "be that heareth these things, or he that knows these things, or he who can discourse of these things; but be that doth these things: " for as we judge of the corporall health of the heart, not by the words of the mouth, or colour of the countenance, but by the pulse of the armes; so judgement is made of the spirituall soundnesse and vrighteousnesse of the heart, not so much by words, or looks, as by the fruits of the hands. He (faith our Saviour) shall enter into the kingdom of heaven, that doth the will of my Father which is in heaven, Matth. 7.21. 1. Blessed are they that heare the word of God and keepe it. If ye see know these things, happy are ye if ye doe them. If a man had as great skill in Diniinitie, as Varro had in Philosophie, who read so much, as it was admired how he could write any thing, againe wrot so much as another could hardly read: though he could speake with the tongues of men and Angels, and had not love, he were but as sounding braffe, or a tinkling cymball, a very nothing in comparision of those things here required in a true member of the Church and inheritor of heaven.

But
But here we must observe, that these things are not the meritorious causes of our justification and eternal happiness, but rather signs and effects of the same, following such as shall one day rest upon God's holy hill: for as Doctor Seton preached in the days of King Henry the eighth, if good works bring one iota or tithe toward thy justification, then Christ is not a sole Saviour, and a full Saviour: which he proved by a familiar example; put the case (faith he) that I have two servants, one called John, and the other Robert, and I promise to send you on a day twenty pounds by John my servant, & at the day appointed I send you by John nineteen pounds nineteen shillings eleven pence half a penny farthing, and there lacketh one farthing only which Robert doth bring thee, and so thou hast the twenty pound every farthing, yet will I ask if I be true of my promise or no, and you may answer no, because I promised to send thee that whole twenty by John, and did not, for there lacked a farthing which Robert brought. In like manner if thy works do merit, or bring one little iota or tithe toward thy justification, if they bring but one farthing, then is God false of his promise, who said, 'in thy seed shall all people be blessed': he said not in thy seed, nor in the works of thy seeds, but in thy seed, hereby meaning only Christ our only mediator, righteousness, sanctification, and redemption. That wherewith a man fulfilleth the Law declareth him justified, but that which gives him wherewith to fulfill the Law inclineth him.

Moreover, it is plain that this conclusion includes the whole description, the which as I have shewed, consisteth of faith as well as good works, as if our Prophet should have said, he which is grounded in Faith, and rooted in Charity, bequieting thus, and loving thus, (as I have declared) shall never be removed.

The privilege it self is, he shall never be removed: which is repeated often in the Scriptures, as Psal. 5. 23. the Lord shall not suffer the righteous to fall for ever. And Psal. 112. 6. the good man shall never be removed, Proverbs 10. 30. The righteous shall never be removed, Proverbs 12. 2. A man cannot be established by wickedness, but the root of the righteous shall not be moved. This privilege so properly belongs to the found Christian, as that to the holy Ghost in this hymne it is all one to be a found Christian, and to be such a one who shall never be removed: For when David had asked God, who shall be found in thy Tabernacle, and who shall rest upon thy holy mountaine, that is, by what tokens is a true subject of thy kingdom discerned from the children of this world: the Lord maketh answer, be that walketh uprightly, doing that which is right, &c. and when he concludes, instead of those words (he is a found one in thy Tabernacle, and one that shall rest upon my holy hill) he doth vse theses to the same issue, he shall never be removed: intimating hereby that every found and inmost Christian is such an one as shall never be removed: for the conclusion is answerable to the beginning, the question in the beginning is who shall be found, who shall rest, &c. and the conclusion of Gods answer to the question is, be that doth these things shall never be removed, and never be removed.

The privilege then of a good Christian here mentioned is like to that of Paul, 1 Tim. 4. 8. Godliness hath the promise of the life present, and of that which is to come: for the Lord laid in the old testament to Father Abraham, I will be thy God and the God of thy father after thee, that is, thy protector, buckler and exceeding great reward, Gen. 13. 1. So Christ in the new Testament, I will not leave you comfortless, whosoever forsaketh his house, or brethren, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake and the Gospel: he shall receive an hundred fold now at this present with perfections, and in the world to come everlasting life. 1 John 1. 9. And Mark 10. 29. and Matthew 6. 33. and Colossians 1. 3. and Philippians 4. 8. This is the kingdom of God and the righteousness thereof, and all things appertaining to this life shall be ministered unto you. That which our Prophet speakes of the whole Church in the 46. Psalme, 8 may be well applied unto every particular man and member of the same, God is his strength, a very present help in trouble, therefore will be not sence though the earth be moved, and though the hills be carried into the midst of the Sea, though the waters rage and swell, and though the mountains shake at the tempests of the same, the Lord of hosts is with him, and the God of Jacob is his refuge, whatsoever he doth suffereth in this life. b His heart is established, and will not be moved, as being assured that...
that all things works together for the best unto those that love God, Rom. 8:28. and if he shall not be removed in this earthly Tabernacle, much less in that immortal inheritance which is a everlasting habitation and cannot be shaken, a place free from all change and chance, where shall be no more death, neither sorrow, neither crying, neither paine, Apoc. 21:4.

In the 13. chapter of S. Matthew, we read that hypocrites receive the seed of the word into stony ground where it hath no root, and dureth but a season for as soone as tribulation or persecution commeth because of the word, such as walk not up-rightly before God and men are by and by removed and offended. It is reported of certaine people in India called Pandore, that they have white hoare heads in their youth as old men, and in their elder age black hair like young men. And Antiochus said of Hermogenes, that he was in his childhood an old man, and in his old age a child. So hypocrites forget the solemn vow they made to the Lord in holy Baptisme, as also those principles of piety wherein they seemed expert vnder their Catechizers, and as they grow upward in age, they grow downward in grace, verifying the by-word, young Saints, old Devils. Like the the Wolfe which hath a yery defect in procreation, for at the first time the beareth five young ones, the second time but four, the third time but three, the fourth time but two, the fift time but one, and then afterward remain eth barren. A little while they feeme very zealous, doing that which is right, and speaking that which is true, but afterward, when any trouble doth arise for the Gospel, they will with 1 Demas embrace this present world, and with Hymenaeus and Alexander make shipwrecke of a good confidence, 1 Tim 1:19. 20. the sound Christian on the contrary goeth from strength to strength, and groweth from grace to grace, bringing forth more fruit in his age, Pf. 92:13. like Caleb strong in his old age for government and war, like Ruth shewing more goodness in the latter end than at the beginning, Ruth 3:10. he may perdurance depart from grace giuec, and fall into sin, but by Gods assistance he doth rise againe, though he sometime fall foule, yet never finally. The seed of God remaineth in him, and howsoever it lieth hid for a while, yet shall it afterward breake forth, and bring forth fruit an hundred fold, or sixty fold, or thirty fold.

Let vs then I beseech you labour to make our calling and election sure, by doing that which is right, and speaking that which is true from our heart, &c. for if we doe these things we shall never fall.

**Psalm 16.**

Preserue me, O God, for in thee have I put my trust, &c.

His Hymne fitly followes the two former in nature so well as in number, for whereas our Prophet had said in the fourteenth, that all men are gone out of the way, none doing good; and in the fifteenth, that Almighty God requireth uprightness of heart, and a perfect obedience to his lawes, of such as shall one day rest upon his holy hill, he commeth in this sixteenth to set downe the means by which our sins are forgiven, and a compleat righteounesse is giuec vnto vs, and that is Christ our bleffed Saviour, who died for our sines, and is risen againe for our justification: for of his glorious resurrection and ascension, Saint Peter Acts 2. and Saint Paul Acts 13. expound the chief parts and passages of this excellent Psalm.
Ascension day Morning Prayer.

Prayer, consisting of a

Narration, 1. Per thesin, in that the Lord is Good, ver. 2. Good unto the saints and such as excell in virtue, ver. 3. Per Hypothesis, ver.4,5,6,7. 


 Thanksgiving for blessings in 


The last verse then is the first in our Churches intent, and that which upon this day concerneth us most, strewing of Christs happy path and patillage from his Crofe to his Crowne, from his grame to his glory, from his grievous paines in this earthly tabernacle, to his joyous pleasures at Gods right hand upon that holy mountaine for evermore.

1. The giusre, thou shalt show me the path of life. 
2. The gift commended, that it is a life, and that not as this, full of trouble, but of joy, and that joy not one only, but many, pleasures in the plural, and those not faint, intermingled with adefisite, but full and free from all unhappiness, a fulness of joy, and that not only for a little while, but for evermore.

Wherein observe,

The paines of hell (as a right reverend father of our Church obseried acutely) make a fairefold impression in the foule of men. 1. A carefulle feare that declineth them. 2. A doubtfull feare that conficeth with them. 3. A desperatfe feare that shrinkest under them. 4. A damnd feare that suffreth them: of all which our blessed Saviour had only the first kinde, to wit, a feare moving him in his purpose, not remouing him from his purpose. For, faith our Prophet here, his heart was glad, his grov-y rejoized, his fins afloresced in hope, because God was alway before him at his right hand, shewing him in his greatest affonic, the path of life. God is the Lord of life, giving vs the life of nature, for b in hymvs live, and more, and have our being; giving us the life of grace, for c heliues us and d dwelleth in our hearts by faith; giving vs the life of glory, for e in his presence is fulness of joy, and at his right hand pleasures for evermore. The Lord ginceth his children grace and glory, Ps.84. 12. Grace, which is the path of life: Glory, which is the possession of eternall life. The wages of sin is death, but eternall life the gift of God through Jesus Christ our Lord, Rom.6.23. whereas the blessed Apostle said, the wages of sin is death; if our good works had any merit, the sequeall of his speech (as e P. Augustine notes) should have been, the wages of righteousness is eternall life: but left illicite should lift vp it selfe of mans good merit, as mans ill merit is not doubted to be finne, he faith not to be eternall life is the gift of God; and left it should be fought any other way than by the Mediator, he doth add further, through Jesus Christ our Lord. God did not only shew Christ, f how he might verbally dispute of life, but he did actually raise him from the dead, he did not leave his soul in hell, nor suffer his body One to see corruption.

And as God raised Christ, even so Christ in his good time shall raise vs: he which is risen from the dead, and made the first fruits of those that sleep, hath opened vnto vs the gate of life: for as in Adam all die, so in Christ all shall be made alue, 1 Cor.15. 22. he shall change our vile body, that it may be fashioned like his glorious body, according to the working, whereby he is able to subdue all things vnto himselfe. Eternall life then is the gift of God, through Christ, God shewed Christ, and Christ sheweth vs the path of life.

The
The gift is answerable to the giver, as the Lord is great, to give his reward in heaven. It is called here first a life, and what is more sweet than life, 1 skinne for skin, and all that a man hath will be given for his life. The damned in hell endure that which is everlastin, but because it is not easy to see, we are told, 2 for as much as they be perpetually tied to torments, enforced ever to suffer that they would not, and never able to do any thing they would, their being is termed in holy Scripture not a life, but a death: and as the second death is infinitely worse than the first, even for the life of glory death excell infinitely the life of nature. For the life present is 2 everlasting, or boni felicitatis, of short continuance and full of trouble; but the life which is led in God's presence is a joy, where pleasures are for evermore. Call you this (quoth n Ambrase) a life, where there is the shadow of death, Luk. 1. 79, the gates of death, Psa. 9. 13, the body of death, Rom. 7. 24 is a good life which is full of labour in our actions, and of danger in our passions, that even in laughing the heart is sorrowful, and the end of mirth is heaviness? No, no, Beloved, this world is rather the region of the dead, than the land of the living, where men faint as having no free joy without vexation of spirit; but in that other life there shall be no more crying or dying, but a fulness of joy in all things, and at all times: a fulness of joy in all the faculties and powers of the soul, and in all the senses and parts of the body.

Concerning the soul, there shall be fulness of joy to the understanding, fulness of joy to the will, and fulness of joy to the memory; eternal happiness is called in the school of vision, because the blessed Saints with eyes of their mind see God (as 9 Paul speaks) even face to face, beholding him (faith S. John) as he is, 1 Ioh. 3. 2, which is full of joy, that the Prophet and Apostle tell us expressly, mans eye hath not seen, mans ear hath not heard, mans heart hath not sufficiently conceived it. The which is not an hyperbolical amplification, but a simple truth, because man's eye, ear, heart, comprehend now these things only which are finite, but the vision of God is the fruition of inacessible light, and infinite good, or to behold the face of God, and to behold all that which is good, is all one, Exod. 33. 18, 19.

Yes, but you will object haply, shall every Saint enjoy God's presence so fully, that he shall understand and know so much as God knoweth of himself? answer is made, that the most incomprehensible Divine essence shall appear to the Saints understanding, 10 totally non totaliter: in this life we shall attain to such a knowledge of God as is fit, and in the life to come we shall have that which is full, even so much as any created vellell is able to containe, yet none shall ever totally comprehend that incomprehensible Trinity, 11 none can, as it were, know it: in his light shall we see light, saith our Prophet: as then we cannot see the Sunne, but by the light of the Sunne: so, too, we cannot see God, but he doth enlighten us, and as some see more of the Sunne than other, according to the disposition of their eyes: even so the Saints enjoying God's presence see some more, some less, according to the gift of glory correspondent to their capacity, yet so much as that they shall be satisfied with the plenteousfees of his house, drinking of his pleasures as out of a river, Psal. 36. 8.

He that brings a little pitcher to the river may fill it, and he that brings a greater can have no more water than his vellell is able to hold, he cannot exhaust the river and carry away with him all the water: even for the leafl in the kingdom of heaven hath a full fight of God, and he which is greatest in glory can have but a fulness of joy: his cup can doe no more than overflow, he cannot as it were die the river of God; his knowledge, being at the fullest, is rather an apprehending than a comprehending of the most infinite majestie.

In this world our eye sees the glorious lights of heaven, and many wonderful creatures upon earth, and in the deep; but our understandings see far a very little or nothing, it knowes but in part, it knowes not the fouraigne vertues of all bearres, it knowes not the powerfull operations of all stars, it knowes not the flowing and ebbing of all Seas, it knowes not so much as it owne selfe, for our soul can neither define what a soule is. Consider then I beseech you, what a fulness of joy will it be when as we shall see God in all things, and all things in God, when as our mind seeing him who seethall in heaven, and earth, and hell, above and below, shall understand...
Ascension day Morning Prayer.

I understand all the mysteries of faith, and all the secrets of nature, so far forth as may give contentment to the soul, or add any thing to the pleasure which endures for evermore: yea, the very torments of damned wretches in hell fire shall administer occasion of joy to the Saints in heaven, according to that of the Prophet, the righteous shall rejoice when he sees the vengeance, he shall wash his footsteps in the blood of the ungodly: the righteous rejoice not as inflicting upon their miseric, but as exalting Gods justice, because they shall at the last day wash their feet in the blood of the ungodly, that is, whereas Gods elect out of an unfrained scale desired but (as it were) one drop of vengeance upon their persecutors in this world, that they might fear the Lord, and know themselves to be but men: In the time of their deliverance they shall see such abundance of their enemies blood, that they may bathe (as it were) themselves in it; or their good works shall appear more cleane being compared in that day with the foule and filthy sinnes of the reprobate.

Concerning the will of the Saints enjoying Gods presence, two things especially beget in it a fulness of joy: the first is a most ardent love of God and their neighbour: the second an incomparable contention, and fatietic.

Touching these, Saint b Paul affirmes, that it is the greatest of the three Theologicall vertues: Now (faith he) abideth Faith, Hope, and Charite, but the greatest of these is Charite; not the greatest in every respect absolutely, but only greatest in the use of it, and continuance; for when once we shall enjoy Gods presence, Faith is at an end, which apprehended Gods promise concerning eternal salvation, and Hope is at an end which expected it with immincible patience, but Charite shall alway continue betweene God and us an everlasting bond: Now Love is like fawce to make plesant the things loued, for he which is in loue doth esceene the things he loues at an extraordinary rate, joying in their sight, and grieving to be deprived of their use. So Parents out of their abundant love thinke their owne children (albeit neuer so deformed in their members, and lamed in their mindes) the wisest and the fairest among ten thousand. So many men are so bewitcht (as it were) with the conversation of their companions (albeit worthless and idle) that they cannot endure to live without them, or to be long from them. A fond love is ready to take vp this note concerning his matchlesse mate.

In this world our foule longeth after God, and our delight is vpvn the m Saints, and vpvn such as excell in vertue, what a fulness of joy then will it be to converse with Almighty God upon his holy mountaine, whom in this earthly tabernacle we loued above all things; and with the godly whom we loued as our selves, and that with assurance neuer to be pulled away from their sweet and ever-blessed companie: without question it is one great torment to the damned in hell fire, that they may not converse with Abbadon, even the devil himselfe, the destroyer of the soules and bodies, I say, with the devil the first author of all their mischief, and with hatefull impious wretches his agents in procuring all their miseries. On the contrarie, what an vnspakable pleasure will it be, when at Gods right hand we shall enjoy the long wished for companie, not only of some special friends and acquaintance, whom in this life we been affected, and of all the Patriarkes, and Prophets, and Apostles, and Martyrs, and Confessors, whom we most honored; but also the most happy presence of Christ himselfe, of God himselfe, of the whole sacred Trinity, whom we desired ever to tone with all our heart, with all our foule, with all our minde, yea with all the strength of all our heart, with all the strength of all our foule, with all the strength of all our minde.

The second thing that begets infinite joy to the will of the Saints, is an incomparable contention and fatietic without any labouring or loathing. In this valley of teares no man is content with his owne fortune, though his lot be faire, yet not full,
Afternoon day Morning Prayer.

albeit every man hath a good deal more than he deserves, yet none so much as he desires. * Hone doth ask the question,

Quo sit, Mecenas, ut nemo quam suis for tem
Sen ratio dederis, fens obsercet, illa

Contentus visus?

And * Salomon answers it, that in this world the eye cannot be satisfied with seeing, nor the ear filled with hearing, nor the heart contented absolutely with understanding the multitude of wisdom. * All things have an emptiness and extreme vanity, purchasing unto the possession of nothing but anguish and vexation of spirit, but in heaven every Saint is filled with the plenteous Nile of God's house, when I awake (faith our Prophet) after my likeness I shall be satisfied with it, Psal. 17. 16. in God's Paradise the will enjoy every thing that it will, upon his holy hill is rest, at his right hand such unspakeable pleasure for evermore, that * Absalom's beauteous fencies there deform it; Salomons wisdom, folly; * Creus's opulent estate, beggarie; the deep skill of * Aristotele, but a dull ignorance; the strength of * Samson, but a broken staff; the laughing humour of * Democritus, but a dolefull dition: in God's presence there is such a fulness of joys in every thing, as the world cannot afford in any thing.

Now for the Saints memorable, the recordation of things as well concerning themselves as other, occasioneth infinite matter of contentation and joy. 1. The remembrance of God's wondrous mercies, as well priviatiue as publicke, from everlaſſing to everlaſſing, cannot but breed a fulneſſe of joy, when as the righteous at God's right hand, call to minde how the Lord hath ever prevented them, * in benedicitioνibus dulcedinis, with the riches of his glory, and blessings of his goodneffe, spirituall, corporall, naturall, supernaturall, temporall, eternall. If the Saints in God's presence remember not these things, how faith our Prophet elsewhere, * I will sing the merites of the Lord for ever? 1 Th Which hymne is so fit, that nothing, saith * Augustine, is more pleasant to the Citie of God, as magnifying the merits of Christ's grace, by whose blood only the Saints are faueld.

Again, the recordation of all other changes and chances in this world, how God's high and holy providence 2 reacheth from one end to another, and ordereth all things sweetly, cannot but administer exceeding joy to the memory. This in the conceit of some Divines is that violent flood of the riuer, making glad the Citie of God, * Psalm 46. 4. For what is the course of things in this world violently passing away without intermission every day, but as the speciei freames of riuers running into the Sea. While the water floweth, and time passeth, a great many men have strange disputes of Gods inimitable providence, yea the deare Saints of God while they foioine in this house of clay have bene troubled sometimmes at the raging and swelling of this freame. * My feet (quoth our * Prophet) were almost gone, my staines had well nigh stipt, and my heart was grieued to behold the wicked in such prosperitie, they come in no misfortunes like other folkes, neither are they plagued like other men. And this is the cause that they be so bolden with pride, and overwhelmed with crueltie, their eyes flew with fatinesse, and they doe what they list. Loothese are the ungadly, these prosper in the world, and these haue riches in possession, and I said, then have I cleansed my heart in vaine, and wasted my hands in innocencie. So the Prophet * Jeremi, O Lord if I dispute with thee thou art righteous: yet let me talk with thee of thy judgements: Wherefore doth the way of the wicked prosper? Where are they in wealth that rebelliously transgresse? So the Prophet * Abakak, O Lord how long shall I cry, and thou wilt not heare, even cry out unto thee for violence, and thou wilt not heip? Wherefore doft thou looke upon the transgressors, and holde lofty thy tongue, when the wicked devoureth the man that is more righteous then he? But when once there shall be no time more, when as the riuer is runne into the Seal, what a fulneffe of joy will it be to the memory to recall at Gods right hand at things past, & to read clearly the reasons to them all in the booke of his holy providence: there we shall easly read why God permitted the first Man & the first Angel to fall, & why he restored not againe * Lucifer so well as Adam; there we shall easly read why God had chosent * Abrahams posterity for his peculiar people, whom he foresaw would prove stiff necked, of uncircumcised
Ascension day Morning Prayer.

v Uncircumcised hearts and cares: there we shall easily read why the wicked are in great prosperity; though it be now hard to understand, namely, that God sees them in flipperie places, and that their end is sudden and fearfully, Psalm. 73. 17. there we shall easily read why the just endured so much affliction in this world, namely, that they might reign with Christ as they did suffer with him, and that every Saint in God's presence might ring with our Prophet, Psal. 94. 19. In the multitude of the sorrows that I had in mine heart, thy comforts have refreshed my soul.

Hitherto concerning the fulness of ioyes in the powers of the soule. I come now to treat of the pleasures in the senses of the bodie, beginning with seeing as the quickest and noblest. Our eyes then in God's presence shall have ioy, 1. in beholding our own vehicle bodie made like to Christ's glorious bodie, Phil. 3. 21. whose glorified bodie passed even the brightness of the Sunne, Acts 26. 13. Mat. 17. 2. and the insult in the kingdom of heaven shall shine as the Sunne in the firmament, so that they shall not any more need the light of any torch or candle, for the glory of God is the light of Gods Citie, Rev. 21. 23.

2. Our eyes in God's presence shall have ioyes in seeing the blessed bodies of all the Saints, of the Martyrs especially, whose minds appear like stars, whose wounds are not signifies of any defect, but enigimes of victorie: so that we shall happily see S. Stephen adorned with so many precious stones, as he received blows of ordinarie stones on his bodie. See Bellarm. de felicitate eterna, lib. 4. cap. 5.

3. Our eyes shall have ioyes in seeing our Saviours precious bodie, for he said to his followers of his bodily presence, when he was in a mortal estate, happy are the eyes that have seen you, for I say unto you, many Prophets and Kings have desired to see those things which you see, and could not see them. And the beloved Disciple (who drunk wiseome out of the bosome of our Lord) begins that his excellent Epitome (which is upon the point wholly precepts of love) with a mention of seeing Christ, and he repeats the same word againe and againe, 1. that which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, for the life appeared, and we have seen it, I say, that which we have seen and heard declare unto you. This fight is full of ioy, that the 1. Wifemen of the East came from faire to worship him in his swadling clotes; and 2. Nathaniel (in whom was no guile, hearing of Jesus, earnestly desired to see him;) and 3. Zachaeus climbed upon a tree to looke downe upon him, who was higher than heavens; and it was the chiefest of S. Augustines three wishe, that he might have scene Christ in the flesh, and our denoue and renerend ancles have resorted from all climates of the Christian world to the holy Citie, that although they could not see their Jesus, yet they might behold and worship where his beautiful and blessed feet had trod, where he sweate, and bleed, and cried, and died, where rose, and where buried. 2. It would be doublet be a fight of great delight, to behold a young man so comely faire as Absalom, or so generally wise as Solomon, or so strong as Samson, or so victorious as Judas Machabees, or such a wonder-worker as S. Peter, whose very shadow was auroaine and healed the sickke, Acts 5. 15. but if one man ended with all these rare virtues and excellencies haply should arise in this our Country, that flocking of all people from all parts of the world would there be to see his most admirable beautie, wisdome, valour, strength, worke of wonder? And yet behold the Saints enjoying Christs presence, behold a greater than all these together, in whom are hid all the treasures of wisdome and knowledge, the first author of beauty, the King of glory, the Lord of Hosts, strong in battle, which only doth all great wonders, Psal. 136. 4.

4. Our eyes shall have ioyes in beholding the glorious and goodly building of Gods Citie, the which is described by S. iohn, for want of other words, to have a wall of puregold, and the foundations of the wall to be garnished with all manner of precious stones, and the twelve gates to be twelve pearles, and that the streets are pure gold as shining glass. Or as Tobit in his booke, The streets of Hierusalem about shall be pased with Berall, and Carbuncle, and precious stones of Ophir. It is reported of Fullenghis in his life, that seeing the pompous splendor of the Roman Senate, he should
Ascension day Morning Prayer.

1. In the day of our deliverance there was great joy to heare the joyous welcome between the soule and the body. To the damned soule that comforteth vp from hell, a foule, flinking, horrid bodie shall be giuen, partly immortal, and partly passible, that it may ever suffer, and never die. When therefore the wretched soule feeth this her eternall prifon, and as it were new hell, ó what maladiction will the one blotch out against another in that first entrance: Curst be thou bodie (will the bodie say) for to pamper and pleasure thee, haue I suffered a great while to many grievous torments, & now I shall eternally suffer them in the bottomlesse pit with thee. Curst be thou soule (will the bodie say) for because thou diddest not subdue me to the morions of Gods holy Spirit, I have scene corruption in the grave, which is the first death, and I am now to suffer with thee horrible tortures in the lake burning with fire and brimstone, which is the second death. In this fort these two miserable companions, that in this life joyned together to seek their delights, drawing iniquite with cords of vanite, and sinnen as it were with carrupes, shall in that day be joyned and knotted together with thornes to pricke one another, and to become their owne tormentors and executioners. On the contrarie, to the blessed soule refting in Abraham's bosome, there shall be giuen an immortal, impassible, resplendent, perfect, and glorious bodie. O what an happy meeting will this be, what a sweet greeting betweene the soule and the bodie, the necer and
cry out, O bow beautifull is the celestiall Hierarchi. if terreriall Rome be so glittering and glorious! Consider then, ó my soule, what a fulnesse of joy wil it be to behold with immortal eyes all these glories at once, namely, the King of glory, the vessels of glory, the crownes of glory, the thrones of glory, the weight of glory, the whole kingdom of glory.

Concerning the Saints hearing, there shall be joy first at their entrance, then afterward in the plenarie possession of Gods presence: at our entrance we shall have joyes in hearing the sweet call of our blessed Saviour, and in hearing the glad-tome welcome of our foules vnto our bodies in that day: the joyfull and blisfull sentence to be pronounced by Christ is, Come ye blessed of my Father, inhabit ye the kingdom prepared for you from the foundation of the world. The first word is come, to put them in minde of his first calling, Come ye to me that labour and are burdened, and I will eafe you: and if any man will come after me, let him deny himselfe, and take up his croffe and follow me. Now because they harkned to this vocation, he calleth them againe with such another like word, as if he should say, seeing ye came to bear my croffe, now come to me to wear my crowne. Seeing you were content to drinke of my cup, it is my pleasure that you sit on my throne. Come now from soiourning in my tabernacle, to dwell and rest vpon mine holy mountaine. Come from the Lebanon of my Church, wherein ye were baptized with unsaid teares of repentance, come from the dens of the Lions, and habitations of Tygers, in whole company ye have suffered many percutions, come from the great tribulation whereof ye have liued, washing your robes and making them cleane in my precious blood: the world held you cursed, eleeing your life & madnesse, and your end without honour: but ye are blessed, even blessed of my father, who hath blessed you with every kinde of heavenely blessing, herefore communicating vnto you the gifts of his grace, and now bestowing on you the gifts of his glory. Come therefore to receive your reward, which is no lesse than a kingdom, not purchased by your owne merit, but prepared by the rich mercies of my Father from all eternity, who loved you in first, even before ye were borne, ó when ye could doe neither good nor cuill: 1 say, prepared for you, not principally prepared for the glorious Angels, and for want of them for you, that ye might enter into the places of those who lost their estates and seares in this kingdom; but it is equally prepared for all the infidels as well men as Angels, even for you, for your soules, and for your bodies: indeed my first venite when I called you to weare my yoke, seemed bitter, but this my second venite to weare my crowne, foundeth in your eares a great deale better, come then and take possession of your immortall inheritance, where ye shall have fulnesse of joyes and pleasure for evermore.
Ascension Day: Morning Prayer.

and dearest acquaintance that ever were. What a welcome will that soul give to her beloved body; blest, be thou (will the say) for thou hast aided me to the glory I have enjoyed since I parted with thee; blest are thou that sufferest thyself to be mortified, giving thy members as weapons of righteousness unto God. Cheer thyself, for now the time of labour is past, and the time of rest is come: Thou wilt now, and buried in the dust of the earth with ignominy; but now raised in glory; fown in weakness, but raised in power: fown a natural body, but raised a spiritual body; fown in corruption, but raised in incorruption. O my dearest companion and familiar, we took sweet counsel together, we two have walked together as friends in God's house; for when I prayed inwardly, thou didst attend my devotions with bowed knees and lifted hands outwardly. We two have been fellow-labourers in the works of the Lord, we two have suffered together, and now we two shall reign together, I will enter again into thee, and to both of us together will enter into our master's joy, where we shall have pleasure at his right hand for evermore. The Saints entered as it were into the chamber of God's presence. shall have joy to their ears in hearing their own commendation and praise, well done good servant and faithful, Matth. 25. 21. and in hearing the divine language of heavenly Canaan, for our bodies shall be vena et visiva, perfect like Christ's glorious body, who did both hear and speak himself after his resurrection, as it is apparent in the Gospels historic: now then if the words of the wise spoken in due place be like apples of gold with pictures of silver, Prov. 25. 11. If the mellifluous speech of Origen, the silver trumpet of Hilarus, the golden mouth of Chrysostom, bewitched as it were their auditors with exceeding great delight: if the gracious eloquence of heathen Orators (whose tongues were never touched with a voice from God's Altar) could steal away the hearts of their hearers, and carry them vp and downe whether they would: What a fulsome of joy will it be to hear not only the sanctified, but also the glorified tongues of Saints and Angels in the kingdom of glory? What should I speak of the melodious harmony which is in God's presence? S. Iohn in his Apocalypse doth affirm, that Hallelujah is chaunted againe and againe by the whole Quire of heaven, I heard (faith he) a great voice of a great multitude, saying, Hallelujah, salvation, and glory, and honour be to the Lord our God; And as again they said, Hallelujah, and the 24 Elders, and the four beasts fell downe and worshipped God that sitteth upon the throne saying, Amen, Hallelujah. a Bonaventure fondey reports at all adventure, that S. Francis hearing an Angell a little while playing on an harpe, was so moved with extraordinary delight, that he thought Himselfe in another world. O what a fulness of joy then will it be to hear more than twelve legions of Angels, accompanied with a number of happy Saints, which no man is able to number, all at once sung together, Hallelujah, b holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come; c praise, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for evermore: if the voices of inmortall men, and the sound of c cornet, trumpet, harpe, fack but, psaltery, dulcimer, and other well tuned instruments of musick, passing through our dull ears in this world be so powerfull, that all our affections are diversely transported according to the diuers kinds of harmonie; then how shall we be rapt in God's presence, when as we shall hear heavenly aires with heavenly ears! Concerning fulnesse of joy to the rest of the seares, I finde a very little or nothing in holy Scriptures, and therefore seeing Gods spirit will not have a pen to write, I may not have a tongue to speake. Distices in general affirm, that the smellings, and taste, and feeling shall have joy proportionable to their blest estate. For then corruptible must put on incorruption, and this mortal mortalitie, the body which is fown in weakness, is to be raised in power, it is fown a natural body, but it is raised a spiritual body, buried in dishonour, raised in glory: that is, easily capable of good, and (as being impallible) no way subject to suffer cuill, infomuch that it cannot be hurt, if it should be cast into hell fire, no more than Shadrach, Meshach, and Abednego were hurt.

a Bonaventure
b Apoc. 4. 8

c Apoc. 19.
d Dan 3.
e Augist. conf. 5.

1 Cor. 15. 53.
1 Rom. 8. 13.
As heaven affordeth a fulness of joy in all things; even solikewise a fulness of ioy of ioyes at all times, for the pleasures at God's right hand endure not only for a day, or a weeke, or a month, or a yeere, or an age, but eternally. Now faith saith Prophet, one day spent in the courts of the Lord is better than a thousand in the tents of voyentity: it may be laid of worldly pleasure, as well as of worldly pane, of longuesse, of lesiess, of gratis, of brevis, of longit, it is but little, if great, but shortlike lightning, simul oritur & mortitur: but the pleasures at God's right hand are more, continuing also for evertmore. 1 It is reported fabulously, that the ghost of S. Hierome appeared once to S. Augustine, when he was writing a Treatise concerning the fulness of ioy which is in Gods presence, saying, 6 Augustine, Augustine, what doe you mean, can you measure the waters in your fitt, and mett cut heaven with your span, or weigh the mountaines in scales, and the hills in a ballance? Remember the text, mane eay hath not seen, mans eye hath not heard, mans heart not throughly conceived the things which Almighty God hath prepared for such as love him. 1 I pray continue your good courtes of life, he said, and abundant always in the work of the Lord, that you may hereafter upon Gods holy hill enjoy that to the full, which in this earthy tabernacle now you can know but in part. Hauing therefore spoken enough of this argument by way of explication, I come to the doctrines application.

1. This doctrine should stirre vs vp to repentance; for, as the blessed Apostle doth exhort, seeing we have these provisyes, let vs cleanse our felmes from all filthinesse of the flesh and spirit, and grow vp unto full holinesse in the fear of God; without holinesse it is impossible to please God, Heb. 12. 14. for without shall be dogs, and enchanter, and whoresmongers, and murderers, and Idolaters, and whoeouer loneth or maketh lies, Apoc. 22. 15. the works of the flesh are manifest adulterie, fornication, uncleannesse, wantonnesse, Idolatrye, witchcraft, enemie, murder, drunkennesse, and such like, and they that doe such things shall not inherit the kingdom of God; not all that have done these things once, twice, thrice, for in many things all of vs offend, and every age even in the faithfull hath his peculia fault and follie; but only such as doe, notting a present and a continual act of doing amisse, as if the spirit should have laid, all they that doe this, and die thus in their sinne without repentance, shall not be inheritors of the kingdom of God. As the 9 Eagle then calleth off her brake, and forreneth her youth, and the 8 Snake strippeth off all her old skin, and to maketh her selfe smooth: even so he that will enter into the ioyes of God, and rest vp on his holy mountaine, mutt (as the Scripture speaketh) put off the old man, and put on the new, which after God is created in righteousnesse, and true holinesse, repenting truly, speedily, steadilie.

Four things are required in true repentance.

1. Contrition.
2. Confession.
3. Satisfacion or amendment of life.
4. Faith.

For the first, such as eat the bread of wickesnesse, and drink the wine of violence, Prov. 4. 17. must haue their diet changed into that of the Prophet u David, I haue eaten as it were bread, and mingled my drinke with weeping, and then a broken and a contrite heart is an acceptable sacrificce to God, Psal. 5. 17. 2. We must acknowledge our finnes to God, and man; vnto God, as being the partie most offended, against thee only (faith our Prophet) have I finned, and done this euill in thy sight, and therefore haue mercy vpon me, o God, after thy great goodness, and according to the multitude of thy mercies, put away mine offences. And the confeslion of the Publican (o God be mercifull vnto me a sinne) is highly commended by Christ, Luk. 18. 14. The Fathers vnto the same purpoze say,
Ascension day Morning Prayer.

*Tu agnosce, et Dominus ignoscet, if we confess our sins, God is faithful and just of his promise to forgive us our sins, 1 John 1:9.* *Initium fidei est spes accumulationis, the first degree (faith *Cyprian*) of happiness is not to sin, and the second to confess our sin.

We must acknowledge our faults also to men, as S. James teacheth in his Epistle chapter v. verse 16. confess your faults one to another, his intent is not to inflame, but a medicine for the cure of the fault. No one is so perfect but he needs to be corrected, and we are also commanded to do this, James 5:16. To be suppliants, or rather suppliants, in our infirmities and end in the flesh.

1. As it is required in repentance that it be true, so likewise speedy, for *penitentia foraraturo vaca*, repentance deferred to the last hour many times is more forced and blamed than found and safe. For the hypocrites which do live in their sin, without all meditation and contrition, for God would have them to make a great deal of repentance upon their sins, and they repent themselves, whereas in the chiefest strength of their youth he cannot lift it easily, but is ready to stagger under it. Almighty God ever required in his service the first fruits, and the first born the firstlings his darling, the fattest lamb is the fittest for his sacrifice. If the King of Babel would have young men well favoured, without blemish, and such as had great ability to stand in his palace, shall the King of Israel, being the King of glory, have none to stand in his Courts but the blind and the lame, such as the foule of David, 2 Samuel 5:8. see not in my face (said to Joseph his brethren) except you bring your younger brother with you. And how shall we behold the face of our Jesus, if we do not remember him in the duties of our youth, if we dedicate to the devils our loudest yeaeres, and offer unto him nothing else but our loathed old age.

Speedy repentance must also be speedy, for what a shame will it be to begin in the spirit and end in the flesh? what a shame will it be to play the Demas part, who first hearkened unto the Gospel, and afterward embraced the present world, like to the Galatians, who was born into the world, and doth not repent, and repentance deferred to the last hour many times, but is ready to stagger under it. Almighty God ever required in his service, the first fruits, and the first born, the firstlings his darling, the fattest lamb is the fittest for his sacrifice. If the King of Babel would have young men well favoured, without blemish, and such as had great ability to stand in his palace, shall the King of Israel, being the King of glory, have none to stand in his Courts but the blind and the lame, such as the foule of David, 2 Samuel 5:8. see not in my face (said to Joseph his brethren) except you bring your younger brother with you. And how shall we behold the face of our Jesus, if we do not remember him in the duties of our youth, if we dedicate to the devils our loudest yeaeres, and offer unto him nothing else but our loathed old age.
not to love the momentaneous pleasures of time, and empty vanities of this world, but eschew them all, lest to winne Christ. Heaven is large, long, high, and deep; large, for that it containeth all the goodness that we can imagine, yea more than we can imagine, a fulness of joy. Long, because the pleasures thereof are for evermore. High, as being the blessing of God's right hand. Deep, because these beauties are pure good in God's presence without any mixture of evil. On the contrary, the commodities of this life have none of these conditions; for they be few, little, short, and mixed away with anguish and vexation of spirit; and likewise the evils of this world in comparison are few, little, short, and tempered away with some consolation. Whereupon we may conclude that all those have truly lost their wit, who for love of the commodities of this life, or for fear of present tribulations, lose the happiness, or fall into the miseries of the world to come.

3. The consideration of this heavenly doctrine should encourage us to content our heart sufficiently for so great a glory, for such a fulness of joy, by strong sense, and let not your heart be weake, for your works shall have a reward; be they good, or abounds in the businesse of the Lord, for as much as you know that your labour is not in vain in the Lord. Know you not that they which runne in a race, runne all, and yet but one receives the prize? But we may fo runne the way of God's holy commandments, as that all of vs may win the prize, which is not a corruptible crown, but an incorruptible, pleasures at his right hand for evermore.

4. This may teach vs to runne with patience the race that is set before vs; as being assured that the present afflictions are nothing in comparison of the glory which shall be shewed vs: blessed are yee (saith our blessed *Saviour) when men reule you, and persecute you, suffering all manner of eeuill against you for my sake falsely, reioyce and be glad, for great is your reward in Heaven.

5. This doctrine should call us to love God, who gave for vs his owne Somne, in his kingdom of grace, that he might give his owne selfe vs in his kingdom of glory, promising that he will be to his Saints all in all, his presence being as preeminence, that they shall have need of none other helpe to keepe them from all euill: and his right hand so full of joy, that they can neither want nor with any further good. S. Paul in expectation of this unspakeable joy, desired to be loosed, and to be with Christ, Phil. 1. 24; and our Prophet saith, as the Hare describeth the water brookes, even so longe thou my heart after thee, o God, Psalm. 42. 1. and the whole Church prayeth, Apoc. 22. 20. Come Lord Jesu, even so come quickly before Iesus, that we may possesse the fulnesse of thy joys, and the pleasures at thy right hand for evermore.

Almighty Lord, which art the Father of mercies, and God of all comfort, grant vs to yeuall, that they may love the thing which thou commandest, and desire that which thou dost promis, that among the manifold changes of the world, our hearts may firmly there be fixed, where full and true joys are to be found, through Iesus Christ our Lord, Amen.

**Psalm 24.**

The earth is the Lords, and all that therein is, the compass of the world, and they that dwell therein are.

He kingdom of Christ is described in this hymne two manner of waies;
1. In respect of his subjects, from the first verse to the seventh.
2. In respect of his entrance into his kingdom, from the seventh to the Praiseme end.
Ascension day Evening Prayer.

One by nature, for the whole world is the Lords, and that there
in is, verse 1.

His subjects are of two sorts:

Another by grace, which ascend into the hill of the Lord, and rise up
in his holy place, the generation of such as seek him in a guilty
faith, apprehending his sure promise made to Jacob.

Clemensse of hands.

Purification of heart.

And the marks of these subjects are,

Trumesses of tongue, neither blasphemen

God, nor deceiving their neighbour.

The earth is the Lords] that is, Christ's, which is the Lord of Lords, Apoc. 19.

for the whole world, and all the things therein are his by a two-fold title.

First by donation of God his Father, having all power given unto him in heaven
and in earth, even whatsoever things the father hath are his, Joh. 16. 15. and so consequen-
tly, made heir of all things, Heb. 1. 2.

Secondly, the earth is Christ's, and all that therein is, by right of creation, for he

founded it, faith our Prophet, and that after a wonderful manner, upon the seas and
floods. The waters which as philosophie teacheth vs, are higher than the earth, and

as Scripture te etheth vs also, naturally would stand upon the mountains, are by

the word of God gathered together, and thritt under the ground, that the drie land
might appear, and be made habitable, Gen. 1. 9. Exod. 20. 4. and these which

happily seem to most inept and weak foundation, are firm bases, Psal. 104. 5. and

mighty foundations, Michea 6. 2. to magnify Gods power and prouindence, who as he

brought light out of darkness, so fether he the solid earth on the liquid waters,

yes, he bosthe the earth upon nothing, Job 26. 7. this founding the land upon the seas,

and preparing it upon the floods, is so wonderfully wonderful, that Almighty God

asked his servant Job, whereupon are the foundations thereof, and who laid the cor-
nor stone thereof, Joh. 38. 6.

b Verxes commanded his fouldiers to fetter the waters of Helleponsas: and fo

God bindeth, as it were, the fIouds in fetters, as S. Bafli plainly, Litium or more

preceptus Creatoris quasi compeditbus, he faith vnto the seas, b Hither to hold them comne,

but no further, and here shall it stay they proud waves. He gathereth the 9 waters of the

seas together, as it were upon an heape, and lieth vp the depe in his treasury house, fo

that without his leave, not so much as one dree can overflow the land.

All things then are Christs, in respect of creation, by whom all things were made:

in respect of suffetration, as upholdings all things by his mighty word: in respect of

administration, as reeling from one end to another, and ordering all things sweetly:

in one word, of him, and for him, and by him for all things, Rom. 11. 36.

1. From hence we may learne, that Christ is the King of glory, Lord of kings, even

Almighty God. For he that made all, is a Lord over all, he that is the Creator of

heaven and earth is Almighty (faith our Creed) able to doe whatsoever he will, and

more than he will too, more by his absolute power, than he will by his actual,

able to raise vp children vnto Abraham out of the very stones in the street, though

doe not actually produce such a generation: his Almightynesse, evidently proues

him to be God, and his founding of the world his Almightynesse, for the gods that

have not made the heaven and earth, shall perish from the earth and from under hea-

uen, Ierem. 10. 11.

2. Seeing the compasse of the world and all they that dwell therein are the Lords,

it is plain that the Church is not confined within the limits of one region, or

joined (as it were) to one fect only. The Donatists in old time would tie the

Church only to Cartennes in Africa, the Papists in our time to Rome in Italy: but

the Scriptures affirme plainly that the golden candle-stickes are removed from

one place to another, and that the kingdom of God is taken away from one nation,

and given vnto another country, that brings forth the fruit thereof, in evry

region he that feareth God, and worketh righteousnesse, is accepted of him, Acts

10. 35.
3. S. Paul, 1 Cor. 10.25. from hence doth argue, that all the creatures in the world may be vex by Christians either for food or otherwise, seeing all is the Lord's, and in Christ ours, 1 Cor. 3.22. not as Anabaptists imagine fondly that all things ought to be common, and that the private possession of goods and lands is contrary to the rules of Christianity, for as d Dinuses applies distingushe, we have in adrempon inye: right to the thing, but not in the thing, until either by gift or guilt, by donation or emption it be made ours: as S. Paul infinuates in the cited place, whatsoever is sold in the bumbles eat yee, making no question for conscience sake, for the earth is the Lord's, and all that therein is. If meat be sold in the bumbles, it is not thine till it be bought, or otherwise lawfully brought unto thy table, thy right to these things in the Lord, is not contrary to the commandement of the Lord, laying expressly, Thou shalt not steal.

4. Mighty Monarchs and puissant Potentates e hence may learn that they be not absolute masters of the world, but only the f Ministers of God. Superior Magistrates are his Lieutenants, and inferior Magistrates, as it were, his Deputy-Lieutenants, unto whom as unto the Lord of all things, and Judge of all men, every Prince must one day render an account of his stewardship, he g wife therefore yee Kings, be learned yee that are Judges of the earth, fere the Lord in feare, rejoynce before him in trembling.

5. This may comfort poore i pilgrims in exile, thrust out of their houses and home, persecuted from City to City for the professiun of Christ's holy Gospell. If the whole world be Christ's, how can they which are his, want any thing? he can, and (as it shall make molt for his honour) he will also provide for the banished, new houses, and new lands, and new goods, and new friends, and so reliete to them (as he k promised) an hundred fold, blefing their last daies more than their first: it is pithily said, bomo cunig. patria oig, he that harth his conversation in heauen, hath every where land enough upon earth.

Who shall ascend] All men are the subiects of Christ at large, suject to the kingdom of his power, but all men are not the true subiects of Christ in his kingdom of grace. For all ascend not into the bille of the Lord, and among such as ascend, all stand not in his holy place, m that is, all men adioine not themselues vnto the Church, and a great many which are in the Church, are not of the Church. Infidels are not so much in the Church, hypocrites howfoerer in the Church, are no true members of the Church; according to that of n Paul, all are not Israel which are of Israel: all such as come to the bille of the Lord, stand not in his holy place, for some beuile but a o feauion, and fewe continue faithfull vnto death: now the most infallible note and characters of such as both ascend and stand in God's holy hill, are three; Cleanesse of hands, Pureness of heart, and Truth of tongue, the which are reduced by Dinuses visually to these two: true faith, and a good confidence. For that is a pure heart which is purified by faith, Act. 15.9. and a lively faith is made knowne to the world by good works, and by good words, as our Prophet here, by cleanesse of hands and truenesse of speech, as the Scripture teacheth vs, out of our hearts abundance the hand worketh, and the tongue speaketh, Matrh. 12.34.

Faith in the very act of our justificacion is like i Judeth, it cuts of Holofornes head alone, the commandeth all her attendants, as well great as little, to stand without her tent, and to goe forth of her presence: but when once the deed is done, when the serpents head is broken, and i trod vnder feet, her whole troope runs to her, and standes about her: albeit faith apprehending God's sure mercy for the full and free pardon of all our finnes is in our justificacion Sola, yet in our conversation it is not Solitaria, but accompanied euery with a cleanesse of hands, which is ready to do that which is right, and with a gracionessesse of tongue, which is ready to speake that which is true, neither deceiuing our neighbour, nor blaspheming God, by lifting up his sole unto vanity, that is, taking his name in vaine, for so a some Dinuses expound it.

Such as have clean hands and a pure heart, receive the blessing from the Lord, and righetenessse from the God of their saluation, having the promifie both of the life present
present and of that which is to come, 1 Tim. 4.8. they are the generation of those that seek him, even of those that seeketh thy face. O Jacob, that is, these are Jacob, even true Israelites whom the Lord will acknowledge for his own: they seek God in this life, but they shall see him in the next face to face: for as Jacob when he wrestled with an Angel, saw God, and called the place Peniel, that is, God's face or presence: so they who seek the Lord with innocent hands and a pure heart, shall enjoy his presence and pleasures at his right hand for evermore: for these men are the generation that seeketh God, and embrace his promise concerning the redemption of the world made to the Patriarch Jacob: or as others, they shall see thy face, O Jacob, that is, O God of Jacob, or the face of the God of Jacob, or they seek the face of Jacob, that is, God's Elea in the celestial Jerusalem: which is all one with the former interpretation, because none shall ever behold the face of Jacob in Hierusalem above, but such as behold the face of the God of Jacob, the contemplation whereof is the sole blessedness and fulness of joy to Jacob.

Now let us examine whether these characters of the true Church agree to the Papists, insolently boasting of the Churches notes and name more than all other Christians in the world: have they clean hands, which are 4 drunken with the blood of Saints, and with the blood of the Martyrs of Jesus Christ? have they clean hands, whose hands are thine fingers, in crucifying Christ again for the sins of the sinners and dead, contrary to the Text; wherefore has he clean hands, whose hands openly maintain the doctrine of King-killing? have they clean hands? whose hands holy fathers have committed all uncleanliness, even with greediness? are their hands pure, not lifted up to vanity, when as they be Pomflices rather than Pontifices, in braver, proceeding rather Constatine a psillant Emperor, than Peter a poore Fisher? are not their hearts lifted up to vanity, who pray to Saints as to Sanour, adoring Idols and creeping to crosticles? are not their hearts lifted up to vanity, who contradict verity, making the traditions of men equal to the commandments of God? and is not their tongue deceiving, who term the true faith a fiction, and the Gospel heresy? and is not their tongue deceiving, who make lying equivocation a liberal Art? is not their tongue deceiving, who speak to their neighbours, and imagine mischief in their hearts, openly pretending instruction, and yet secretly procuring, so much as they may, destruction of our Church and country? Bernard in these respects and many more, had ill cause to cry out, O miserandam fons unati libris creditam parum nymphis.

Lift up your hands, ye gates! Most of the Jewish Rabins in old time, and many Christian Doctors in our time, have confuted this, as spoken in a prophecy to the gates of the holy temple to be builded by Salamon, into which Gods Ark should enter: and the Prophet calls them everlasting doores, in comparison of the tabernacle that was a moveable house flitting and vnieret, for Gods Ark was tosof and downe, from the wilderness to Gilgal, and from Gilgal to Shiloh, and from Shiloh to the land of the Philistines, and from thence to Bethshehem, and to Kiria tharim, it neuer had any sure footing untill Almighty God had chosen Mount Sion to be an habitation for himselfe, saying, this shall be my rest for ever, here will I dwell, and my people shall live no more. These doores then are termed everlasting, not that they could or should continue for ever, but for a long feacion, even untill the fulnesse of times was come, when our blessed Sanour Christ Jesus, as being the truth of these types, entred into the Holie of Holies, and obtained eternal redemption for vs, Heb. 9.12.

Melanthon, Hen. Mullerius, and many more by these gates vanderland Kings and Princes upon earth, because Magistrates in thefe Eastern countryes vied to give judgment in the gates of the city, according to that of Amos, establish judgement in the gates: or because the care of opening the gates of heaven is committed vnto them, as being the Lord-keepers of both the tables of the Law, that their subjects and people may lead vnder them a peaceable life in all godlinesse and honesty, 1 Tim. 2.2. our Prophet therefore doth exhorte all higher Powers and Potentates to give free passaige to the Gospel of Christ, as it were, to set open the gates of their city, that
that the King of glory may come in, and that his word may dwell among them plentifully. So this part of the Psalm doth answer the former apply, for seeing the earth is the Lord's, and all that is therein; it is fit that all higher powers should be subject unto the highest power, and that they should lay down their crowns and scepters at his feet, which is the King of Kings, and Lord of hosts. Again, seeing none can ascend the hill of the Lord, and stand in his holy place, but such as have clean hands and a pure heart; it is necessary that Princes should entertain Christ's Gospel, which is the power of God unto salvation, able to make the man of God absolutely furnished unto all good works. If they will not pervert from the right way, they must of necessity kill the Sonne, Psalm. 2.12. if they will enter into the gates of the City of God, they must open the gates of their own City to God.

b Other interpret this of the doores of our heart, according to that Apec. 3.20. Behold, I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in unto him, &c. In the Gospels history we finde that Christ had a forefold entertainment amongst men. Some received him into house, not into heart, as Simon the Pharisee, who gave him no kisst, nor water to his feet, came into heart, but not into house, as the faithful d Centurion, effecting himselfe unworthy that Christ should come under his rooster, neither into house nor heart, as the graceless Gergesites, Mat. 8.34. Some both into house and heart, as Lazarus, 1 Mary, Martha. Now that Christ may dwell in our hearts by faith, and that our bodies may be temples of his holy Spirit; we must as our Prophet exhortes here, lift vp our souls, that is, in the words of S. Paul, Col. 2.2. our affections must be set on things which are above, and on those things which are on earth, if we desire to lift vp our heart vnto Christes verity, we may not lift vp vnto the worlds vanity, that is, we must not lift our soul too much vp on the things of this life, but on those pleasures at Gods right hand, which are evermore, that as we have borne the image of the first Adam, who was earthly, so we should bear the image of the second Adam, which is heavenly, 1 Cor. 15.49. the prophane worldling sings a Nunc dimittis vnto Christ, and faith as the Devils, 1 Ab what have we to do with thee, thou leau of Nazareth, and asam lob reports his words, depart from vs, for we desire not the knowledge of thy words. On the contrary, the religious soules enjoying the possession of her Saviour, chanteth a merry 2 Magnificat, and a pleasant Te Deum: the faith vnto Christ, as Rutevnto Naomi, Intent me not to leaue thee, nor to depart from thee, for whether thou goest, I desire to goe, the Lord doe so to me, and more also, if night but death distime me from thee.Nay, death it selfe shall not part vs, for when I am looed out of my bodies prison, I hope to be with my Christ; as I lattain them vnto David, I lay to my Leue, as the Lord lineth, and as my Lord the King lineth, in what place my Lord is, there shall thy servant be whether it be in life or death.

O Lord, which art the God of my salvation, I lift my heart to thee, desirous to seeke thee, both in the right vbi, where thou mayst be found, and in the right quando, while thou mayst be found: open my dull ears, and hard heart, that thy Sonne my Saviour may come in and dwell with me: grant me grace that I may still heare while he calleth, open while he knocketh, and hold him also when I have him, that I may both ascend thine hill, and stand in thine holy place, that I may not only sojourn in thy tabernacle, but also rest and dwell upon the mountain of thine holiness.

a In Dialogus cum Triphon.  b In loc.  c Basil.  d Steches.  e Agellius.  f Bellarmiu.  g omnes patres  h vni Genebrardus.  i in loc.  j 2 Cor. 15.20.  k Maran. in loc.  l Augufl. in loc.  m Vob. 12.14.  n See Dr. Huls.  o Ser. Mts. heart Christis borne.  p Ruth. 1.16.  q Philip. 1.23.  r 2 Sam. 15.31  s Pflat. 18.47.  t Pflat. 25.11.  u Efly 55. 6  v In Dialogum cum Triphon.  w In loc.  x Basil.  y Steches.  z Agellius.  **Bellarmius.  _omnes patres  ^vni Genebrardus.  in loc.  1 2 Cor. 15.20.
Ascension day Evening Prayer.


So that the Prophet here bringeth in a great many glorious Angels attending Christ in his ascension, and laying to the rest of the celestiall Hierarchy, Lift up your heads, $ ye gates, and be ye lift vp you everlasting doores, and the King of glory shall come in. Heaven gates are called everlasting, because they shall endure for euer, or because they be the doores into the life which is everlasting.

Who is the King of glory? Christ in two respects is the King of glory. 1. For that all honour and glory belongs properly to him, $ his is the kingdom, the power, and the glory, called in this regard the Lord of glory, 1 Cor.2.8.

Secondly, for that Christ maketh vs partakers of his glory, termed in this respect our glorious Lord Jesus, 1.1. If the Lord of hosts, strong and mighty in battle, be the King of glory, then Christ (having conquered all his enemies, and made them his foot-stool, triumphing over death, and the devil which is the founder of death, and since which is the king of death, and the grave which is the prison of death, and hell itself which is the proper dominion of the devil and death) doth easily in himselfe the king of glory: and for as much as he died for our sinnnes, and is risen againe for our justification, and is ascended on high to give gifts vnto men, in this life grace, in the next glory, what is he lesse then a King of glory toward vs of whom, and through whom alone we that fight his battels are delivered from the hands of all that hate vs, and do made victors, I Cor.15.57. yea more than conquerors, Rom.8.37.

Psalm 68.
Let God arise, and let his enemies be scattered, &c.

The Prophet in this Hymne respecting rather matter than method, doth utter divers things a little confusedly: yet his general intent is to declare Gods Almighty power and prouidence manifested in comfortings his, and confounding their enemies; for which $ mercy toward the one, and judgement toward the other, he calleth upon all people, the faithfull especially, to sing praisse and ascribe power vnto him. In the two former versets two persons are chiefly remarkable.

1. His might, easily destroying such as hate him, he doth only arise.

2. His mercy, in his patience toward the wicked, he feemeth as it were to sleepe for a time, implied in the word exargat.

3. His action toward the godly, standing vp in his good time, reproving all their enemies.

4. The wicked as patient destroyed, in whom note.

5. Their condition, enemies and haters of God, Scattering.

6. Their judgement, Great, a fourfold scourge, Flying, Sudden, as the smoke driven away with the winde, and like wax melting at the fire.

Fifth,
First, as concerning the mighty power of God, he need not arm himself with any weapons, either offensive or defensive, it is enough if he doe but arise; sufficient if he move but his little finger (as it were) ye, the very least of all the works of his fingers: he which is the Lord of Hosts hath a great many royall armies to fight his battell, his chariots are twenty thousand, even thousands of Angels, as it is in the 17. verse of this P'almes, he faith unto this creature come, and it commeth; and to that goe, and it goeth; and to a third, do this, and do that. If he raise but an hoist of frogs, or a warmer of flies, his enemies are scattered instantly, for it is nothing with him to help with a great many men, or with no meanes. If he but speake the word it is done, for as by his word he made the whole world, so by his word he can marre whatsoever is in the world: his power is called aclual, in doing whatsoever he will; and absolute, for that he can doe more than he will. His actual power and revealed will especially concern vs in all the chances of this our life; for the Lepers infinuates, Matth.8 2. Lord, if thou wilt thou canst make me cleane, not if thou canst thou wilt: he can (as the Papists imagine) transubstantiate his flesh in the Sacrament, but we read not that he will: he can faue such as despite the riches of his mercies, and abate his grace to wantonnesse, at the last hour without any repentance, but we read not that he will: it is our comfort that he will (at what time fouer a finner repenteth him of his sinne (from the bottome of his heart)) put all his wickednesse out of his remembrance: it is our comfort that he will hear vs, if we call upon him in the time of trouble, giving vs whatsoever we shall ask in his name: it is our comfort that God can arise, because he will arise; for seeing our father in heauen is able and willing that is, able because willing to lay hand upon the shield and buckler, and to stand vp for our helpe: why should we fear what either the malicious man, which in Scriptures is called a devil, or the devil himselfe, which is termed a malicious man, is able to wile or work against vs. If God arise, then all his enemies, that is, our enemies for his sake, shall instantly vanity as smoke before the winde, and as waxe before the fire.

The mercifulnes of God is scene first in his patience toward the wicked, implied in the word arise, for he seemeth as it were to sleepe, and not to marke what is done amissfe. The Lord is patient, and would have none to perish, but would all men to come to repentance. He was longer in destroying one Citie, than in building the whole world, flow to wrath, and ready to forgive, desiring not the death of a finner, but rather he should amend. He doth not arise, to particular punishments, much lesse to the generall judgement, but after long suffering and great goodness. O Jerusalem, Hierusalem, how often would I (quoth our Lord) have gathered thy children together as the hen gathereth her chickens under her wings, and ye would not, Matth.23-37.

As the mercies of God are manifested in his patience toward the wicked, so likewise in his actions toward the godly: for as it is said in the 21. vertie, he shall wound the head of his enemies, and the haire scalp of such an one as goeth on still in his wickednesse, If obstinate haters of God and godlinesse will not desist, but continue raging and railing against the Lords anointed, as length he will awake as one out of sleepe, and as a Giant refreshed with wine, he will in his fury smite his enemies in the hinder parts, and put them to a perpetuall flame: their crying fumes make such an alarum in his ears, as that he will awake and arise too, for the protection of such as are upright in heart. We reade Mat.8 that the ship of the Church is tossed with the waues of affliction, & with the boisterous windes of contrary doctrines in the troublesome sea of this world, and in the meane while Christ our great maister seemes to sleepe; yet when we call and cry, Master, master, or else we perswade, he doth awake, and rebuke the windes, and the waues, and there followeth a great calm. So he that keepeth Israel doth neither slumber nor sleepe: I sleepe (faith our blessed Saviour) but mine heart awakeveth; our watchmen shoulde wake in vaine, if the Lord did sleepe; the truth is, he doth arise while we reft. If the Lord himselfe had not beene upon vs our side, when our enemies rove vp against vs; had not he beene waking while we were sleeping, the furious and sere gunpowder faction had swallowed us vp quicke,
quicke, when they were so wrathfully displeased at vs and therefore let vs sing with our Prophet in the 19 verfe of this Hymne, Praised be the Lord daily, even the God, that helpeth us, and pouereth his beneficis upon vs.

Interpreters observe generally, that these words are borrowed from Moses, Numb. 10. 35. Arife Lord, and let thine enemies be scattered, and let them that hate thee fly before thee. This undoubtedly was a very good prayr in Moses; but David here by common experience proues that to be most true, which Moses heartily defired, namely, that the Lord ariseth and fighteth against all such as are enemies to his arke, haters of his Church, and defippers of his holy covenants. And therefore whereas some make these words either a prayer that Gods hatefull enemies may be destroyed, or a profeffion that they shall be destroyed; they make them a plain proprition, and read them: Inducitively, God doth arife, Deus exurgit, or surgit Deus. The fene upon the point is all one, for they who pray that God would arife, and who confesse that he doth arife to scatter his enemies, acribe both of them a commanding power to God over Israel: and therefore the Kings and Queens of England vfed to lampe this sweet sentence upon their coyne, Exurgat Deus & dispersentur inimici: it is reported of the deuoum Antonius also, that he did coniure the Deuill in singing these word: and beloved, when our adueruour doth assault vs at any time, let vs hate recourse to Gods buckler and book. If he tempt thee to commit Idolatry, heare what God faith vnto thee, thou shalt worship noe Lord but God, and him only shalt thou serve. If he tempt thee to countenance, put on Gods armour and aye. Cozenence is the root of all envy, and they that will richly vs into faires and into many fofis, and nosome lufts, which drovne men in perdicition and deftruction. If he tempt thee to private engeue, let God arife, who faith expressly, Vengeance is mine. If he tempt thee to the sin of incontinence, let God arife, who commands in his Law, Thou shalt not commit a staterie. I know you not that your bodies are the temples of the Holy Ghost, and the members of Christ, Shalt then take the members of Christ, and make them the members of an harlot? No no, Let God arife, and fo these raging lufts, and all other our enemies shall be dispersed.

In the wicked I have noted first their condition, and then their puniment. Their condition is, that they be both enemies and haters of God. Enemies to God, as being enemies to the children of God, for he that hurte fhert his Prophetes, and toucheth his anointed, is faid to touch the apple of his eye: this our blessed Saviour did proue and pruife. promife, He that receiues you, receiues me, and he that defieth you, defieth me: this he did also pruife, for when Samuel breathed out threatenings and slaughter against the Disciples of the Lord, Christ appearing to him expressly faid, Saul, Saul, why perfeccit thou me? because that which is done to the leaft of my brethren, I take it as done to my selfe, Math. 25. 40.

Yea, but how can any wicked wretch hate God which is goodnesse it selfe? all the world calls for truth, 1 Efd. 4. 36. and God is truth, Joh. 14. 6. 2 Answer is made, that Almighty God is considered two waies; in himselfe, and in his effects: as God is considered in himselfe and in his effecke, none can hate him, as being goodnesse it selfe, for the Saints enjoying his presence, feing him, as he is face to face, fing hallelujah, saluation, and glory, and honour, be to the Lord our God, Apoc. 19. 1. in this world God is considered in his works, and scene in his effecke only. Whereof some being pleasing to the wicked, as breath, A 1. 17. 25. suffering his famine to arife, and his raine to fall on them, Math. 5. 45. opening his hand and filling all things with his plenteoufneffe, Pafs. 145. 16. other effecke of his are dillfull to mans inordinate will and corrupt affections, as the prohibition and punishment of famine: and in these respects every reprobe is an hater of God, and lighteth under the banner of his mortall enemie the deuill. Almighty God d hates nothing which he make, for all his creatures are good, yea very good, Gen. 1. 31. he hates onely sin in the reprobe which is a nothing, and considered as a thing that is not the worke of God, but of the deuill and darkness. So the Lord is laid to hate it, saith that he will runneth to misciffe. bauhty eies, a lying tongue, hands that finde innocent blood, an hear that imagines wicked enterprifes, in a word, 2 he loneth righteous confime,

H h h 2
Concerning the generality of this doctrine, we find that the wicked spend their days in mirth, and in a moment go suddenly down to hell. Yet a little while (faith our Prophet) and the ungodly shall be clean gone, thou shalt look after his place, but he shall not be found: oh how doe they confer and perish, and come to a fearful end, even as a dream when one awaketh, so shall thou make their image to vanish out of the city, Psal. 73. 18, 19. their destruction shall come speedily, Prov. 6. 15. as a dwelling in an high wall, whose breaking cometh in a moment suddenly, Esa. 3. 13.

To speake more particularly, y Babel is suddenly fallen and destroyed, and the King of Babel as he was carowing in the golden vessels of the Temple, saw the fingers of a mans hand writing a fearefull sentence against him uppon the walls of his Palace, whereupon at the same hour while he was carowing, his countenance was changed, and his thoughts so troubled, that the images of his lyeymes were lost, and his
Ascension day Evening Prayer.

his knees smote one against another. The judgement of God vpon Corah, Dathan, and Abiram, was also sudden, as they disputed against Moses and Aaron, imputedly justifying their conspiracies; the earth opened her mouth and swallowed ib. most all alive, so that in the sight of all Gods people they went downe quick into hell. B Herod in the midst of all his brauiery was immediately smitten by the Angel of the Lord, so that he was eaten of worms, and gave up the ghost. C Arissus the blasphemous heretike was upon the sudden in the midst of his pomp and pontificality, taken away with a stinking death. D Pope Lohn the 12. in the very act of adultery was suddenly smitten by the devil, and so he died in his fisthincse. Pope E Silvester the second (who being a conjuring Friar, gave himselfe vnto the devil condition he might be pope) as he was on a time sitting maffic at Rome, heard a great noise of devils that came to fetch him away: whereat being terrified and terrified, and seeing no way to escape, he desired his people to rend his body in pieces after his death, and lay it vpon a chariot, and so let horses draw him whither they would. f In the yeere 1530. there was at Nuremberg a certaine Priest who studied Art-Magicke, and being very conceitos of money, the devil (whom he ferved) knewed him through a chyrstall, a good deale of treasure hidden in the City; whereupon he went presently to that part of the Towne where he supposed it to have lien buried, and being arriued at the place with a companion whom he brought to this pretty pattaime, fell a searching and digging vp a hollow pit, vntill he perceived a coffre in the bottome of the hole, with a great dog lying by it; whither he was no sooner entred, but the ground fell vpon him, and so smothered and cruished him in a moment to death. Concerning this argument, see Fox Martyrolog. from pag. 1902. to pag. 1916.

Bellarmine de notis Ecclesie, cap. 17. and Hauemullerus hist. lefist. ordinis cap. 11.

The late judgments of God vpon incorrigible sinners in our owne countrey within our owne memorie have beene very fearefull, as vpon Anne Auericke a Fakewoman of London, who for weareing her tıele for a little money that she should have paid at a shop in Woodstreet for sixe pound of tow, forthwith (as being surprized by Gods ariuing to scatter his enemies) fell downe speechleffe, and so died a loathsome death, to the tererour of all perfuried and forsworne wretches. And vpon C. M. a notorious Atheist, openly mocking at God and godliness, not in word only, but (as it is credibly reported) in writing also this impious wretche, as he was standing another in an Alcouver, was even with his owne dagger in his owne hand stabb'd into his owne head, in such sort, that notwithstanding all the meanes of Surgery, he shortly died, blaspheming and swearing to the last gaspe: wherein Gods justice did appeare notably for our instruction, in that he compelled his owne head which had written those blasphemies, to be the instrument of his punishement, and that in his braine, which had impudently defied the same. Who can overpasse here, how some chiefe plotters of the most execrable Gunpowder Treson being together in a chamber, were so searched by their owne powder as it was in dryning, that they were drieuen to confess the heavy judgmemt of God vpon them. Every yeere we heare that some notorious drunkards are drowned even in their drunkennesse, when as they have neither wit nor will to say so much, as Lord have mercy vpon vs: a punishement so proportionable to that hoggish sin, that all the world may know, God doth arise to scatter his enemies.

This I take to be literally the true meaning of this Hymne, but S. Paul hath a mys-
tificall interpretation hereof, Ephes. 4. 8. and so most of the Fathers apply this to Christs exaltation and his enemies confusion.

1. In mount Thabor, his transfiguration, Matth. 17.
2. In Hierusalem, his resurrection, Matth. 28.
3. They are fourfold exaltation: 7. In mount Oluct, his ascension, Acts 1.
4. In the clouds, his comming to judgement, Apoc. 1. 7.

Some Diuines have confirmed this of his arizing to judgement, according to that Apoc. 6. 10. The foales of them that vvere killed for the word, cry with a loud voice, saying, how long Lord holly and true, dost thou not judge and revenge our blood on them that dwell on the earth? as if they should have spoken in the words of our Prophet, H h h 3. Aries.
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Aris Lord, and make thine enemies thy footstool, for all things in that day shall be put under Christ's feet, & Cor. 15:27. Then his enemies here and there scattered shall be gathered together, and albeit they shine before him, innocating the rocks and mountains to fall upon them, and to hide them from his presence, Apoc. 6:16. Yet they must all appear before his throne, to receive their heavy damnation and doome. **Have nulla vo humana elidet, aut acumen elidet,** no humane force can prevent, or cunning circumvent this high and holy Judge, that day shall be to the wicked a day of anger, a day of trouble and woe, a day of destruction and desolation, a day of darkness and blackness, wherein their hearts shall fail them for fear, seeking death and shall not finde it: for all our weale and woe consisted in those two words of Christ, *see, venite, Goe ye cursed, Come ye blessed.* If he say Come, they which enjoy his presence shall have fulness of joy and pleasures at his right hand for evermore, Ps. 16. 10. They shall drink of his pleasures as out of the rivers, Ps. 36. 8. before him as is said here, verse 3: they shall be glad, **mercy, joyfull.** If he say Depart, most accursed are they which are deprived of his presence: this one word is worse than all the rest in the reprobates sentence, for as Divine oblation, pena damnit, penader cfr quam pena sensius, the paine of losse is more grievous than the paine of pena, for the torments of hell are termed in the Fathers and in the Scriptures also damnation, in respect of the losse of an infinite good which is God. If *Esau* seeing his younger brother *Jacob* to have got the blessing, *irruent clamores magno,* roared out with a great cry and bitter, out of meafure, laying unto his father, hast thou not reftored a blessing also for me? how loud will the reprobate roare figured in *Esau,* when as they shall behold the Saints figured in *Jacob,* to have got the benediction of their heavenly Father, and that no more blessing remaineth for them. O with what unspuable rage will they confirme their own maldirection, cursing the day wherein they were borne, and the night wherein it was said, a child is conceived, cursing the womb that bare them, and the paps that gave them sucke, desiring rather neuer to have bene borne, than to hear such an affrighting sentence, *Goe ye cursed:* this infinite losse doubtlesse is the very hell of hells, as Christ foretold, a thousand hells are nothing in comparison of it. O sweet Jesu who didst attend the cross, to take upon thee the curse of the Law, to deliver vs from the curse of sin, saue vs with thy mercy, that vpon vs may not fall so terrible misery.

O herunderstand this of Christ's incarnation, as if our Prophet should pray, Blessed Lord, deferre not thy comming any longer, arife to viifir and redeeme thy people, remember thy promise, laying, *I will up, and I will helpe every one from him that warreteth against him, and I will set them at rest.* Arise Lord from the face of thy Maiestie to succour vs in our misery: thou which art the consolation of Israel, and the desire of all nations, arise to call out the Prince of darkness, and to deliver vs from our enemies and from the hands of all that hate vs.

But because Christ in his mortall eftate was oppressed of his enemies, in the daies of his flesh, offering up prayers and supplications with strong crying and tears unto him that was able to save him from death, upon the cross complaining, *have ye no regard all ye that passe by this way, behold and see, if there be any sorrow like to my sorrow,* &c. I say, because Christ in his eftate of humiliation appeared not as the Lord of hosts & King of glory, but as a worm trodden vnder the feet of such as hated him; I find that most Interpreters, as well ancient, as modern, take this him as a prophesie concerning his glorious resurrection and triumphant ascension: in arising from the dead he scattered all his enemies, and in his ascension (as our Prophet here, verse 18:) he led captivity captive, giving gifts unto men, among other even to his enemies, that the Lord God might dwell in them: as the next hymne describes Christ in his suffering, to this in his triumphing.

His enemies are principally and properly the devils. Secondly, the Jews.

By descending into hell and arising from the dead, he triumphed over the devils in their owne dung-hills and dungeon, he brake the Serpents head, and trod Satan under...
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vnder his feet, and by his ascending vp on high he gave gifts, even the manifold graces of his holy Spirit, whereby the devil is driven out of his strong holds, out of the hearts of men, and so their fowles and bodies are houses of God and temples of the Holy Ghost.

The lewes are reputed enemies to Christ in denying him for their King, in reviling him all his life, in bringing him to his death, in blaspheming him, and persecuting all his, ever since to this present day. Wherefore to loone as Christ arose, they were scattered in their thoughts, as having imagined a vaine thing in roving a great stone to the door of the Sepulchre, sealing it & making it sure with a watch. For it was impossible that the Lord of life should be holden of death, his fowle could not be left in the grave, nor his fith fee corruption, and therefore the stone being rolled away by an Harold of heaven, Matt.28.2 he raised himselfe from the dead, to the confusion of fitch as hated him. Againe, the lewes were scattered in their estate, They that did feed delicately in the streets, and they that were brought vp in scarlet embraced the dung. And lastly, scattered in their habitation, as the fowles of their Sanctuary were scattered in the corners of every street: so themselves, heretofore Gods Sanctuary, continue scattered in every quarter of the world. P. S. Iames in his Epistle faules them after this fort, To the twelve Tribes which are scattered abroad, and so they live dispersed and despised unto this our present age, being 9 leffe than any Nation, and basely kept vnder in every place. They who sold their Saviour doe now buy their repentance deare, for they cannot see so much as the seat of their Temple or Citie, vnlesse they pay for this light vnto the Garrisons of the Turkes, now Lord of the sometime holy land, who repute the lewes a great deale more vile than Christians, informuch that if a few will turne Turke, he must first turne Christian before he may be Turke. Wherein we may behold Gods unsearchable bountifulnesse and feueritie: towards them in making his peculiar people no people, feueritie: but toward vs bountifulnesse in adopting vs his people, being aliants from his common-wealth, and strangers from the counciatts of his promise, Ephes. 2.12. yet let vs not boast of our lewes, or insult over their miserie, for as S. Paul admonisheth, If God spared not the natural all branches, take heed he spare not thee, which art but a wild Oliue tree grafted in for them, Rom.11.17.18.21.

Psalm 108.

O God mine heart is ready, &c.

Interpreters agree generally, that this Hymne is composed of two Psalmes going before, to wit, of Psalm.57. from the eighth verse to the last, and of Psalm.60. from the first verse to the end. The former part then especially concerning our present occasion, is expounded in my notes upon the 57. Psalm, appointed to be read at Morning prayer vpon Easeter day.

How the latter part is to be construed of David and his kingdom literally, see Calvin. Agellius, Ro. Stephanus, Wilcoxe in loc. And our Churchies Homile concerning An information for them which take offence at certaine places of the holy Scripture, how to be mysticall well applied vnto Christ and his victorie, Hierome, Arnabios, Bucer, Molletus, Jacob de Valentinia, Strigellius, Genebrard, and other in loc. Dr. Incognit. & Bellarmius, in Psal.59. the numme whereof is in one word, that not only the lewes, but also the Gentiles are subdued into the scepter of Christ, and that they bear severall offices according to the seuerall orders of the Church, some suending in an high, and others in a low place, some commanding as Law-givers, and other obeying as wages, untill they be brought into the strong Citie, where they shall have fullness of joyes and pleasures at Gods right hand for evermore.

Psalm
My heart is ending a good matter, 

This Hymne is a spiritual Epithalamium, or Bridall-song composed of Christ and his beloved Spoue the Church, of which (as it is thought) Salomon's Song of song is a full and a fit interpretation: It is an oade de rege & greg, de salutaris (faith Augustine) & salutandi: I know asome construe this of Assuerus and Esther, of Salomon and Pharaoh's daughter, of David and Bathsheba; but that which is said ver. 7. and 12. thy seat O God, endureth for ever, &c. be the Lord thy God, and worship thou him, is not appliable to them and their kingdom, it appertaineth only to Christ, as S. Paul expoundeth, Heb. 1. 8. Vnto the sonne of Righteous, O God thy throne is for ever, the scepter of thy kingdom is a scepter of righteousness, thou hast lovd righteousnesse, and hated iniquitie, wherefore God even thy God hath anointed thee with oyle of gladnesse above thy fellowes.

Preface, My heart is ending a good matter, ver. 1. 2. Bride-groome, from the third to the tenth verse, and for this reason appointed to be read on Christmas day. Bride, from the tenth to the eighteenth, and for this reason appointed to be read on Whit-Sunday.

The whole may be divided into three parts: a Corps of the Psalm, containing a description of the

Conclusion, I will remember thy name, &c. ver. vii. Some take these words as spoken by God the Father, of God the Sonne, as being both his Word and good: the Word in the beginning by whom all things were made, Joh. 1. 1. and good, as being very God of very God, for there is none good except God, Matth. 19. 17. but as S. Basil notes, how can the next clause be well applied vnro God, I speake of the things which I have made into the King, my tongue is the pen of an ready writer, and ver. 8. it is not saide, vndi sego Deus, but vndi sego Deus: and therefore most Interpreters have referred this poeme to the Prophet, my heart is ending, or as other translations, by lebath or bubbleth vp; a similitude taken either from the bubling of riuers and ponds, as Exod. 8. 3. Ebulitus fuminus ranas: or clift from the meat offering in the Law, which was dreefed in a frying pan, Leuit. 7. 9. and there boyled in oyle, being made of fine flour vnleasened mingled with oyle, and afterward presented to the Lord by the Priest, Leuit. 2. 5. 8. the matter of this Hymne then is boyled with the oyle, that is, with the grace of the Spirit, and so prepared in the Prophets heart. Reflecting that, sinus cordis lectitiobus sacris, meditationibus studisse, atq. habendo piacere, vsque percoquit charitas, custodiat fidelis memoria, ingis capite viseris, tunc flagranti sublimi existent affettiues, atq. os ex abundantia cordis loquere, crinite sacrificium pingue & holocaustum medullaturum.

The Latines read erit haec cor, and erucation alway proceeds from a fulnesse of somacke, intimating hereby that he spake not of himsielfe, but explenitudo spiritus, as he was moued by the Holy Ghoft, according to that in his last words, 2 Sam. 23. 2. The spirit of the Lord spake by me, and his word was in my tongue. This may ferue to confute the Montanists affirming that the Prophets speterd they knew not what. David here by the Spirit first eniited a good matter, and afterward his tongue was the pen of a ready writer: his mouth and his minde being together, hereby shewing his unfaire desire to sing the praise of Christ: if his heart had beene forward, and his tongue backward, this hymne would have proued an heavy, not an heavenly poeme: but as his heart was eniiting, so his tongue the pen of a ready writer: not the finger or hand, but the pen: it is the Holy Ghoft which is the band moving the quill, it is he which is the ready writer, he writes not with ink,
Whitsunday Morning Prayer.

**verse 1.** Inke, nor in tables of stone, but in fleshly tables of the heart, making vs (as S. Paul speaks) his Epistle. See Epistle 12. Sunday after Trinitie: he writes, and that readily, for as he doth illuminate the mind so suddenly: so suddenly the text faith it. Acts 6. 9. speaking of the defending of the Holy Ghost upon this day, suddenly there came a sound from heaven, &c. 1 E. xvi was a ready Scribe, for writing and interpreting the Law. He was made thus apt and prompt by the Spirit: his word runnes swiftly, being tied neither to time nor tide. ubi Deus est magister quam eius dictur good doctor. See Gospel appointed to be read on this day.

The resemblance between the pen and the tongue is very great; for as writing is a kind of speaking unto the eye; so is speaking a kind of writing to the ear. Now David having his heart enlightened and his tongue enlarged by the Spirit, faith he will sing a ditty, which walketh as a thing written with a pen endureth long, & not instantly vanish into air like a tale that is told: I speak the things which I have made to the king. The writing of the learned are called their works, opera Hieronymi; the works of Hierome, Augustine, Gregorie: ye the very plates of a modern Poet; are called in print his works. The Grecians especially term Touches in verse, ρομικαςας, so Symmachus and Agellius ναρμια τοων poems men, which answer our English here, things made: by works then he means the contents of this hymne, which he calleth a good matter, or a good word, for a good man out of the good treasure of his heart brings forth good things.

It is a good argument §1. In respect of the person of whom it treateth, in two respects: § 2. In respect of the people whom it teacheth.

*Good in respect of the party whom it treateth of, as singeing the praises of Christ our King, which is fairer than the fommer of men, only good of himself, and the fountain of goodness in other.* 1. Verbum bonum, quia de Dei filio qui maximus bonum. 2. Let others as they please make Panygryicks of other Kings; I, so long as I have any being, dedicate my poems vnto that King only, who created in me both an heart to endite, and a tongue to sing his praises.

And good in respect of the Reader, as reporting the myrticall union and happy lot between Christ and his Church, a ditty so pleasent, that an Angell calleth it on Christmas day a tidings of great joy to all people. The whole proemce of this poeme may be thus in breefe paraphrased, My heart so boyleth within me, that I must needs burst forth, which it hath conceived, even as a sweet song, acceptable to the King of whom, and profitable to his people for whom it was made; and that with such easiness and frequency, that no pen of an extoll writer is able to surpass the readiness of my tongue. David calleth vs in the fourth Psalm, that there be many that say, who shall bew vs any good? and as doubtlesse in our time many which hunger and thirst after righteousness, are very desirous (upon such high Holy dayes especially) to heare some good song, or some good sermon. He therefor that hath an ear to heare let him heare what the spirit faith in this Hymne, for it is a good matter, I say what the spirit faith, as being inuited, by him, albeit vened by David as his penne and tongue.

Tou art fairer than the children of men.] Here begins the Corps of the Psalm, concerning Christ and his Church: our Bride-grome; Christ is describ'd,

1. By his beauty, fairer than the children of men.
2. By his eloquence, full of grace are thy lips, &c.
3. By his might, gird thee with thy sword, &c.
4. By his maiestie, thy seat O God indureth for ever, &c.
5. By his justice, thos hast not loved righteousness, &c.
6. By his fulnesse of gifts, anointed with oyle of gladnesse above his fellows.
7. By his magnificence, both of apparell and houfe, thy garments smell of mirrhe, aloes and cassine, out of the holy palaces, &c.

The Prophet beginnes here with beauty, because comelinesse of person is much if not most esteemed in a bridegroom: or haply for that it proceeds from the fetter gift to the greater; beautifulnesse of body gives place to graciousnesse of speech, eloquence to vertue, vertue to divinitie. But how can he who was a worme (quoth our Prophet, Bellarmin. 9. Placid in he. 8. Claud, aqua marina eccedit in loco, Matth. 12. 35.

Luke 2.10.

Apoc. 29.
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Prophet elsewhere, rather than a worthy, defiſsed and reſciled of men, as having neither forme nor beauty, faith e E(ay) be termed faireer than the fonnes of men? Answer is made by f St. Hierome, that the Prophets vtered that of Christ, as he was abased and abased upon his croffe, for then he suffered of all kines of men, and in all kines of things: of all men, as Jewses, Gentiles, b ince, Priests, people, strangers, acquaintance, men, women: in all things, as sufferer in his friends who forroke him: in his honour, when his aduersaries mocked him: in his goods, when they stripped him and calle lots upon his garment: in his foule, when he prayed, O my father, if it be possible, let this cup passe from me, Matth. 26. 39. and when he cried, My God, my God why hast thou forsaken me? Matth. 27. 46. in his body, to wit, in every part and in every lene: for his head was crowned with thornes, his hands and feet pierced, his fide boared with a spear, his face bemired with spekke, his hair ladeled with buffets, his bones out of ioyn, and his floth be rent with rods, as that his heart in the middel of his body, was even like melting wax, Piel. 22. 14. in every fene likewife, in his raffe, for his enemies when he was thirsty, gave him b vinegar to drinke mingled with gall: in his hearing, when he was inſtorced to heare their reueling taunts and outrageous blafphemies: in his feeling, for that his whole body was tortured: in his seeing, when he saw his k mother and the diſciple whom he loyed, standing by the Croffe weeping: in his smellning, in that he was crucified in Golgota, i which is by interpretation, the place of dead mens skulls. If we thus conſider Christ as a m man of sorrowes on the Croffe, wounded for our tranfgreſſions, and broken for our iniquities, he feemeth in the worlds eye without all comelinenſe or beauty, for Christ crucified is vnto the Jewses a tumbling blëccke, and vnto the Grecians a foolifhneffe: but vnto true beleuers he feemeth faire, not only glorified in heauen, but also viſtified on earth, eu'en in his cratch, in his croffe, in his griefe, in his grave. Lo S. Ang. Nobis creditibus ubique sionus pulcher occurrit, pulcher in caelo, pulcher in terra, pulcher in utero, pulcher in manibus parentum, pulcher in miraculis, pulcher in ligno, pulcher in sepulcro, &c.

Is Christ faire than the fonnes of men, as God, and as man? As God, for what is he among the clouds, and therefore much leſſe among the clouds, that may be compared vnto the Lord: he made not only the lilies of the field more glorieus in beauty than v Solomon in all his royalitie, but also the moſt admirable faire frame of the whole world, the which eu'n for the conſcience beautifulneffe thereof is teartned (as f Philinvs and k other obedient) by the Grecians v μόις, and by the Latines μοινυς. He muft undoubtedly be faireer than the fonnes of men, as creasing all these faire things for the fonnes of men.

Againe, Christ as man is the faireſt of all men, and that both in respect of the beautifull ornaments of his minde, and comely lineaments of his body. Concerning the graces of his minde, his intellectus are such, as that in him are hid all the treasures of witneſſome and knowledge, Coloss. 2. 3. and his morals alſo, as he did no ſin, 1 Pet. 2. 22. yea knew no ſinne, 2 Cor. 5. 21. he was full of grace and truth, and of his fulineffe all of us have receiued, eu'n grace for grace. The fonnes of men haue foulé fowles (as the Prophet speakes) the whole head is fbole, and the whole heare is beauty, from the sole of the foot, to the crowne of the heade, there is nothing whole, but wounds, and swelling, and fores full of corruption. But the fonne of God hath a faire fowe, free from all blenmishes originall and actual, he neither finned himselfe, nor caused other to ſinne. Of this spirituall inward beauty f Diuines feuaully understand our Text, and of his fｐouſe fayed, a My Beloved is white and wyddy, the chiefes among ten thouſand, his head is as fine gold, his lockes entwined, his eies are like Doves upon the rivers of wateres, which are wafted with milke, his cheeks are as a bed of offices, and as sweet flowers, and his lips like lilies dropping downe pure myrabe, his mouth as fweete things, and himselfe wholly deſcribable.

Lastly, Christ is faireer than the fonnes of men in regard of his body, whether you consider it as it was in a mortal, or as it is in an immortall state. When he liued in this world his body was of absolute lineaments & feature, perfect in every proportion and part, as a Luentulus and other have describied him in their histories, and this opinion
opinion is agreeable to reason and religion, as expositors have well observed: for all deformities of the body proceed originally from enormities of the soul; weaknesses are from wickedness, e.g. Christ as being conceived of the Holy Ghost, and borne of the Virgin Mary, had a body fairer than the fairest of men & conceived in finne and borne in iniquitie.

Nemo est feminectus

And do eximiae contendere manu facie.

For if his body were so beautifull in his humiliation, it is now much more, sitting at Gods right hand in heaven a glorious body surpassing in brightness the Sunne. The children of men have vile bodies, earthly tabernacles and houses of clay, but Christis body being raised from the dead, and ascended on high, is fairer than the blessed Angels: our text indeed faith only that the Messiah is fairer than men, for that he took upon him the nature not of Angels, but of men. ii. Ait professitas hominis quoniam e filia hominum: but the Scripture saith elsewhere, that Christ is better and fairer than Angels, as a Christian Poet here paraphrastically.

O pray for us, o former sine remun.

Full of grace are thy lips] Full of grace in the matter, and full of grace for the manner. For the matter, he delivered an acceptable doctrine, John 1:17. the Law was given by Moses, but grace came by Jesus Christ: Moses had harsh and hard words in his Law, but Christ is he that continueth not in all things which are written in the book of the Law to do them: but Christ on the contrary spakes better things, the first word in his first sermon, Blest are the poor in spirit, the kingdom of heaven is at hand, Matt. 4:17. he commeth unto his people, cum verbo gratiae, cum offciculo gratiae, faith Auguflini: his lips are full of grace, that is, pouring out gracious words abundantly. Come unto me all ye which are laden, and I will ease you. God so loved the world that he gave his only begotten Sonne, that whosoever believeth in him should not perish, but have everlasting life. The Spirit of the Lord is upon me, that I should heal the broken hearted, &c. his lips are like lilies dropping downe mirrhe, Cant. 5:14. all that heard him wondered at the gracious words which proceeded out of his mouth, Luk. 4:22.

For the manner, he taught not as the Scribes, he spake so sweetly, that the very catch-polli officers astonished at his words, gave his testimony, nemensq mi spake like this man: he spake so graciously that his Apollis Froooke all things and followed him: at his call z Andrew left his nets straightway, James and John their father and the ship without tarrying, Matthew from the receit of customs, Math. 9:9. Zaccheus from the like worldly course, came hastily to receive him joyfully. Nay beloved, he was so powerfull an Orator, that the very windes and waues obeyed his word, Mark 4:39. It is reported in holy writ, that all Princes and people were desirous to hear Solomon's eloquence, the Queene of Sheba wondering at the same cried out, Happy are thy servants which are stand before thee and hear thy wisdom, 1 Kings. 10:8. Solomon is the type here, but Christ is the truth: and this sheweth evidently that Christ is not a tyrant, but a milde Prince, perswading obedience plausibly, not compelling his people violently, his sayings are his seper, his word is his sword, his piercing exhortations are his (as it were) harpe arrivest, by which his followers are subdued unto him.

To conclude this argument, his faire words (as the Scripture speaks) are as an hony combe, sweetnesse to the soule, and health to the bones: an hony combe, and what more toothsome? sweetnesse to the soule, and health to the bones, and what I pray more wholesome? anima insit ipso socris, the good mans soule is Christs own soule, to which he spaketh a great many waues graciously: sometime correcting, and what stronger argument of love, for whom he longeth he chauffeth, Heb. 12:6 sometime instructing, and his Gospell is able to make the man of God absoule, being hereby furnished thorowly unto all good works, 2 Tim. 3:17. sometime woeing in amorous termes, as in his Loue song every where, My well beloved, my sister, my spouse, the fairest among women, my loue, my dower, &c. sometime promissing, and that both the blessings of this life present, Fear not for I am with thee, be not afraid, for
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for I am thy God and thy Redeemer, they that provoke thee shall be thrust to powder, and made nothing, &c. and of that life which is to come, 1 Father, I will that they whom thou hast given me, be with me, even where I am, and that they may behold my glory, being one in us, as I am in thee, and thou in me.

But Christ's intercession every day to God the Father, * appearing in the court of heaven, and as an advocate pleading for us, is yet fuller of grace. For if * call bevally granted his daughters requests, and bestowed on her the springs above, and the springs beneath; how shall Almighty God (whose mercies are above all his works) deny the fruits of such a fome, in whom he is well pleased? Afluredly, beloved, whatsoever we shall ask the Father in his name, which is our only Mediator, shall be given unto vs, even the springs beneath, and the springs above, that is, all things expedient for vs in this world, and in the world to come life everlasting.

* Some by his lips understand his Apostles who preached graciously to the whole world, in teaching, that salvation is not by the works of the Law, but by grace through faith in Christ who died for our sakes, and is risen again for our justification. It may be further extended to Christians of all sorts, for the people so well as the Priests in opening their lips ought to minister grace unto the hearers, Ephes. 4. 29. and whatsoever we shall ask the Father in his name, which is our only Mediator, shall be given unto us, even the springs beneath, and the springs above, that is, all things expedient for us in this world, and in the world to come life everlasting.

Because God hath blessed thee for ever. So some make Gods blessing an effect, as if the prophet should have said, Because thou art fairer than the fones of men, and thy lips are full of grace, therefore hath God blessed thee for ever. The like speech is J ohn 10. 17. therefore dost my Father love me, because I lay downe my life, and Philip. 2. 8. He humbled himselfe, wherefore God bath exalted him highly: but other make Gods blessing here the cause why the Messiah of the world is fairer than the fones of men, and his lips full of grace: for he was not blessed of God, because he was fairer than the fones of men, or that he poured out gracious words abundantly: but on the contrary, he was therefore both eloquent and faire, because blessed of God. So ver S. he loued righteousness, and hated inequitie, because God had anointed him with oile of gladness above his fellows: but not anointed because he loued righteousness. This Benediction of God is the hypothesitical union, and that is the very fountain from which all graces are deriv'd vnto Christ's humanitie. So the Messiah is not only blessed in himselfe, * but in him according to Gods holy * promise made to father Abraham, all the nations of the world are blessed. Christ is figure by Joseph, who had the blessings above, and the blessings of the deep that is beneath, and the blessings of the breasts, and of the womb. For Christ is blessed with the blessings in heaven above, there the saints and Angels always sing his mercy, saying, * Worthy is the Lamb that was killed, to receive power, and riches, and wise- dome, and strength, and honour, and glory and praise: Blessed with the blessings of the deep, for that he triumphed over the devil and death in the depth of hell and the grave: blessed with the blessings of the breasts and of the womb: for in him all the kindreds of the earth are blessed: God (as Paul speaks) hath blessed vs in Christ with all spiritual blessings in heavenly things. Ephes. 3. 13.

Gird thee with thy sword upon thy thigh] The Prophet here puts the signe of authority for power and authority it selfe, as S. Paul, Rom. 13. 4. higher powers bear not the sword for ought. And when he faith upon thy thigh, he doth allude to the fashion that was common among the Jews then, and among the Turks at this day, who hang their swords so that it lieth upon the thigh, and hangs not as our swords on the side. Now the weapons of Christ are not carnall, and therefore this ought to be construed of the sword of the spirit, the rod of his mouth, and breath of his lips, even his word which is powerfull in operation, and sharper than any two-edged sword, entering thorow to the dividing asunder of the soule and the spirit, and of the loyantes, and the marrow, and is a discerner of the thoughts and intents of the hearts: this weapon is mighty through God, to cast downe holds, and vaine imaginations, and every high thing which is exalted against the knowledge of God.
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God. This sword hath a double edge, one in the Law, accusing and condemning men of sinne: another in the Gospel, offering remission of sinnes and everlasting life to such as believe.

8 Or his sword may be construed of his divinity, being of his humanitarian: for Christ overcame his enemies, and made his subjects no less than Kings after a very strange manner, morte, non morte, not by fighting, but by suffering, not by killing other, but by dying himselfe. The detest as feeing his sword only but not his sword, rushed upon him in his cratch, in his croffe, in the wilderness, in the garden, in the grave, to his own hurt, yea the breaking of his own head, as Leo (sweetly, Malitias vocendi ausidum dum irritat, nisit; dum capit: capitus est; dum perseguitur mortal, incidit in Salvatorem. I purpose not upon this text to lay more concerning the virtues of the Bridesgroom, as intending to be very large in unfolding the commendation of the Bride described.

1. By her attendance, Kings daughters and honourable women.

2. By her file, the Queene.

3. By her place, upon the right hand.

4. By her gesture, did band.

5. By her vesture, in vesture of gold, &c.

6. By her obedient conformitie to the will of her husband, Hearken & daughter, &c.

7. By her purenesse of conscience, all glorious within, &c.

8. By her fruitfulness of wombe, instead of thy faith & thou shalt have children, &c.

The Virgins attending the holy Catholike Church are k Christian Vniversities, and particular congregations of the faithfull, here & there dispersed over the whole world. These women of the Queene are noble by birth, as being Kings daughters: and honourable by service, for to the text here, women of honour, and vers. 15, and 16. Honour and companions of the Queene in every place, yea even in the Kings palace.

In their birth and bloud, obscure what an high and holy calling Christians have, for whereas other men are

Children of the world, Luk.16 9.
Children of disobedience, Coloss.3.6.
Children of inquity, Hcfr 10 9.
Children of wrath, Ephes.2 3.
Children of death, 1 Sam.26 16.
Children of the devil, Joh 8 44.
Children of perdition, Joh.17 2.
Children of hell, Math.23 15.

All true members of the Church are by the second birth on the contrary,

Children of light, Joh.12 36.
Children of the Prophets, Acts 3 25.
Children of the promise, Rom.9 8.
Children of the wedding chamber, Mark.2 19.

Children of the Kingdome, Math.8 12. descended of the bloud royall, 1 Pet.2 9.

Sones and daughters of the King of Kings, borne of God, and havinge his seed remaining in them, 1 Joh.3 9. God is our father, Christ is our brother, Angels our guard, all creatures our servants, the Scriptures our euidences, the Sacraments our scales, and the Holy Gost our assurer, that all things are ours, and we Christis, and Christ Gods, 1 Cor.3 22 23.

This may comfort vs in all our wants and wrongs: he that feeds the fowles of heaven, and clothes the lillies of the field, shall he not much more provide food and raiment for his own children? he pitie them as a mother, and comforteth them as a wife, yea, though a mother forget her childe, and have not compassion on the some of her wombe, yet wilt I not forget thee, saith the Lord. Behold I have grauen thee upon the palms of mine hands, and shall not the father of mercy reade that which he hath there written? and why shouldst thou feare mortall man in whom is no

strength, if the devil himselfe could not invade so much as a Gergefites hogge, without a speciallic licence from the court of heaven, how shall his vendering agents hurt a sheepe of Christ, a soule of God? I (faith the 3 Lord) am he that created thee, I have redeemed thee, I have called thee by thy name, thou art mine, when thou passest throw the waters I will be with thee, when thou walkest throw the fire thou shalt not be burnt, neither shall the flame kindle upon thee; thy life is dear, thy death is precious in the sight of the Lord, there is none a Balaamish Curze that barks against thee, but would with all his heart, that his latter end might be like thine, and that after this life he might (I speake it with reverence) goe with thee but as thy page yea but as thy spaniel into the kingdom of glory.

This also may strike a terror in the hearts of such as persecute the godly, whether with violent tongue, as a SHEMA: or with violent hands, as a HEROD: or with both, as Indian surnamed APUSAN: whether by themselfes, as a DISSERTER: or by other, as the Scribes, and Pharises: whether closely, like a LEZAB. 1: or openly, like a PHARAOH: as the wicked (imitating their father the devil) according to their occasions sometime roaring lions, and sometime dumb spirits: Howsoever it be done, that which once was spoken unto railing RABABEH: out-braining HEREZEH, may be well applied unto them, Against whom hath thou blasphemed? against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy one of Israel, Esey 37-23. These honourable women attending the Church his Queene, are his daughters and his darling, he that toucheth them, is said to touch the apple of his eye, Deut 32-10. the wrong done to them he reproves as done to himselfe, Acts 9-44. as Paulinum excellently, Christus & patrwm & triumphi in sanciis suis; in Abel occasiis à fratre, in Noabi irrisius in filio, in Ioseph venditius, in Maec fuga in prophetis lapidatus, in Apo; terra maris, iàlatius.

Concerning the seruice done to the Queene by these Maidens of honour, the particular Churches of the faithfull, especially Christian Universitie, are the Seminaries of religion, and as CHEMINITUS aptly termed them, Ecclesia planarius, where some men are ripe for the Ministrion, some drawing to their maturitie, some in their flower, and some in the bud of hope. The Jews had Schooles of the Prophets, and Christians, even in the purgatage, had Universitie of learned men at Alexandria, Antiochias Cæsarea, the Queene had alway some waiting women at hand, who were both an honour to her husband, and an helpe to herselfe. Our ships for East Indies (as most notes) are carried forth with Christians, and brought home with Heathens; and the Poet faith of a woman going into a publice barke amonge lascivious companie, Penelope venit, nisi Helene: but a well ordered and a vertuous Universtie contrariwise fendeth home many good which it received bad, herein resembling the sacred font, where the parrish chriftned goeth into the water of holy baptismal soule, but he commeth out cleane, atque venus vitium purgis in unum novum, quothe LAUANTUS.

To speake then against our two famous Academies in England, it is to cast dirt in our owne eyes, and (according to the tenor of our text) it is scandalam magnatum, in that they be filled honourable women: and for my particular, I know not how any Clergie-man or Gentleman once matriculated and sworn to maintain the honour of his Universtie, both asked and unasked, may without touch of perjurie, speak against his brother, and slander his owne mother's soule.

Hither concerning the Brides traine, let vs now come to her title, the Queen. It is written of Matilda the Empresse, that she was the daughter of a King, the mother of a King, and the wife of a King.

1 Orta magna, vino nauere, sed maxima prole,
Hic natus Henricus m filia, "nupta," parent.

So David intimates in this Hymne, that the Church is the daughter of a King, at the 14. verce. The Kings daughter is all glorious within; and the mother of a King, at the 17. verce. In head of thy fathers thou shalt have children, whom thou shalt make Princes in all lands; and the wife of a King, in this verce, upon the right hand did find the Queen; the Queene, as being (1 speake in the language of Caanaan) spiritually the wedded
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wedded and bedded wife to the King of glory. The wedded, I will marri thee for ever unto me, faith the Lord, Hosea 2.19. The King of heaven prepared a wedding for his sonne, Mat. 22.4. he made this marriage by Christ's incarnation, 9 for as the best way to reconcile two disagreeing families, or enemie-kingdomes, is to make some marriage betwene them; even to the word became flesh, and dwelt among us in the world, that he might hereby make our peace, reconciling God to man, and man to God. The wedded wife, so Martin Luther alluding to the text, Esa. 28.20, say the Scripture tellmeth plainly, that Christ and his Church have kissed each other, and that they be both one flesh, as it was man and wife. Christ is laid to kiss his Loe the Church, Cant. 1.1. Let him kiss mee with the kisses of his mouth: his saying, Come to mee all ye which are weary and laden, and I will give you, is a sweet kiss of his mouth, as renowned Melancthon obserueth in his explanation of the second Psalm: his saying, I am not come to call the righteous, but sinners to repentance, Matth. 9.13. is another sweet kiss of his mouth: his saying, God followed the world, that he gave his only begotten Sonne, that whosoever belieueth in him should not perish, but have everlasting life, John 3.16. is another sweet kiss of his mouth. It is a veri transtilum, as being sweeter than honey, Psal. 19.10. better than wine, Cant. 1.4. Our blessed Sainctour is daily kisses and kindnesse, and therefore we must not unmanfully despite the riches of his goodness, but anfwere him again(7 whom our soule loueth) even with a kiss. For so David expressly, Psal. 12.1. kissthe Sonne. Oh but how shall I which am a poor pilgrim on earth ascend and kiss my sweet Sainct who dwelleth in the heaven of heaven? Anfwere is made by David in the very same verfe, Blessed are all they that put their trust in hym, as if he should have said, to beleue in him, and to put our whole truft in hym, is to kisst hym. If preaching of grace be kising on his part, then affuredly reçieving of grace, by beleueting his free meritcs and holy promises is kising on our part.

And yet behold a greater mysterie, Christ and his Church, as S. Paul teacheth, Ephes. 5. are but one flesh, and as it were but one person in law. For Christ in taking our nature upon him, is flesh of our flesh, and bone of our bone substantiallly, and we likewife are flesh of his flesh, and bone of his bone spiritually: Psalm said, Amator mortis est in proprio corpore, visus in alieno: So Paul speaking of Christ and a Christian, Gal. 2.19. I through the Law am dead to the Law, and that I might live unto God, I am crucified with Christ, therfore I live, yet not I, but Christ liveth in me. Faith (as Luther upon the place) doth couple Christ and me more neere than the husband is coupled to his wife, I am become one with him, I am my wellbeloued, and my wellbeloued is mine; my finnes are his finnes, and his righteousnesse is my righteousnesse. 6

This doctrine is as flagons of wine to comfort a distressed soule, for as the Philosophers say, that every part of earth is ear, and every piece of a bone broken is a bone: so finnes affirm, that every particular congregation, and every singular true beleuer of every congregation is Christes owne spouse so well as the whole Church. If then our common enemie the devil at any time summon vs to answer for our debts, in that the wife being a woman court is no prudent person in the law, but the husband; 4 we may well bid him enter his action against our husband Christ, and he will make him a sufficient answer. In many things we finne all, and finnes are debts, as Christ teacheth in his prayer, forgive us our debts, and our manifold finnes arifie to the summe of ten thousand talents, Mat. 18.24. infinite in magnitude, as being committed against God an infinite object; and infinite in multitude, as being more than the haires of our head, Psalm 40.15. but Christ our husband dying for our finnes, and riling againe for our justification, hath abundantly satisfied all our debts, and satisfyed the Lawes obligation vnto his Cross, Coloss. 1.14.

Or hapy the Church is called a Queene, because (faith Euthymius) the militant part here below by grace subdueth her affections to the spirit, and the triumphant part aboue reigns with her Christ. The Queene, for that her joyntc and dowry is no lesse than a kingdome, Luk. 12.32. and such a kingdome as is an immortall
3 immortall inheritance that cannot be shaken, Hebr. 12. 28. as it followeth in the next case to be considered, the Church is at the right hand of her Christ, upon his right hand, &c. b that is, nearest unto thy selfe, and in the chiefe place of honour, for as "Benaumin me felle was five times as much as his brethren; even so the blessings of the Church exceed infinitely the blessings of worldlings; Length of days is in the right hand of Christ, and in his left hand riches and glory, Prov. 3: 16. the Church is enriched especially with the blessings of his right hand, 1 Spiritual graces tending to that life which is everlafting: but worldlings are ended especially with the blessings of his left hand, temporal goods in this transitorie life. Good men abound not alway with outward wealth and glory, yet (having the promise both of the life present, & that which is to come) they be blessed even in their croft; though haply some be poore in purfe, yet rich in patience: for our heavenly Father guecht his children either meanes according to their minde, or else minde according to their meanes, all things working together for the best vnto them, Rom. 8: 28.

Or the left hand of Christ is his iustice, the right hand his mercy, both are right hands vnto the godly: for as the mercies of the wicked are full of crueltie; so the very judgements of God vpon his children are full of mercy: it was good for Ioseph that he was a captiue, good for Daniel that he was in trouble, good for Barthelemy that he was blinde, good for Naaman that he was full of leprote, good for the woman of Canaan, that her deere daughter was miserably vexed with a deuill, in these and all other like these, Gods mercy and iustice meet together, righteousnesse and peace have kissed each other, Psal. 85: 10. The cup of wrath is in his left hand, Ely. 51: 17. The fingers of this hand wrote vpon the wall of Balthazar's palace, Mine, mene, tekel, upharsin: of this hand Job sade, withdraw thine hand from me, Job 13: 21. and Ps. Paul, It is a fearful thing to fall into the hands of the living God: but his right hand is full of mercies, able to guard, open to give: able to guard, for he faith it, I none shall plucke my shepee out of my hand: open to give, for he doth open his hand, and filleth all things living with plenteousnesse.

Now the Queene is said here to stand at his right hand, for that he shall at the last day place the shepee, which are Gods elect, at his right hand; but the goats, which are the damned, at his left hand. It is a question of late, whether every sworne woman of our gratious Queene, may precede all other gentleswomen of worth and worship: but this Queene and her traine without all question have the most eminent place, being at the right hand of Christ here in his kingdom of grace, hereafter in his kingdom of glory, vpon thy right hand did stand the Queene, &c. stand, for that is her geture.

Chrys. some and Euthymius obserue, that Christ as being equal in dignitie to God, is said to sit at the right hand; but the Church, as being inferior, to stand; a wittie, but not a weightie note, for Paul faith in expresse terms, that God hath rais'd vs vp together, and made vs sit together in heavenly places; and Chris himselfe, by the pen of his beloved Disciple, joyneth out comers, and will grant to sit with me in my throne, even as I am seated, &c. But other thinke therefore, that the word stand, notes a stable firmenette in the Church, as if he should have saide, the Queene is so constantly ioyned in her affection and love to the King her husband, that the gates of hell are not able to make any dinorice betwixt them, Psalm 15: 1. They that put their trust in the Lord shall be like Mount Sion, which may not be removed, but standeth fast for ever. This kinde of speech is vfed often in English, and in Latine too, for what is more common in English, than your for vs, and for non fugere. So Plautus, Ovid, Terence, saucia, non fuges. Schoole-boyes as well as Schoole-men understand this phrase: such then as will attend the Queene, bearing her company with joy and gladness into the Kings palace, tuff (according to the rites of our Divine Service Bookes) stand to the Creed, and become Gospellers in life so well as in lip; a watering minded man is vnconstant in all his ways, transported with every winde of doctrine, carried vp to the heaven, and downe againe to the deepe, flaggerring and reeling to and fro like a drunken man, as our Prophet of
the weather-beaten Mariner, Psa. 107. 26. but a good man is an old sinner in Christ's Colledge, he knowes the way to heaven is so straight, that if he walk not upright but halt in it, or Uncle from it, he may fall over the bridge into the pit of everlastinge perdition.

I am come now to the Churches vesture, the which is for the filthy, cloth of gold, for the trimming, embroidered with needle worke of divers colours: the matter of the Churches apparel is gold, and that (according to the Hebrew) gold of Ophir, the which is the most glittering, precious, and pure gold: now the word of God is compared by the Holy Spirit to fine gold, and some think the clothing of the Church is the doctrine of the Prophets and Apostles in the two Testaments, and the center of all their doctrine is Christ, and Christ (as Paul and Rom. 13. 14.) is to be put on: his right-ouiiffe then imputed unto the Church is her garment of gold, appearing glorious in the sight of God, elsewhere termed a long robe, covering all her iniquities, all her blackness and blemishes. This exposition is agreeable to that of S. John, Apoc. 19. 8. The Lamb whose wife was arrayed with pure fine linen and girding, and the fine linen (as himselfe expoundeth himselfe) is the justification of Saints.

The Church is by nature naked, poor, miserable, but Christ doth appall her richly, laying in the sixteenth chapter of Ezekiel, I clothed thee with embroidered worke, and hood thee with badders skin, and girded thee about with fine linen, and I covered thee with sike, I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke, and a frontlet upon thy face, and eare-rings in thine ears, and a beautiful crown upon thine head.

The hand that puts on this goodly garments is faith, and the Sacraments confirming our faith in Christ, are the buttons, as it were, cliflling the clavo close to the foule. For whereas the word doth only preface Christ as in grossly generally and indefinitely, who also beleeue, all that labour, &c. the Sacraments apply Christ to the self particularly, when the man of God in holly baptism faith, doth baptize thee in the name of the Father, &c. and in the ministration of the Lords Supper, The body of our Lord Jesus Christ which was given for thee, and the blood of our Lord Jesus Christ which was shed for thee, preferre thy bodie and soul to everlastinge life.

But as touching the trimming of the Churches garment, it is said here, wrought about with divers colours. Concerning the reading and adding of which words unto the text original, I referre the critical and curious to S. Hierome in his Epistle to Princippia, Stebbing, Bellarmine, Agellius, in their Commentaries upon the place. I take them as I finde them in our ordinarie Psalmter, and that for foure reasons especially.

1. The Septuagint readeth so, whose translation is often vied by Christ and his Apostles in the new Testament.
2. S. Augustine, Basil, Chrysostome, Arnobius, and other ancient Fathers for the most part interpret them so.
3. The clause (wrought about with divers colours) is nothing else but a periphrasis of the Hebrew Gebem, as Augustine, Stebbing, Genevraed, Agellius, Acrenensis, and other learned Doctors in the tongues obferue.
4. David expoundeth himselfe thus at the fourteenth and fifteenth verses, where speaking of the same Queene, and of the same garment, he faith, her clothing is wrought about, and that with needle worke, the which is various and of divers colours. So that we may speake to the Church of England, as the Samaritans did vnto the woman in the fourth of S. John, Now we believe not because of thy saying, but for that we have heard him ourselves.

S. Augustine by these needle worke of divers colours, doth understand the diversities of ceremonies vied in the Church of God: as the same cloth is drested and decked diversly with sundry laces and embroderies, even so there is in the Church one faith, and variety of ceremonies, an unitie for doctrine throughout the whole world, but not always in rites a uniformity. So the Church of England determines, It is not necessarie that traditions and ceremonies be in all places, one or utterlie like, for in all ages they have beene divers, & may be changed according to the diversitie
The Church of England is a Church in a culture of old traditions, steeped in history and handed down from generation to generation. Its doctrines and beliefs are rooted in the teachings of the Holy Scriptures, as interpreted by the Church Fathers and scholars through the centuries. The Church's structure is based on a hierarchical model, with the Pope at the apex and the Bishops as the overseers of the dioceses. The Church also has a liturgical calendar, which includes festivals and observances that trace back to the early days of Christianity.

The Church's liturgy is rich in symbolism and tradition, with services that are punctuated by readings from the Bible, prayers, and the administration of the sacraments. The Church's mission is to proclaim the Gospel of Jesus Christ, to offer spiritual guidance, and to provide a community of faith for its members. The Church also engenders stewardship of the resources and blessings that God has provided, both within the Church and in the wider world.
Once again, once again good Lord. The God of comfort, out of the riches of his mercy heard his prayer, and that for a long time once again bestowed on us his word, sending unto vs as he did unto the Iewes his owne people, ™ Prohetis, and Wife-men, and Scribes, that is, zealous Preachers endued with the spirit of prophesie, which have thundered in their doctrine and lightened in their conversion, as m Nasienszen wrote of Bafyl, politike Prelates endued with the spirit of wisdom, which have beene the chariots and horse-men of Gods Israel among vs: accurate writers endued with the spirit of knowledge, whose books are like the tower of Dauid, where the young men & strong men hauw swords & shieldes to fight the Lords battell. The truth is, England wants no gift so much as true thankfulness to the Father of lights for all her gifts. Ingratefull England, ™ what could Almighty God have done more for thee, that he hath not done, sending labourers into his vineyard here, both early and late, some plowing vp the fallow grounds, other binding vp the broken hearted, some pouwing oyle into thy wounds, other wine, some piping, other mourning; yet the best of thy Prohetis are worst entreated of thee, for diflusive Diuines have corrupt officers and roaring Gentlemen for their Patrons, fatis- fying Teachers have swarmed of followers and abetters, if any reele to Popery, he shall undoubtedly finde friends in a corner, if not in the court: but the true Protestant Pastor, asburning and a faining light, fardens per verbum, lucens per exemplum, in fingle benefic desiring double honouer, is ground into powder, as it were between two contrary factions as the corne is between two mill-stones. It is therefore my humble fute to such as are placed in authority, to receive none accusation against such Elders, in points of doctrine especially, but vnder two or three witneses, and thote neither whisperers, nor aduersaries, nor ignorant, the first dare not, the second will not, and the third cannot give good information: and it is my fute to the people, that they would ever reverence such Elders, as their Fathers in God, and as their Mothers: travelling in birth until Christ be formed in them; after teachers have scattered in deed tares and cockle, but Protestant I Doctors have first of all and next of all, sowned wheat in the Lords field, even that immortal seed, by which all of vs are new borne babes vsnto God in Christ. And it is my fute to you my fellow-labourers in the Miniftery, that you would continue by honour and difhonour, by euell report and good report, feedful and immouable, fhining as lights in the mids of a crooked generation, always abundant in the worke of the Lord, never wearied in doing good, good I fay, to fuch as hate you, to fuch as hurt you, yea, to fuch as defipfe your perfon and place; for beleue it beloved, if there be any way to heauen on horse-bucke, this is the way, to fuffer for righteoufness sake. So the king of glory shall have pleasure still in our Churches beauty, being all glorious within, and the shall have many children, and they shall beare her company with joy and gladnes into the Kings palace, decked in this world with embroderies of grace, and couered in the next with an everla- fting robe of glory.

These notes concerning the description of the Bride, were preached at Christis Church in Canterbury, at the Lord Arch-Bishops visitation, holden a Anno 1615. August 10.

PSALM 47.

O clap your hands together all ye people, O sing unto God with the voice of mello- dy, &c.

The chiefe matter of this Hymne (in the Fathers opinion) is Christis Ascension, and fo consequently the victorious subduing of all his and our enemies: it con- sisted of two parts especially:

I. An
Whitsunday Morning Prayer.

1. An invitation to sing praises unto Christ, and that

1. A reason of this invitation in respect of our Saviours' greatness, verse 2.

I have treated often of the most remarkable points in the former part. I purpose therefore now to speake concerning the second only, being the ground of our Prophets exhortation.

The first inciting motive to praise Christ is his greatness, being high, terrible, King over all the earth, high 
1. Absolutely in respect of his own selfe and owne nature, sitting at the right hand of his Father in the highest heavens, and having also the highest authority.

2. Relatively, in respect of our acknowledgement and invocation, in that we his people who know that every good and perfect gift is from above, beg all things of our heavenly father in his name.

Christ is terrible, that is, fearful, or meet to be feared, not of his children only for their good, but of the wicked also for their punishments: terrible to the Deuil, as being stronger than he, calling out the Prince of darkness by the finger of God. And therefore so soon as an vncleane spirit saw Jesus, he cried out, Ab, what have we to do with thee, O Jesus of Nazareth, art thou come to destroy us, Mark. 3.24, or as other Deuils, Mat. 8.29, Art thou come to torment vs before the time? for the Deuils in beleeting tremble. Terrible to the Hypocrite and other impious agents of the Deuill, as having his Fanne in his hand to make cleane his fioore, and to gather his wheate into his garner, but he will burne vp the chaffe with vnquenchable fire, Matth. 3.12. or Christ is Excessus in potentia, terribilis in infition, high in power, and fearful in justice: high in exalting the good, and terrible in humbling the bad.

And Christ is King over all the earth, as having all power given him in heauen and earth, Mat. 28.18. Other Prophets have but one or two countries under their dominion and Empire, but in his hands are all the corners of the earth, and the strength of the hills is his also, that is, of puissant Potentates, in comparison of whom all other appear but low valleys. I say the strength and height of all hills are from him and for him, according to his good will and pleasure. To shote vp all in one briefe glossie, Christus est excessus ratione discretionis, terribilis ratione potentiae, Rex magnus ratione gubernationis et providentiae. Christ is high in respect of his deity, being the Sonne of the most high, Luke 1.32. to be feared in respect of his omnipotency, which nothing is able to resist, 2 Chron. 20.6. a great King over all the earth in respect of his government and providence, reaching from one end to another, and ordering all things sweetly, Wisd. 8.1.
Whitsunday Morning Prayer.

He shall subdue the people under vs. Here the Jewes dreame of a temporall kingdome, consisting that the Messias at his cominge shall as an earthly Prince possette the kingdomes of the world, and bring them under his followers feet, and therefore the mother of Zebedom children earnestly desired Christ that her two sons James and John might sit the one at his right hand, and the other at his left in his kingdome. But our Daunes answer, that the word translated here, subjoune, doth import a subduing, not with armes and force, but with arguments and Oratory, not any compulsion by piercing of the sword, but a voluntarie submission by the preaching of the word.

Againe, the coherence thewees plainly that our Prophet meane not any female subjection or bondage, but a spiritual obedience which is a perfect freedom. Valls under tyrannie vfe not in signe of joy to clap their hands, and to sing with the voice of melody; but in signe of sorrow to wring their hands, and to complaine with outcries and lamentations. When the Lord turned againe the captivity of Sion, our mouth was filled with laughter, and our tongue with joy, saith our Prophet Psal.126.1. but by the waters of Babylons we sat downe and wept, when we remembered Sion, as for our harpes, we hanged them up upon the trees, as being vniust in our heartes to sing any long of melody, Psal.137. 1-2. 3. If all people then ought to sing praises, and to rejoice for their subjection, it must undoubtedly be confirmed of such a subduing as is full of joy, remaried by S. Paul, a casting downe of our imaginacon exaltd against the knowledge of God, and a bringing into captivity every thought to the obedience of Christ.

Yea, but what is meant here by vs and our feet? If we take this as spoken of the blessed Apostles, it is plain, faith Aufrine, for their sound went out through all the earth, and their wordes unto the end of the world, they subdued by their preaching all Nations unto the Scepter of Christis kingdome, in so much as their very feet were reputed beautifull, Rom.10.15. and we rede Acts 4. that the multitude which before were poiffifors of lands or houses fold them, and bought the price of the things that were sold, and laid it downe at the Apostles feet, according to the tenour of our text, he hath subdued the people under vs, and the nations under our feet.

If more largely we will understand this of all forts of Jewes converte into the Gospel of Christ, it is agreeable to that, Ephes. 2.2. The Lawe shall goe forth of Sion, and the word of the Lord from Hierusalem. And Psal.102.2. The Lord shall sende the rod of his power out of Sion. The Jewes are the natural branches, and the Gentiles as a wicke Oline-tree grafted in them, Rom.11.17. The Gospel of the kingdome was first preached vnto the Jewes, and from the Jewes, as the root, it was conveyed to the Gentiles as the branches. Our Prophet then in sayyng (be shall subdue the nations under our feet) doth intimate, that the Gentiles should be schollers, and the Jewes as it were scholemasters vnto them; for to sit under the feet, or at the feet is vfed in holy Scripture for beinge a scholler, or learninge: as Acts 22.3. Paul faith of himselfe, that he was brought up at the feet of Gamaliel. And Luke 10.39. Mary sat at lesse feet, and heard his preaching. And S. Ambrose reports that the senior Doctors in the Synagogues of the Jewes vfed to sit in high seats or Chaires, the younger vpon benches vnder them, and the last of all, vpon mats, lowest of all.

But I take this as spoken by David in the person of the whole Church, confiting of Jewes and Gentiles, as if the piller of truth, and mother of vs all had laid, the high and terrible, the great King over all the earth, by his holy word and spirit subdues the people, that is, the Jewes, as at one Sermon about three thousand, Act.2 41. & the nations, that is, the Gentiles. under vs, that is, under the discipline of his religion and feruice which we profess, putting the pffon here poiffifing for the thing poiffed: and to the Jewes and the Gentiles are made but one sheepefold vnder one shepheard, John 10.16. the stop of the partition wall is broken, and he hath made of both one, Ephes.2.14. according to Noahs prophesie, Gen.9.27.

He hath chosen an heritage for vs] Some reade, he hath choisen us an heritage to himselfe, for the Church is Christis house, Hebr 3.6. and heritage, Deut.6.26. Ephay 19.25. Iere.10.16. the people which as a vineyard he hath enclofeth to himselfe
Whitsunday Morning Prayer.

...from the Commons of the world, and chosen for his peculiar inheritance. Ps. 33.12. Men esteem very much of their inheritance, but Almighty God of his possession a great deal more, for that he created his people when they were not, and hath also preferred them ever since they were, redeeming them from the hands of all their enemies, and defending them as it were with a shield.

But another according to the Hebrew, reads our Church, he shall choose out an inheritance for us, whereby meaning that he who knoweth what is better for us than our selves, hath chosen that, is appointed, and that of his own good will and mercy toward us our inheritance, not only things meet for this life, as lands, and houses, and possessions, &c. but even all other things concerning the hope of a better life, to wit, a kingdom that cannot be taken, an everlasting habituation, an inheritance which is immortall and undefiled, and fadeth not away, reserved for us in heaven. 1 Pet. 1.4. even the worship of his beloved Jacob, & his glory, for which the true Jacob had good cause to glory, meaning the Kingdom, Temple, Priesthood, whereby Jacob's posterity did excell. Ezekiel 24.21. Amos 6.8. Nahum 2.8. and all heavenly promises pertain to the Church in Christ, for which all the seed of Jacob, according to the Spirit (1 mean the faithful) ought to be glad and glory.

God is gone up with a merry noise. God's Ark was a true token of his presence; whereas Divine according to the history confirm this of God's Ark when it went vp from Kiriathiarim to Jerusalem, with sounding, and sound of cornet, and with trumpets, and with cymbals, making a sound with viols and with harps; for when it was carried by Solomon into the Temple, 2 Chron. 5, but most Interpreters according to the mystery, take this as spoken of Christ, ascending with triumph into heaven, Luke 24.51. he went up with a merry noise, when as Legions of Angels attended him and sang, Lift up your heads, ye gates, and be lifted up ye everlasting doors, and the King of glory shall come in. The Disciples haply heard not this merry noise, that they might the better intend the mystic, considering their own flesh, which it was laid in the beginning, (as Dust thou art, and to Dust thou shalt return) to be now clothed with incorruption, and carried into the heaven of heavens. It is not said here that he was assumed or carried vp, as Elijah into heaven by the power of another: but as God did ascend by his own proper power, and that in victory, Leading captivity captive, fo sounding principalities, and powers, openly triumphing over the Dquill and Death, our bell and the grue, over sinne and the law: he brake thoro, all their fetters and forces, as thorow a cobweb, faith Chrysostome; and in delight of them all ascended vp on high with a merry noise.

Yeabut how can it be truly said, that he went vp with the sound of the trumpets? Answer is made by two messengers of heaven, Acts 1.11. this Jesus which is taken vp from you into heaven shall come, as ye have seen him go into heaven. Now Christ, as before, shall descend from heaven with a shout, and with the voice of the Arch-angel, and with the trumpet of God. And therefore 1. S. Hieron. that the two glorious Angels appearing to the Disciples in white clothing sounding as it were a trumpet, in saying as Christ ascended, To men of Galile, why stand ye gazing into heaven, &c.

Or as in other, he went vp with the sound of the trumpets, that is, at his ascension he gave his Apostles power and faculty, to teach all nations, and in their preaching, they lifted up their voice like a trumpet, Hig. 58.1. and the sound of this trumpet rangeth as yet in the world. And therefore let vs sing praises vnto Christ, as our God, and again sing praises vnto him, as being our King, and thirdly sing praises vnto him, as being the King of all the earth.

Or let vs sing praises vnto him in our prayers, and that foure waies answerable to the foure kinds of prayer, 1 Tim. 2.1. as vs if he should have said, O sing praises vnto him in your supplications, O sing praises vnto him in your observations, O sing praises vnto him in your intercessions, O sing praises vnto him in your giving of thanks.

And as we must often and frequently praise him, even so prudently with understanding.
Stand, 8 that is, not only with our lips, and other outward instruments of prais,
but also with our hearts and attention, even with all accurate skill and Industry.
The Gentiles in adoring gods made with hands, sing not understandingly. The
leaves in dreaming of an earthly kingdom, sing not praises unto their Melechians un-
derstandingly. The Papists in preaching justification by works of the Law, sing
not the praises of Christ understandingly. Heretics expounding the text corruptly,
sing not praises unto Christ understandingly. Wherefore S. Paul exhorteth vs
that the Word of God may dwell in vs plentifully with all wildeone. See Epiph.

Sunday 5 after Epiph.

God reigns ove the beaithen] Christ ascending vp on high appointed some
to be Apostles, and some Prophets, and some Evangelists, and some Pästors and
Teachers, for the gathering together of the Saints, for the workes of the ministry, and
for the edifying of his body the Church. And for this end he furnished his Apo-
files on this day with extraordinary gifts of eloquence & zeale, the Holy Ghost ap-
pearing vnto them, and setting on each of them in the shapes of clouen and fiery
tongues. The Disciples had infusion of the spirit, haply diffusion heretofore when
Christ breathed on them and said, receive the Holy Ghost: but now they had (as
one calleth it) effusion of the spirit, surpassing the manner in measure. Now
their cup did ouerflow, they were so filled with heavenly gifts and graces, as
that they could not but speake the things which they had heard and scene of Christ,
and the wonderful works of God, eloquently with other tongues, and earnestly
with all boldneffe. Now the blessed Apostles able to speake every kinde of language,
taught every nation under heauen, and so Christ our great King by the power full
operation of his Gospell in the mouthes of his Preachers, and hearts of his people,
reigneth over the heauen, and fitareth upon his holy seat.

Two things (as Aristotle taught) concurre to the making of an absolute king.
On the Soueraigne part authority, on the subiects part obedience. Christ in respect
of his authority reigned over the heathen heretofore, for the earth is the Lords and
all that therein is, the compasse of the world, and they that dwell therein: but now he
reigneth over them in respect of their obedience: they were subiects alway to the
kingdom of his power, but now they be subiects vnto his kingdom of grace, they
now bring vnto him a free-will offering with an holy worship, and so he siteth upon
his holy seat, as it followeth in our Text.

By seat he meaneth neither heauen or the tabernacle, for both of these many times
are called in Scripture, Gods holy throne, because he that had the fulnesse of holinesse
in himselfe, gave manifestation of himselfe from these two places especially. Now
for as much as the tabernacle was a figure of the Church, as it may be conformed of his
reigning in the hearts of the faithful upon earth, as well as of his sitting at the right
hand of God in heauen: 9 howsoever it is to be taken, the Prophets purpoce is no
doubt to decribe Christ as a Judge ready to yeild justice both to good and bad, ac-
cording to their deeds.

The Princes of the people] Concerning the divers readings of these words, I refer
you to Molierus, Genebrard, Ageillus, Bellarmin. in loc. I will expound them as I
find in their present trantlation, and I note from hence.

1. That it is not impossible for great men to be good men, for the heads of a
Country to be members of Christ, and for Princes as well as the people, to serve the
God of Abrahams: it is said by the Prophet, upon my peace came great bitterness, a
thousand fall on the left hand, but a thousand at the right hand, ten perilth
in their prosperity for one that falleth in adworthiness, 9 Homilia in Paradiso viii
in florcore, 6 Adams in the garden of pleasure was overcome by the subtil serpent,
whereas 109 upon the dunghill of misery was more than a conquerour. Wood-
men say that Deere are most circumpept in fat palure so the godly fear mort in
a rich estate, vileth timendum vivere (faith a one) times tamen: it is a sweet prayer of our
Church in the Letany, Good Lord deliver us in all time of our wealth, intimating that
our niedes are not fo wanent in want as in abundance: yet (as you see) such is
Chrisifs unspeakable goodnesse toward all sorts of men, in preventing them even
with

\[Eph. 4.11\]
\[Ad. 2.3\]
\[Ps. 110.3\]
\[Gen. 2\]
\[Ib. 2\]
\[Ps. 110.3\]
\[Ps. 110.17\]
\[Ps. 51.7\]
\[Aug. 2.4\]
\[Ps. 51.7\]
\[Ps. 51.7\]
\[Ps. 51.3\]
\[Gen. 2\]
\[Gen. 2\]

\[Ps. 23.3\]
with the riches of his mercy, that not only the meane people, but also the mighty Princes among the heathen, are joined unto the Church of the God of Abraham.

2. From hence we may learne, that the calling of Princes is lawful and vsefull, in that Almighty God hath ordained higher powers to be Protectors of his people, by which he defendeth his Church on earth, as it were with a shield. *Fabius Maximus* is called by *Plutarch, Scutum Romanorum*, the target of the Romans: so good Princes are *Scutis Chrisiianorum*, the bucklers of Gods people: *the same word is vse’d, Holcæa. 18.* Her shields lone to say with shame, gince, that is, her Rulers lose bribes.

Constance the great was a shield to the Church, *Arcadian a shield to the Church, Theodorus a shield to the Church, John Frederike Duke of Saxonie a shield to the Church:* among pious Princes, I may not forget our late Queene Elizabeth of blessed memory. *The Poets affirme that Aixan had a seven-fold shield,* *the which as a tower barred his bosome: the right side was all braffe,* & seven Ox’s hides within it quilted hard, framed by *Tychenus* the best Currier that ever dwelt in Hynde. So that happy Prince was a seven-fold shield to protect the people of the God of Abraham, according to the seven-fold gift of the spirit manifestly shewen in her government. She was a shield not only to this our Church in England, but a shield moreover to the Church in Scotland, a shield to the Church in Holland, a shield to the Church in France, a shield to the Church in Germany, a shield to the Church in Denmark, a shield to the Church in Genua. She was a true Defender of the faith, and a sure Target to the faithful, of whatsoever condition or country. *If Plutarch* were now lining to write lines by parallels, he would be troubled exceedingly to find a parallel for her in respect of her moral endowments among women, and in respect of her princely virtues among men, who lined with her, and are now at rest with her.

This doctrine doth instruct Princes not to pill and poll the common-wealth, but to become nursing fathers and nurturing mothers unto the Church: a Tyrant is Butcher to his people, but a good King is a Buckler to such as are vnder him, a Protector of his Realme, defending the bodies and goods of his subjects, as it were with a shield & *Alphonjus King of Naples vse’d this Emblem, a Pelican feeding her young with her own blood, the Motto, Provege, & proerge.* So renowned Achillas paid in *Homer* that he loved his Countrymen, as the careful Dam-bird her unfeathed brood, who befoles meat on them vntill her selle have nothing left to eat. *Cicero* reports that Caesar forgot nothing but injuries only, *whas* *Augustine* notes he did vter vei magnus laudator, vei magnus adulator, either as a true commender, or as a lying flatterer; if as a commender, he knew Caesar was so; if as a flatterer, he thought that a great Prince should be so. *For though a King be neuer so pittifull of power, yet breach of oath and promise solemmly made to the common-wealth, is an void upholder of quietness, scarse it wors, but crouelie the worst of all.* A Ruler ought not to be a ruiner, but a shelter and a shield to such as are committed to his charge.

This also should teach every soule to be subiect vnto higher powers, as being the Ministers of God for our well-fare. *Curle not the King, no not in thy thought, much lewse in thy word, leaft of all in any deed:* for he that rebelleth against his Sovereigne, becket & hewth as it were his owne buckler of defence. When one comforted a poore widow which had lately lost her husband, for that he was an vnthrift & ynkinde, the replie, although he were but a bad husband, yet he was an husband, & such an one is better than none. The commodities of government are to great, that every bad husband to the common-wealth is better than none; for whereas in a corrupt Monarchie there is one Tyrant, in an Oligarchie some few Tyrants, in a Democracy many Tyrants, in an Anarchy all are Tyrants. In a holy Bible we read that *David* would not suffer his enemie *Saul,* though a wicked King, to be slaine when he was in his hands, for that he was the Lords anointed, he had sanctitatem vitæ, albeit not sanctitatem vitæ, that is, an holy calling, though not an holy carriage. Wherefore *David* said, *Who can lay hands on the Lords anointed and be guiltie of it* and if *Heathen Emperors in the primitive times,* and vngodly Kings in all ages eught
Whitsunday Evening Prayer.

ought to be thus obeyed, how much more then a Christian and a vertuous Prince, such as Almighty God hath at this day placed over vs in this Island.

This exposition is common and commendable, fitting the context fully, yet I rather follow their judgement, who make God himselfe this our shield, for the Lord which is very high exalted, even the King of all the earth, is our strength, &c. 

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1. To shew the Writers a diligence, or hapy rather the writings; x dignite.
2. To helpes the readers y memorie, for hee confidereth z what mould wee are made, not of iron but of dust; impressions of iron or brass continue long, but in dust and ashes they be soone either blowne away, or washed away. The Spirit therefore for the dulleffe of our understandings, speakes some things grossely, quoth a Paul; and againe, for the weakeffe of our memorie, sets downe many things, as here, by figures and places artificially. And as the writers of sacred Scripture, who were the pens, even so the Preachers of the bleffed word, which are the tongues of the Holy Ghost, ought to teach other with order and an accurate method; for God is the God of order, and as he will have all things in the Church b done, so likewise all things in the Church said orderly.

The Whole may be dividid into 2 Propositions of arguments why God is to bee praifie, in the two former verses.

[Person
Praising, King David, I will praise.

Praised, the Lord, filied here God, King:]

In the protestation obfcurte the

Practife, praising of
God, and that with

Extension, in regard of the

Thing, I will magnifie thee, praife thy name, givethanks, tale of thy worfhip, tell of thy greatneffe, &c.

Time, for ever and ever.

Concerning the partie praising God, I haue spoken in my notes upon the 118 Psalm, and upon Psalm 95, in the beginning of our Liturgie David herein is a mirroir to Magiftrates, and pattern to private people: for a King, faith d Auguflate, serves God one way as a man, another way as a Magiftrate; as a man, hee must haue care to live devoutly toward God, and soberly toward himselfe; but as a Magiftrate he muft also become a great example both of holy religion and unspotted honestie toward other. As Aurelius Claudio in his Motto, REX VIVAX. For as the law is a dead rule; so the rule ought to carry himselfe to his subteltie as a living law.

For e as Camelions varie with their object,
So Princes manners do transforme the subteltie.

Princes are then only greater than themselves when as they forget their own greatness to magnifie Gods name, whose greatneffe is without end. It is faid of 5 Saul, that he had beene King one yeare, and that he reigned two yeares over Israel: a one yeare he reigned well, and afterward there was no account of his reign. 1 Seenea faid of an old man, who faue many good days, but did but a few good deeds, diu fuit, po in vivit, according to that of the k Wiseman, The beneable age is not that which is of long time, neither that which is measured by the number of yeares, but an ende-filed life is the old age. The wicked line not out halfe their dayes, Psal.55.25. and so Christianes ve to number their dayes not a generatione, but 2 generations, that is, from their baptism, not from their birth.

The partie praife is the Lord, called by Denid here, my King, either I for that he did acknowledge himfelfe to bee King vnder God , which is the King of Kings, m or else for that he was to magnifie those vertues in God, which especially concern him as King and a Lord of all, having all power in heaven and earth. Most men among the very worst, acknowledge that there is a God , but they doe not admit him as King and gouernour of the whole world, a reaching from one end to another, and orderring all things swee
ded.
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David therefore calleth here Christ a King, of whom it is said by God the Father, Psal. 2.6. I have set my King upon my holy hill of Zion: and Psal. 45.7. Thy feet, O God is for ever and ever, the scepter of thy kingdom is a right scepter. And in particular application he termed him also my King, for it is not enough to confesse, that Christ is a Priest, &c. Prophet, and a King to others; unless we beleue that Christ is our Priest, our Prophet, our King, our righteousness, saying as * Paul, he loved me and gave himselfe for me, Iewt left thou art my God, and I will thank thee, for I am thy servant, my King, and I will magnifie thee, for I am thy subject.

Concerning David's praise, he feith vnto God, I will magnifie thee, give thanks vnto thee, take of thy worship, speak of the might of thy marvellous acts, and tell of thy greatness: hereby shewing his readines to give God all power and praise, not only for a day, but for ever every day, yea, for ever and ever. And how that is to be continued, I have noted on the 89. Psalm at large. The wicked may be said to dishonour God's name for ever and ever two ways.

1. In respect of their deferts, for if they should live for ever and ever, they would finde for ever and ever.

2. In respect of their deferts and vnil example, for as long as any man living is hurt by their scandal, or mislaid by their lewd doing, or saying, or writing, or reading, so long they dishonour God upon earth, and accordingly their toments are made more grievous vnto them in hell. And therefore some Divines thinke that the rich Epicure falling in hell fire, became solicitor for his brethren at home, that they should content and repent not out of any compassion or love, but only for that his confeence told him he had given them all example while he lived among them, and that if they were damned, his tortur should be further increased for it.

On the contrary, good men honour God and praisethis name for ever and ever, in respect of their affections, as being desirous to sing always the louing kindness of the Lord, &c. and in respect of their example, for that other seeing their good works are moved to tell of his greatness, and take of his glory from one generation to another. It is reported Heb. 11.4. that Abel being dead many thousand yeeres, yet speaketh, and as the blood of Abel, even so the good deeds of the Saints in heaven, as yet doth speak to us on earth, Abraham's obedience, Joseph's constintue, Job's patience, Simeon's pietie, Cornelius his pietie, preach still vnto vs. And Christ doth affirme, that the rewards of S. Paul shall so long rise more and more, how long there shall any remaine, which either by his doctrine or life shall every day be brought vnto God.

Essence, verfe 3. Great is the Lord, yea no end of his greatneffe.

The reasons why God is to be praised, are drawne from his effects and works, the which:

In general, are powerfull and wonderful, verfe 4.

Some works are maruellous, as being full of beautie, verfe 5.

Others marvellous, as being full of terror, verfe 6.

Most are marvellous, as being full of abundant kindneffe, for his mercies are over all his works, verfe 7,8, &c.

Touching God's essence, David saith, it is great without end, as & Job speaks, high er than heaven, as being higher then the highest; deeper than hell, as passing all the deepes and standing of men and Angels; broader then the sea, as & measuring the waters in his sight; longer than earth, as being immortall only: for whereas the de crees of God called eternall, have an end but not a beginning; and the foules of men, called immortall, have a beginning without an end; God alone is Alpha and Omega, without either beginning or end, being the beginning and end of all things.

Or haply David speaks thus of the greatneffe of God, as a King, having a

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kingdome great in respect of breadth, for all things are at his command, from the silly worne that is vnder our feet to the glorious Angels in the highest heavens; great in respect of length, for his Kingdome is an everlasting Kingdome, verse 15. of this hymne; great in respect of depth, as ruling not only the bodies, but also the minds of men, yea the very hearts of other Kings are in his hand: great in respect of height, as being a great King above all other Gods, ruling by his own power, whereas all other have received the sword from him, wherefore faith Auguftine, seeing his greatness in every respect is without end; let our magnifying of his name continue for ever and ever world without end. To conclude with 1 Hilarinus, Virtus eius optimissima sunt claritatis, focus non continetur, nominibus non enarratur, temporibus non subditur, artibus adsidus sus aeternus est, ingenium bebes est, sermo mutuus est.

Concerning the worke and effects of God, they bee generally so maruellous, that one man is not able to declare their power, and to tell of their greatness, and therefore David faith, one generation shall praise them unto another: every seuerall age is an eye-witness of seuerall acts of wonder, and one day telleth another, and one night certifieth another, Pfal. 19.1. one generation passeth, and another commeth, and as one succeedeth another in dayes, even so likewise in duty, speaking of the might of Gods admirable worke, and talking of his greatness.

More particularly, some worke of God are marvellous, as being full of beautie, vert. 5. for the heauen declare the glory of God, and the firmament sweareth his handie worke. The Sunne, Moone, starres, fire, winde, swift ayre, raging water, are so full of beautie, that ignorant vain mens imagined them to be gods and governores of the world, Wild. 13.3.

Other worke of God are marvellous, as being full of terror and Iustice, vert. 6. which he doth sometimes vpon certaine persones, as the searefull opening of the ground vpon 7 Cerath, Dathan and Abiram. Sometimes vpon whole cities, as the destruction of Sodome and Gomorrah, by raining downe fire and brimstone from heauen: sometimes vpon a whole nation, as the sending of his plagues vpon Egypt thoroughout all the Land; and once vpon the whole world as the general Dehugge that swept awaye from earth every thing in whosonofhills the spirit of life did breathe, only Noah remained and they that were with him in the Arke.

Other worke of Gods are marvellous, as being full of his abundant kindness, for faith our Prophet, his mercies are over all his worke: the which I finde continued two wayes.

1. His mercies are over all his worke; that is, greater than all other his worke.

2. His mercies are over all, that is, he is toward all his worke.

Faith in man is a greater vertue then mercie, because faith vniteth vs vnto God which is higher than vs, whereas mercy supplies the defects of such as are vnder vs: but in God which is the greatest, having all things inferior to himselfe, and no inferior, mercy may be laid to be the greatest of all his vertues, according to that of 1 S. Iames, mercy glorieth and triumpheth against judgement. I say the greatest in effect, but not in propriety, for all the vertues and attributes of God are equal in effect and extant, for whereas Gods indigination is but vpon the 4th generation of those that hate him: his mercies are vpon thousand generations of such as love him and kepe his commandements: and among the thirteneen properties of God, Exod. 54.6.7. almost all of them appertaine to his mercie: whereas but one concerns his might, and only two his Iustice.

It is truth that wisdom, Iustice, power, are in God equall, as being his essentall attributes: and yet all these were chiefly manifested in our redemption by his mercy: for it is a greater act to redeeme the world, than in the beginning to create the world, in making it hee did onely speake the word and it was done: but in redeeming it, he spake many words, and did many wonders, yea hee did suffer many wrongs, as well as doe many worke, and loue is scene in doing more then in saying, and in suffereing more than in doing: in the creation of the world God made man like himselfe; but in the redemption of the world he became flesh, and was made man; yea, "the scornes of men and outcast of the people: which occasioned the blessed
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blessed Apostle, to term the mercies of God in Christ, exceeding riches of his grace: power and wisdom haply concerneth God's own self, and glory more, but his mercy concerneth our good more, and is unto us in this respect over all his works, according to that of Hilarius upon our texts, Quod potens est, natura sua virtus est: quod autem misericors est, salutis nostra profelectus est.

But all Interpreters approve the second exposition best, his mercies are over all, that is, shewed in all, and toward all his works: for this latter clause (his mercies are above all his works) is nothing else but a repetition of the former, the Lord is good unto all: his goodness is the same with his mercy, and all is his all works. God then is good to the whole universe generally, more specially to the reasonable creatures, and among these principally to such as love him, and fear him, and call upon him faithfully, faith our Prophet, ver. 18. 19. 20. of this Hymne.

c There is no creature so base, but they were vnto another, and findeth in it selfe, very large testimonies of God's mercy. 1. It is a work of his mercy that they be, for in him alone they live, and move, and have their being, Acts 17. 28. to stones he giveth a bare being only, to plants and trees he doth addde life to being, in beasts he doth addle to life motion and sense. 2. The prefurvention of all things in their being, is a work of Gods mercie; for the eyes of all things looke upon him, and hee gives them their meat in due season, he openeth his hand and filleth all things living with plenty of goodnesse, ver. 15. 16. of this hymne: he hath appointed the paths of the Sea for the fish, and the water is the fishes proper element, wherein as in a sporting place they take their sportime: he hath allotted the fild for the beasts, and there they feede upon a thousand hills: he hath ordained the lower heaven or ayre for the birds, and there thee chatter and chant the praises of their Creator. He feeds the young Rauns, and provides every day meat for the rest of the birds, and after they have gathered 5. and are filled with his goodness, Psal. 104. 28. they sing, faith Ambrose, hymnes to the Lord in their kinde after a somene and deuot manner eucry morning and evening.

But the mercies of God in men and Angels are yet far greater, as endued not only with a being common to stones, or with a life common to plants, or with active motion and sense common to beasts; but adorned also with understanding, created according to Gods owne likeness and image, beautified with reason and religion.

Yea, but how are the mercies of God over all men and Angels, when as a great many men eternally perish, and a great many collapsed 6. Angels having lost their first habitation in heaven, are refurred in everlasting chains vnder darkneffe into the judgement of the great day. Concerning reproube men, anuwer is made, for the mercis of God are over them.

1. In temporall things, for he atterreth his raine to fall, and his sunne to shine vpon the iuft and vniust: he giveth them not only breath, which is the spirit of life, but also bread which is the staffe, &c. of lay of life, filling their bellies with hid creature so plenteouly, that our Prophet in the 37. and 73. Psalms, complaining of their prosperitie, saying, my feet were almost gone, my treading had well nigh flipt, and why, because the wicked prosper in the land, besing riches in possession, and doing what they list. Every man in right of his creation is a Lord over all the fish in the seas, over all the fowles of the heauen, over all the beasts of the field, over euery thing that creepeth and moueth vpon earth: and this vnto such as understand and consider it, is so great a mercy, that for it alone God is worthy to be praised for euer and euer.

2. The mercies of God are over reproube men in spirituall things, for the Lord is gracious, long suffering, of great goodness, ver. 8. of this Hymne, Full of compassion and mercy, to wrath and patient, 3. defining that all men should be saved, and that none should perish. He crieth in the high street among the prease of people, saying, O ye foolish, how long will ye love foolishness, turne at my correction, and I will utter my words, and powre out my minde vnto you, and make you understand my will. Come to me all ye which are laden with your sins, and I will ease you. Why will ye die, for I declare not the death of a sinner. If thou be damned, I have told thee by the mouth of my Prophet, that thou hast destroyed thy selfe. And when Almighty God comes

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to judgement, his mercies are still over all his works, for damnation is only for time, and time is not his works, but the works of the Deuill and the damned, a falling away from the Creator to the creatures, and co quis est adm phospho. And therefore S. Augustine tells the reprobates, that God executeth his judgments upon thy works, not upon his works, in opera tua non in opera sua. For faith he, Si tellas opera tua, & non in remaneat nisi opus eius non demisset eius miseratvus. That is, if thou forsake thy works, and doe nothing but the businesse of the Lord, his mercy will never forsake thee, but be still over all his works.

3. God is mercifully vnto reprobrates in things eternall, for albeit their torments in hell are grievous, yet not so great as their vnhankfullnesse and vngraciousnesse deserved in abusing so louing a God, whose mercies are over all his works: and to the Lord, not in respect of any termination of pain, but in respect of some mitigation, is said to be mercifully unto the tortured in that vnquenchable fire. The like may be said of the Deuills in respect of their first estate, and in respect of their worst estate. Concerning the former, the mercies of God are over them in their very being, upon whom alone they depend and by whom in the beginning they were created. In the days of S. Augustine, there were certaine heretikes, called * Angels, which adored Gods, and consequently thought them without any beginning or dependance from other. And one * Hermannus Rinfich an Hollander, for this and other like monstrous opinions, about the excistence of things by themselves without any creation or production of a superiour cause, was burned at Rome, anno. 1512. and it was one of the most horrible blasphemies of Simon Magus, (as * Prenatus reports) that he said he was the father of Angels and Arch-Angels, and that he begat them of Selene his concubine: but it is apparent in the very first line of all the Bible, that Angels are the creatures of God, In the beginning God created heaven and earth, that is (as f Moses expoundeth himselfe) heaven and earth, and all that is therein, that is, (as g Paul doth explain Moses) things visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him; and that in the beginning, to wit, in the beginning of time, not in the beginning of eternity, as h Ambrose, i Basil, k Augustine, and other Fathers interpret it generally. See Lombard sent. lib. 2. art 2. Bibliothec. S. Sententias lib. 5. ann. 5. Magdeburg. cent. 5. col. 218. 219.

The devils then are beholding to Gods mercy for their being, especially for creating them in the beginning after his owne likenesse, and communicating vnto them, without any merit of theirs, excellent gifts of nature and grace, by reafon whereof, as it was said of one, we may well affirm of all, that they were beautified with nine very precious stones, that is, nine excellencies, which Lucifer and the rest received in their creation. 1. God made them spirits without mixture of bodie. 2. Immortall, without faire of corruption. 3. Intelligenciall, with exceeding delicacy of wit. 4. Free, that nothing could force their will. 5. Wife, with fulnesse of naturall sciences. 6. Powerfull, above all inferiour creatures. 7. Holy, decked with admirable vertues. 8. Inhabitants of Paradise, which is the Empyrall heauen. 9. Capable of seeing God clearely, with promiss of this glory, if they perfuered in his service.

Yea but the devils are now deprived of their first habitation and happiness; how then is the Lord good to them in their worst estate? Answer may be, that the mercies of God are over them two ways.

1. In respect of their misery, because their hainous offence declared not one hell onely, but a thousand hells, as being both authors and actors in their owne fall, whereas other seduced * Adam and * Eve to sinne. Their paine (had it not beene for Gods mercy) might have bene greater, although it cannot be longer.

2. In respect of their ministerie, because the chiefe mirth of devils is to doe mischief, being spiritus nocendi cupidissimi, inquisitio in alios aliens, superbia tumultuosa, invidentia haud pax, facialis callida, faith * Augustine, and so consequently most saied and best pleased, when the Almighty God doth vs them either to try the good man, or to destroy the wicked man: or if his mercy doe not extend to them in this imployment, yet it is undoubtedly shewed in them, as bringing light out of darkness, in vring such
luch impiou and bad agents for effecting of his good ends. So wee read that
the Lord suffereth Satan to destroy the goods, and afflict the person of his servant Job
a good man, and that he sent an evil spirit to vexe Saul a wicked King. It is said in
the text, that the evil spirit of the Lord came upon Saul, the spirit of God is the good
spirit, but that evil spirit is called a spirit of God; as being suffered and sent by God,
that he may cause to do those things that are hurtful, but not any power, for all power is of God, Rom. 13. 1. and therefore Satan desired the
Lord to stretch out his hand, that is, to give him power over Job in his goods and
body. To conclude this observation, Almighty God is long to reprobate men and
devils, as they be his worke, for he longeth all the things that are, but that any man
is euill, or Angell a dwell, is not his worke, but their owne worke, and so mercy still
is from the Lord, but nitcheif and myerfy from their owne selues.

But the mercies of God are principally shewen towards his elect people who love
him, and feare him, and call upon him faithfully, for his mercies compass them
about on all sides, and at all seasons. On euery side, for he maketh an hedge about
them, and about their houses, and about all that they have, Job the 11. and the 10.
they be his enclosed Vineyard, of whom he faith, E'ay the 9. and the 4. What could
I have done any moare to my Vineyard that I have not done unto it? he giveth vs the
promises of the life present, and of that which is to come, presenting vs in all our
doings, with the blessings of his goodnesse, vs, with the multitudes of his mercies,
especially blessing vs with all spiritaull blessings in heauenly things in Chilt.
Ephes. 1. 3.

And as the mercies of God are euery vs on all sides, euens likewise at all seasons,
as the blessed Virgin in her Magnificat, From generation to generation, as our Prophet,
Psal. 107. 17. The mercifull goodness of the Lord upon those that fear him endearst for ever and ever, b that is, for ever in this world, and for ever in the next, or
devine from euerlastling to euerlastling, that is, from euerlastling predefinition, to euerlastling glorification, being mercifull in electing vs, mercifull in preferring vs, mercifull in governing vs, mercifull in redeeming vs, mercifull in calling vs to his graces, mer-
cifull in justifying vs, mercifull in sanctifying vs, mercifull in glorifying vs, making
vs to drink of his pleasures, as out of a riuer, and to possesse fulnesse of joyes at his
right hand for euermore.

To speake more distinctly, the mercies of God toward vs are seene in two things
especially, donando & condonando, that is, in givinge vs whatsoever is good for vs,
and in forgiving whatsoever is euill in vs. For the first, euery good and perfect gift is
from above, depending downe from the father of lights, in etemall life we cannot
have so much as the keeping of a d doore; in the spiritaull life, not so much as the
cthinking of a good thought; in the natural life, not so much as a morfell of bread,
but all is from above, from him alone, who doth open his hand, and fill all things li-
using with plentifulnesse. All our bennices are Donatians, all our dignities are Prebend-
daries, all our messages are mercies, holden as it were by Frankelmoigne from our
great Lord which is good unto all.

And as the mercies of God are over all his worke, in filling vs with his goodnesse:
so likewise over all our worke, in forgiving all our sinnes, and pardoning all our of-
fences against himself, against our other selfe, and against our owne self, great in
number, and grievous in nature: our hidden sinnes are so many that no man is able
to tell how oft he doth offend, hidden I say, not vs God who feeth all things, and
is to judge them, and vs for them: but hidden vs vs, as haueing either forgotten
then, or for that they were subtil sinnes and spirituall wickednesse, as interior prides, rash judgements, sinister intentions, negligences, ommisions: or for that we
committed them with error and ignorance by the deadus illusion, thinking that we did
be good seruice: but our knowe sinnes are a great many more than our hidden, as we
may perceive by running thorow all our ages, and all our acts, even euery passage
in euery place where we haue lived: and if wee ioye them all together, they will
amount to such an innumerable multitude, that wee may pronounce with our Pro-
phet, they be more than the hayres of our head, and (as King Manasses) more than the
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...the devil and his Angels were thrown out of heaven for one sinne, and that not acted, but only plotted: and our first parents Adam and Eve were cast out of Paradise for contending but once to the suggestion of the subtil Serpent: but we have beene deluded by him often, our flesh as Eve hath inticed vs to sinne, and our spirit effaminated as Adam to please it, hath a thousand thousand times displeased God by breaking his commandements. How good and gracious then is the Lord towards vs in forgiving all our unrighteous snailes, and in countering all our offences, infinite for their multitude, and no lesse infinite for their magnitude, as may well appeare.

1. The bafeness of the person offending.
2. The highnesse of the person offended.
3. The weakenesse of the motions.
4. The grievousnesse of the punishment.
5. The greatnesse of the remedy.

The person offending is man, and man is like a thing of nought: our bodies in originall is durt, and our end durt, our flesh is like a flower, and our whole life but a vapoure that soone palleth away, James 4. 14. as for our soul, it was created of nothing, of it selfe it is nothing, it can do nothing, it merites nothing, it is worth nothing, and through sinne it may come to lesse than nothing. For to is a lesser euill not to be than to sinne, and had it beene better for the rep obste not to have beene, than to be damned, Matt. 26. 24. Consider then I pray thee with thy selfe, If this bee that which I am, much worse is that which I may be through my great weaknesses and inclination to sinne: for by the thred I may draw out the bottome, and by the secret motions I feele in my minde to sinne in evey kinde, I may collect and gather that I am subject to these sinnes, and that I should fall into them, if God should take from me his holy hand and helpe, according to that of P. S. Anguine, Nullum peccatum eft quod quinquam feceris homo, quod non possis facere alter homo, si Creator desit a quo fallit eum homo.

Now what greater madness can there be than for a worthless worme so needy, so miserable, to dare to offend his only Maker and Mediator, before whom all Nations are nothing, yea the whole world but as a drop of the morning dew that falleth upon the ground, and can hardly be seen. What further dotage than for vile man which is nothing of his owne, to displese God which is being it selfe? O how good is the Lord in regarding that which he created of nothing, drawing it from this nothing which is fin, and loyning it to him selfe, that by him, and through him it may have here the life of grace, hereafter the blessed being of glory.

The partie most injured by sinne is God, for albeit in living unhonestly we sinne against our neighbours; and in living riotously we sinne against our selues; yet God in both is offended chiefly. commanding vs in this pietie world to live not only toward God religiously, but also righteously toward our neighbours, and soberly toward our selues. And therefore when King David had abused Bathsheba, tempting her to commit adultery with him, and for the covering of this act had murdered his faithfull hero Uriah, and for the compassing of this murder, had endangered a great part of his royall army, and by binding to many foule sinnes together, had exceedingly scandalized all his people, yet in the communion of his fault to God, he faith, against thee, against thee only have I sinned, and done this euill in thy sight, became in all these things he had tranfgressed the lawes of God, which is the Lord of all things, and the judge of all men, and to the Prophet N aban told him unto his beard, Wherefore hast thou despifed the commandement of the Lord in killing Uriah with the sword, and in taking his wife for thy wife? If good workes of the Law done to men are regarded and rewarded as done to God, for thee that givest vnto the poor lendeth vnto the Lord, and he that clotheth the naked, and visiteth the sick, doth this vnto Christ, Math. 25. 40. then on the contrary, tranfgressions of the Law concerning men, are wrongs and injuries to God which is Author of the Law.

Now God (according to the tenor of this Hymne) is infinite in greatnesse, and infinite in goodnesse, for which all other creatures highly loue him, and if another
infinite love were possible doubtlesse it were due to him, and to consequently sinne being committed against one which is infinite both in majesty and mercy, may be termed as it were, faith * Aquinas, an infinite injury. Joseph cut by his owne Misstrefle to commit folly, said he would not injure his Lord so much of whom he had received so many favours, * he hath committed all that he hath unto my hands, neither hath he kept anything in his house from me, how then shall I do this great wickednes? and Saul though he were a cruel percuter of David, yet he grew meeke when he heard * Jonathan tell of the great services he had done him, and when he saw that David spared his life when he could have killed him, hee had compunction and said, * thou art in sore then I, for thou hast done me good turnes, and I have rendered thee euill. Our loving God hath done more for thee and me then Potiphar could doe for Joseph, or David for Saul. Hee hath (as you know) kept nothing from vs in his great house of the world, but hath (as our Prophet speaks elsewhere) put all things in subjection vnder our feet, of him alone we have received all the good we have, shall we then unworthily render euill for good? the very beasts and birds (as wee read in humane history) have bene gratefull unto men for extraordinary kindness, and shall any reasonable creature, yea Christian, endued with heavenly sparke of divinity, prove more beastly than the beasts, in defipising the riches of grace, which the father of mercies offereth dayly? O my soule, say to the God of his salvation, how much more just art thou than I, for thou ceasest not to doe me mercies, and I cease not to doe thee mischiefs, thou hast power to take away my life; spare it: and I having no power to take away thine, yet as much as in me lieth, attempt to kill and * crucifie thee againe sweet Jesus.

Let vs in the third place consider the weakenesse of the motions alluring vs to sinne, for doubtlesse it doth aggravate the greatness of a wrong when it is done upon a very frequent occasion or light caufe: the cunning gamester will not venture his mony for a trifle, the cratfy thiefe will not hazard his necke for a little prey, the merchant adventurer will not engage his person and his purse for any small prize, * siueilium esse insummarium, regni causa siueilium, if a man will play the villain, forgetting his oath and honesty, let it be for a Kingdome, quoth Cearus. * Pope Sylveffer the 2. gave his fole to the devil, but it was for a Popedome: but we beheld offend God for a small interest of wealth, for a little wantonnesse of the flesh, for a * puntillo of honour, for very vile things that vanish as smoke, and are as if they were not in comparison of God. Wherein (as one said) we seeme to bee worser than * Judas himselfe, for he held Christ but once, and that for * thirty peeces of shele: but we finne against him thirtie times, asit were, for one peece, for every trifle swearing by his precious wounds, and abusing his gracious words, and so we become * like Pilate, crucifying our bleffed Saviour Christ Jesus, to give life vnto Barrabas a murtherrer, that is, vnto sinne that saiecth our soule. * The Lord said that heauen shoul stand adofft, and that the gates of heauen shoul break with a rammement, for two euils which his people had committed, and yet we wretched finners have committed them infinite times, leaving God which is the fountain of living water, to dig in pits, even in broken pits that can hold no water; in our workes (as S. Paulus said) whatsoever we professe in our words, wee haue denied the living God and made to our selves a great many base creatures, an Idol, and a false God, eftecting them in the weakenesse of our sinne more then the true God: as * Esau fold his birthright for a small dish of potage; so wee fold our birthright of heauen, for a worthlesse interfret of earth, he fold it to recompence his life, but we sellying it incurre death.

The Scriptures are our evidencies, and the Sacraments our feales, and the spiritt our attester that all things are ours, and we Christs, and Christ Gods, * 1 Cor. 3. 23. yet many to concommence the reading of the Bible wherein are the words of life, that even upon the Lords day, so foon as they be gone out of the Lords house, they forfuke the fountain of living water to dig for knowledge in broken pits, in idle pamphlets which afford nothing but puddle, defearing to bee burnt so well as any witches for vnhurt and vnfatory lines of wanton loue bewitch as it were the soules of readers, and give them * Circes cup to drink off, and to turne men into beasts.
As for the Sacraments, a great many men, and those not of the worst sort, runne out of the congregation at the baptizing of other mens children, and dangeroufly defert the chriftening of their owne infants, vpon the procuring of some great Godfip, or some dainty dish only, tying as it were Gods ordinance to their ordinary; that other Sacrament is a little more regarded, and yet the guestes invited to the great supper, incenfure extravags for their not comitting: and to conveniently neglecting the holy word and Sacraments, as much as in them is, they quch the spirit, and with unhappie lyphinebus for a cup of cold water as it were, defirer vp the keys of their citie to their mortell enemy the Devil.

Let vs examine now the greuoufinesse of the paine due to flaine, both in the life present, and in that which is to come. Concerning this life, some procuring a great many punishments of flaffe and fentence: for flaffe, fift finte destroyeth opulent estates. God depriving wicked men of them, because they much abuse them, as he fpoyled the Egiptians of their Jewels, and the Iebuites and Canaanites of their Countries.

2. Since destroyeth honour, for whoo the fecret (as much as lieth in him) the honour from God and his neighbour, defirers to flose his owne honour. So the high Prieft Hel was by his tyrannie fommes loft the Prieft-hood together with life, the Lord faying vnto them, I will howe those that honour me, but they that defirfe me fbhall be defirfed. So the kingdome was taken from Abyphonofor, who was confirled out of mens society, because, by finte himselfe was like to beasts, according to that of Bernard, Ifips beftis quodammodo bothi adfis homonratis vigens, & rationewonius.

3. Since taketh away contentment of spirit and alacrity, cauing a deadly faintneffe that drieth vp the bones, and gheues a life worse then death it felle, making a finner like to the citie that faid, God hath filled me with bitterness, and made me dranke with wormwood; or as the miferable king Antiochus, to what tribulation, and to what waues of forrowes am I come now, who sometime lived in prosperity, being beloued in my kingdome.

4. Since destroyeth health, and fo bringeth vpon the flama paines of fentence, God chaflizing him with infirmities and fores from head to foot. For he defirers not health of body, who neglects the health of his foule. Now these difeases in fine procure death, for death entreat into the world by finte, and being cured endeth our dayes a thousand waues, as by famine, by warre, by pieflence, by tempelts at lea, by deluges on the land, by fire, lighting, earth-quake, hail, storms, and infinite moe like chaflizements; for as finte is an injury to the Creator of all, even to all the creatures are instruments of his vengeance.

All these temporall enuis are but a beginning, and as it were a preamble to the paines eternall in hell fire, kindled by the breath of the Lord, like a riner of brimstone; for these punishments are finite, but choife tortures are termed in two refpeets infinite, to wit.

As lifting as being in their continuance without end.

In refpeft of flaffe, as depriving vs of an infinite benefite, which is the fight of God, for ever.

b Anfelme sometime Arch-bishop of Canterburie, considering these monstrous enormities, and vgly deformities of finte, faid, that if he would behold all the paines of hell devoid of finte on the one fide, and on the other fide the horror of one deadly finte devoid of punishment, and that I wasf of necifitie confide one of these two, (quoth he) would rather fuffer himfelfe fift to befenf into hell and the grate, that is, that he would rather bee killed, and cut in pieces, and to fince a thousand degrees under ground with infinite dolours and agonies, then to commit in fuch a finte.

Considering these manifold mischieues and miseries brought vpon man-kinde for finte, it is now time to tell of the greatnesse of the remedy. Behold then, I bring you readings of great joy, that is, that unto you is born a Saviour, which is Christ the Lord.
Whitsunday Evening Prayer.

Lord, Jesus the Sonne Name, Jesus the Sonne of Syrach, and Jesus Isordedew were Sauiours in figure, but Christ Jesus a Sauiour in fact. e They were Sauiours in re-
spect of some particular, and that temporall deliverance: but Christ is an vnierall and spiritual Sauiour, even he that sancth people from their sinne, Math. i. 21. it was impossible that the blood of Bulls and Goats should take away sinne, it was impossible that the mediation of Angels in heauen being creatures and finite, should appease the wrath of God conceived against sinne which is infinite. f Behold he found not flesh in his Angels, and the heavens are not cleane in his sight. It was im-
possible that any merits of any inman earth, whose righteounesse at the very best is but as filthy cloath, shall offer a sufficient sacrifice for the sinne of his soule. When as therefore nothing else could take away the same of the world, our good God, whose meries are over all his works, so loved the world, that he gave his only begotten Sonne, that whosoever belieueth in him should not perish, but have everlaeting life: he gave him aon and a child, to vs a sune is borne, to vs a sune is given, Elyay 9. 6. that is, (as Euenbius Emiſſenus apthy) datus ex divinitate, natura ex virgine: given as the Sonne of God borne as the Sonne of man. It was necessaary that the Meſſias and Mediator betweene God and man, should participate both natures, that as God he might satisfaction, that as man he might suffer, and that as God and man in one person he might faue. Christ therefore God-man was borne for vs, and he died for vs, so lo-
ued, that he gave himselfe for vs an offering and a sacrifice of a sweet smuling fawen to God. in the Law there were two forts of sacrifices unto God, one grautatory for the donation of gifts, another expiatory for the condonation of finnes, a peace-offering, and a finne-offering, S. Pauls lobatio signifies the first kind, and vicitima the second. Christ in his life was an offering for vs, in his death a sacrifice. The whole course of his life was grautatory to God, in it he fulfilled all righteounesse, and so did for vs all that we should have done: and in his death he gave himselfe an expiatory facrifice for vs, and so suffered all that wee should have suffered. a Hee was wounded for our tranfgressions, and broken for our iniquities, and the chastifeament of our peace was upon him, and with his stripes we are healed, his head was crowned with thones; his face spit upon, his tongue distafted, his armes disoynten, his houlder and backe rent with whipps, his side boarde with a lance, his hands and fete pierced with nails. All which hee suffered not for himselfe, but for our sakes and our sines. Our heads have bene full of thorny queſtions, and curious in-
vencions to contradict right and reason: his head therefore was plarted with a crowne of thones, a strange doute, thones to torment him, a crowne to delude him, & com-
pugnentes coronat, & Studentes adorant, Saith Ambrofe: our eyes open to behold vanity, have beene full of adultery, 2 Peter 2. 14. his eyes therefore were blind-folded, Luke 22. 64. and then his adversaries buffeting him asked, Prophets who smote thee, Mathew the 26. and the 68. It is reported of renowned Indeath, that her beauty eooke Holofernes minde prisoner: and so the wantron looks of men and women have kinded a fire, which is an entrance to the flames of hell: his face therefore was spit upon and smitten; Mathew the 26. and the 67. our taff hath offended, in eating the forbidden fruit, Genesis the 3. and the 6. his tafe therefore was affliated in eating gall, and in drinking vineger, Psalmes the 69. and the 22. our heart had imjured wicked enterprizes, our hands have bene ready to shed innocent blood, our fete have bene twift in running to doe mischief, Proverbs the 6. and the 18. his heart therefore was wounded with a speare, his hands and feet boared with huge miles, so biggeth they were that (as Socrates reporteth in his a Ecklesiasticall history) Confes-
tives the great made of them a bridle and an helmer for his owne fete. To conclude this point, we prodigall and vile wretches have suffered in sinne all the daies of our life, Christ therefore taking vpone him our perfon, and standing in our place to cure this extraordinary sultet (according to the rules of physicke) a.afflied extraordinarily, then he sweate extraordinarily, left of all he bled extraordinarily. Besides the punishments inflicted upon his body, he was afflieted in his minde, he wrestled with the powers of hell, and endured in some fente the very pains of hell, a. that is, great and intolerable forrowes in his soule, he who did no sinne, yea who knew no sinne,
...
Mutuall Support.

**Galat. 6:2.**

*Bear ye one another's burdens.*

**Haritie,** which is so strictly commanded in the Law, and so highly magnified in the Gospel, is seen in doing more than in saying, and in suffering more than in doing: for our whole Christian life properly consists in bearing, and that not only burdens of our owne, which is said in this Chapter at the first Verse, *every man shall bear his owne burden,* but also burdens of other, as our present text, bear one another's burden.

1. Who for these two points are remarkable,

2. Who for these reforms are remarkable,

3. What, a burden, bear ye one another's burden.

I purpose to treat first and most of the last, as being the burden of our Sermon, and the maine, touching onely the rest as occasion is offered upon the bye.

Now there are two kinds of burdens (as b Diuines, have well observed upon the place,)

1. Burden of shame, needing a support.

2. Burden of poverty, needing a supply.

Concerning our support two things are required especially, and to bear part of one another's burden, as occasion is offered: even to Christians ought to support one another, holding vp such as are ready to fall, and raising vp such as are already fallen. It is our duty not to lay feandals and blockes in the passage, but on the contrary, to strengthen all such as journey with vs in the path of Paradise, by wholesome counsel and good examples. Our words must administer grace to them, and our light fo shine before them, as that seeing our good works, and walking after our patterns, they may finish their course with happiness, and rest in ever lasting habitations.

A Pastor ought to be (quoth 1 Paul) apatres; but every matter in his private family is both a King, a Prophet and a Priest: a King to governe his household, a Prophet to teach his household, a Priest to pray for his household, it is his burden to bear their burdens as he who shall one day give vp an account for them all. m Gregorie the LIII. Great.
Great, and other both ancient and modern Divines, have thought that the rich Epicure, frying in hell fire, became solicitor for his brethren at home, that they should convert and repent, not out of any compassion and love, but only for that his conscience told him he had given ill example while he lived among them, and that if they were damned, his torture should be further increased for it. On the contrary, such as by their good example tame many to righteousness, bearing up the weaker that they fall not faintly; they fall not finally, shall one day shine as the harps for cure end ever, Dan. 12. 3. P It is reported of Harts, being to travel farre by head on the land, or else to paifie over some great water, that they goe behind one another, and lay their burden some heads one upon another, and when the formost is weary, then he refeth his heavy head upon the hindmost, and so mutually bearing one another burden, they come happily to the place where they would arrive. The foules of holy men, as David telleth vs in the 42. Psalme, long and through after God, with whom is the well of life, like as the Harts desire the water brooks. And therefore let vs as Deere support the sickes head and heavy heart of our anothers, among so many torments as there be sinners in this uncomfortable valley of tears, untill we rest upon Gods holy mountaine, where we shall be satisfied with the pleasures of his house, drinking of his pleasures as out of a riuer, Psalm. 36. 8.

As it is our dutie to bear vp a brother which is falling; so likewise to reare vp a brother which is fallen. Sinne is so weightie, that Zecharias termeth it a talent of lead; and David, who felt the load himselfe, cryeth out, My wickednesse are gone over my head, and are like a fore burden too heave for me to bare. Whoseever therefore groaneth under the burden of sinnne, needeth a Simon to help beare his crosse.

1. By tolerating the weaknesses of one another with our patience.

2. In restoring one another againe with the spirit of meeknesse.

For the first, if a brother in his vnaduised anger vfe thee roughly, rudely, beare with him, and thou bearest his burden. If thou be too silent in thy conversion, and thy brother on the contrary, too full of prattle, beare thou with his loquacitie, that he may beare thy pertinacie, so shall ye beare another burden. A lame man and a blinde meeting vpon the way, the lame mansaid, if thou wilt be like unto me, then I will bee eyes vnto thee: so the blinde man carrying the lame, and the lame guiding the blinde, both arrived at their journeycie end in a good hour. Christians (as Luther observeth) must have strong shoulders and mightie bones, that they may beare enough, that is, the weaknesses of their brethren. A Magistrate in his Common-wealth, and a Master in his private house, must have patience to see many things and not to see. x Frederic the first his motto, Qui nescit difficultare nescit imperare, may be digested easly with a little salt, for when small faults are diffembled in time and place wisely, Soueraigne and subject, master and man, according to the tenet of our text, beare one anothers burden.

But here we must (as Luther notes) put a difference between faults in manners, and errors in doctrine. The principles of faith are like a Mathematicall point which admits neither ademption nor addition. It is obscured by x Bernard, Pet. Mart. and other Divines, that Almighty God hath in old time dispenced with some precepts of the second Table concerning our dutie to men, as in bidding Abraham to kill his sonne Isaac contrary to the first commandement, and in suffering the fathers to have many concubines, contrary to the seuenth commandement, and in adusing the children of Israel to rob the wicked Egyptians of their Jewels, contrary to the eight commandement: but he (who cannot denie himselfe, as our Apostle speaks, 1 Tim. 2. 13.) neuer dispenced with any precept of the first Table concerning his owne true worship and holines. If an Angell from heauen preach another Gospell, it is an insupportable burden, hold him an anathema, faith our Apostle, Galat. 1. 8. Curfed is that patience that beares in such a case: to bee patient in suffering a private wrong only concerning our owne persons is commendable, ye, noble; but when once the quarrell...
A quarrell is made Gods and the Churches, iniurius. Dei dissimilares similes est impius it is too great impiety, faith b Chry/sofarw, for any to beare: in such a case the Prophet Elia called for fire from heaven upon his enemies. 2. King. 7. in such a case Paul in the sight of the whole Church of Antioch with a fowth Peter to his face, Galat. 2. 11: in such a case (God affilting me, quoth c Luther) I am and ever will bee flour and sterne, my forehead shall bee more hard then all mens foreheads, herein I take upon me this title, Cedo nulli, I give place to none. Renowned d Jewes welcomely to the same purpose, I deny my learning, I deny my Bishipp, I deny my felke, onely the faith of Christ and truth of God I cannot deny; with this faith, or for this faith, I trut till I shall end. The reverend Fathers, and other zealous Doctor in all ages, have risen vp in the * gaps of the Church, and have made vp the hedge for Gods Israel, ceter opposition those who did oppose the truth, according to that observation in ecclesiastically history, e Hereofes occasioned true doctines to be more diligently discussed.

Againe, we must here f dittinuish betwene finnes of malice, and finnes of infiniteness betwene being e evetaken in a fault, and b giving ouer of our selves unto wc slightly to follow sinne even with a greediness. It is laid in the beginning of this chapter, If a man be evetaken in any fault, &c. i that is, beguiled of the deceit and of the fleth, and the termes man helpeth also to diminish and qualify the matter, as he should say, what is to proper unto man, as to fall and to be deceived, f humane error, rares, labi, falsi: so Moses Levit. 6. 3. they are went to sinne like men.

Hierom note thus upon the words of the Prophet Ezechiel, (the fathers have eaten some grapes, and the childrens teeth are set on edge) that their bee four generations in sinne; 1. a sith oft, or first motion to sinne, 2. deliberation, when one hath determined to be naught. 3. action, performing this determination. 4. boasting in wickednesse. Now we must be mercifull, g as our father in heauen is mercifull, but God is more mercifull unto the first and second generation in sinne, than to the third and fourth. For (as Hierom conftructeth allegorically the words of the Law) God doth visit the third and fourth generation of sinne, as the willfull committting of it, and gracelnnas glorying in it.

The Lord said to the Prophet Ezechiel, Sonne of man digge now into the wall, and he digged in the wall, and behold a doore, then said he to the Prophet, goe in, and be hold the wicked abominations of Israel, and he entered in, and saw creeping things, and abominable beasts, and all the Idols of the house of Israel painted upon the wall round about, &c. e By the Prophet Ezechiel is figured the person of a Preacher, by the wall a sinners hard heart, by digging a diligent inquisition after sinne, by creeping things, and beasts, and Idols, divers kinds of abominations, and therefore when the man of God in his watch-tower beholdeth such abominable thinges; especially women mourning for Thanar, and men turning their brickes toward the Temple of the Lord; he mult (as Ezechiel speakes) cry aloud and spare not, lifting vp his voyce like a trumpere, shewing Gods people their transgression, and to the houfe of Iacob their finnes. f Erasmus obserued truly, that if we had such Bishops as Ambrose, wee should have such Emperors as Theodore; where there be such Prophets as Nathan, there be such Kings as David; where there be such Paftors as Paul, it is like there will be such Paulinoners as the Theft-hiounes, highly not only for their effectuall faith in Christ, but also for their diligent love toward the Saints.

Happily some will object, Are great abominations only to be taxed, and leffer offences in our brethren to be dissembled, and not so much as touched? Answer is made by the Poet,

Parvissi sa quidem, tamen obicienda mense nta.

Aaron had a beast-place of judgement upon his heart, Exod. 28. 29. to * signifye, that a Priest shoul doe all things dieretly with a good judgement. All finnes and all men in the same sinnes are not to be rebuked alike, y that herbe which heales one beast, hurtest another; a little hiffing fillleth an horse, * filtreeh a dogge; z milke is for babes, and meat for men of age; such as obstinately continue f til in their wickednesse, are to be taxed sharply, but such as groane under the burden of their weaknes, are to be railed vp againe by the spirit of meekenesse, faith our Apostle.
It is written in the Law, that if a man goeth unto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut down the tree, if the head fly from the hewer, and hit his neighbour that he die, the same shall fly to one of the cities appointed for refuge and live. Such as reprehend their auditors oustaken in any fault too cooly (faith Gregory the Great, Pastoral part 2, cap. 10,) make the head of the axe to fly from the hewer, and so they kill vnaudibly their brethren. And these ghostly fathers vs Christians as the Jews vsd Christ hanging on the Cross; when his 3d. thirly foule called for some comfortable potion, they gave him gall and vinegar to drink. A troubled spirit is an acceptable sacrifice to God, Psal. 51. 17. It is the spiritual man's office therefore to bind vp the broken hearted, and to comfort such as mourn in Sion, admonishing them in the spirit of meekness, and not in the scale of seuer justice. The word ἀποκλίθης vsd by S. Paul, signifies properly to put in loynt a member which is diselected. Now the Surgeon (as you know) must have a Lions heart and a Ladies hand: so the Physician of our foule must have a Lions heart in rebuking stoutly such as are oustaken in any fault, but yet a Ladies hand in reftoring them againe gently to their place, left otherwife they should be swallowed vp with overmuch sorrow. Pastors are not only fathers in 9 begetting, but alse mothers in bearing children vsd the Lord: so S. Paul expressly, Galat. 4. 19. 'My little children, of whom I travail in birth againe vsdtilt Christ be formed in you. As then a mother is 9 content to bee withinnumerable weaknesses of her child: so the Minifler ought to beeare with a great many follies of his new borne babes vsd God in Christ.

S. Paul exhorteth us here to this vertue by divers reasons in the verse going before: 1. From the bond of alliance, brethren: all of vs are brethren, and one brother ought to ouste another. 2. From the condition of the person offending, if a man, and 5 what is man, cuen like a thing of nought, Psal. 144. 4. according to that which is said in this chapter at the 3. verse, If any man seeme to himselfe to be somewhat; when he is nothing, bee decoyeth himselfe in his imagination. 3. From the manner of offending (as I haue before shewed) oustaken, for there is great difference betwixt voluntary running after sinne of our owne accord, and to bee drawnie occasionally to sinne by the lewd example of other. 4. From the quality of the sinne, asault, lapidus, nostellus, a rash infirmite, not a settled iniquity. 5. From the vertues of thosse which are to rebuke, vs the which are spiritual, endued with a great many gifts of the Spirit, which is the spirit of meekness and mercy, not of rigour and enuy. 6. From the like danger of falling in our felices, consider thyselfe lest also thou be tempted. For there is no sin, faith Augustine, which any man hath done, but another (if God denie grace) may doe the same. We stand on slippery ground, and if we waxe proude and iftand not in feare, nothing is to caste vsd so as to fail. If any man thinketh himselfe any thing, faith our Apostle, if that is, any thing of himselfe without the gift of God, or any great thing in comparision of other sinners, he decoyeth himselfe in his imagination. It was therfore well said of an holy Father, when it was told him that one of his brethen was fallen into whoredome, He fell yesterday (quoth he) and I may fall to day. Now let vs if you please put all these weightie considerations together in one balance: the burden here to be borne, is the burden of man, and of such a man as our brother, and of such a brother as is rather oustaken then hunting after wickedness, and oustaken in such a fault, which is rather an unhappy slip than a foule fault, and we which are to support professes our selues spiritual, able to beeare with infirmities of the weake: againe we know that our selues are fraile creatures; alway subiect to the like temptations, and so consequently that we need mutually the helping hand one of another, and therefore let vs beeare one another's burden. The metaphor, as Obvy of some vpon the place thinkes, is taken from architecture for as in a maturall house one floone lieth vpon another, and all vpon the foundation: even so in the Church, which is the spirituall house, Christians, aptly termed by S. Peter, lamely stones, beeare vpon one another, and Christ as the chief e floone bearers all. Unisquisque & portant alterum, & portatur ab altero, quoth Gregory, the whole building is so compaect, as that euer one beeare another, and is borne of another, and
and so joined together as it followeth here, they fulfill the law of Christ. The will of Christ is, that all men should be saved, he therefore (faith 4 ANONBRO) that religiously a brother over taken in a fault, and labours to raise him vp again, fulfils the will of Christ, or Christ’s law, that is, Christ’s example, who carried our sorrows, Eph. 53. 4, and bare our sins in his body on the croffe, 1. Pet. 2. 24 for the law of Christ is the law of charity, John 13: 34, a new commandement I give unto you that you love one another, as I have loved you, for they that love one another, bear the burden one of another. A point so necessarie, as the beloved Disciple S. John in his old age being carried to the Church in the arms of his schollers, and there lift vp into the pulpit, and vnable to speak many words, vtered only this sweet sentence, filios disilicius atterstrum, little babes love one another.

The second kind of burden is poverty needing a supply, so S. AUGUSTINE doth expound these words in his ser. 22. de verba Apostoli, saying that a prodigious wealth is a burden vnto the rich, and extreme want a burden vnto the poore, so that if the rich out of his abundance communicate to the necessities of the poore, they bear one another’s burden. Want of necessary things is a grievous burden that many poore soules have despaired vnder it, I beseech you therefore which are prosprous with this heavy load, that you would cast all your burden vpon the Lord, and he shall nourishe you; that you would cast all your care vpon him, for he careth for you, 1. Pet. 5: 7. he that feedeth the foules of the heauen, and cloathes the lilies of the field, shall he not much more pro vide food and payement for his owne children? the hearts of men are in the hands of the Lord as rivers of water, and he turns them whitherso euer it pleaseth him, Prov. 21. 1. he turned the heart of 2. PHOBIUS toward Joseph, he turned the heart of a Pharaoys daughter toward Josue, he turned the heart of a Nabuchadnesor toward Shadrach, Mesch, and Abednego, he caused Rauens to feed his Prophet Elia, 1. Kings 17. 6. and he doth enlarge the hearts of rauous cor morants in a famine to take compassion and to doe good vnto the household of faith, he can at his good pleasure e turne the hard rockes into a standing water, and the stony floor into a springing well, able to mollifie the stone hearts of hard and harsh charles, and to make them open-handed, and full of pitie toward his Saints and seruants, in the days of need. Albeit thy father and thy mother for sake thee, yet the Lord will sustaine thee; though haply the magistrates and all other who should be nourishing fathers and nourishing mothers vnto thee, leave thee comfortlesse in thy difftere, yet the Lord who pitieth vs as a father, Psalme 103. 13. and comforteth vs as a mother, Eph. 66. 1. 2. thall according to the riches of his mercy binde vp the broken hearted, and give beauty for ashes, and the garment of gladness for the spirit of heaviness.

Consider I pray desipled Lazarea at Dines gate, how found he was in his sweates, rich in his poverty, sollied in his misery, Fuit (as 4 Pulgenius sweetly) sine Domos sed vsine Domino: sine vestes sed vsine vesta: sine albis sed vsine albo: he wanted an house, but the Lord himselfe was the portion of his inheritance, pos sessing the whole world and all that therein is: he needed a few rags, but by faith he had put on Christ a rich and a long robe of righteousness to cover all the soules of his foule: he could not have so much as the crumbs of bread falling from Dines table, but he did eat of that true bread which came from heaven, even of the bread of life that nouriseth everlastingly: he was a companion of flinking dogs, and yet attended by glorious Angels. If then hard hearted men refuse to beare thy burden, cast it vpon the Lord who faith expressly, Come to me ye that are heavy laden, and I will ease you. 1. The Lord upheldeth all such as fall, and lifte vp those that be downe, the Lord is nigh vnto all those that call vpon him faithfully, he will fulfill the desires of those that feare him, he will hear their cries and help them.

So likewise riches (howsoever in themselves a blest) are vnto such as set their k hearts on them and put their 4 truft in them a burden, they be good seruants (as Seneca said of afflications) but bad masters; if we seue them, it is a labour to get them, and a load to keepe them: as it is the burden of poorely, faith 5 AUGUSTINE, non habere, to have too little: so the burden of opulence plus quam opus est habere, to have too much Example hereof in the 12. chapter of S. Luke, where the courteous L V 3 miser
Thus an ouer-grownne estate many times is a burden, so heavy that a Christ faith, it is easier for a camel (or as other read) for a cable to go through the eye of a needle, than for a rich man to enter into the kingdome of God: a cable being vndone thread, may goe throue an needles eye, so (beloued) if the courteous rich man vnwite his wretched thoughts, and become a rich in good worke, he may posseffe the kingdome of heauen. If thou reason as that aurous Epictite did in the 1. Gospel, saying vnto thy foule, thou art Dives, and therefore Dives, thou hast much goods for many yeeres: Or thou art Dives, and therefore be 4. Dives vcteons, etc., drinke take thy pastime, let thy money perishe with thee, for thou haft no part nor fellowship in the kingdome of God, as continuing yet in the gall of bitterness, and in the bond of iniquity; but if in arguing with thy selfe thou concludest (as Logicians speake) in dubitis, and not in certeine: If thou lay not vp thy goods onlye for thy selfe, but lay them out in doing good vnto all men, especiallie to those of the house-hold of Faith: If thou deriue Dives de dito, which is Christs owne notation in the 10. of S. Marke at the 21. verse, dixide pauperibus, give to the poore; if thou doest vse the things of the world as if thou diest not vse them, if thou helpe to beare the burden of thy brethren in diftresse, and a fulfil the law of Christ, aforibly thou shalt enter into the kingdome of Christ.

Befide the burden of pouerlic, there be burdenes of sickness, and lernitude, there be many terrors and troubles in the world wherewith our brethren are laden, and we must also helpe to beare part thereof, according to that of S. Paul, Heb.7:7. Remember them that are in bonds, as though ye were bound with them; and them that are in affliction, as if ye were also afflicted in body. This office is performed affectionem compassionis, efficio subventionis, suffragio orationis, in effectu compunctionis, in effectu subductioni, in effectu supplicationis. If we cannot actuallie communicate to the necessities of the Saints in another country, yet let vs affectionately commiserate their distresse and these, let vs heartily send vp our good wishes vnto God in their behalfe; though we cannot fight for them abroad, yet let vs figh for them at home. For if the Lord reward a cup of cold water givne to his poore members, how much more will he reward a cup of warme water, that is, a few teares flipt for Iosephs affliction, I meane for the perfection of his Church under the y red Dragon in the wilderness. S. Paul would haue the whole Church wepe for one mans fornication, and shal not one wepe for the finne of a whole Church, crying as Jeremie, Oh that my head were a well of water, and mine eyes a fountain of teares, that I might wepe day and night for the finne of Godly people, Jerem.9:1. The se duties are to be done by vs in the present, postexit, now before the which is answerable to that in this chapter at the 10. verse, While we haue time let vs doe good, &c. that is, while we haue light, and while we haue life, for the Saints in this world beare the crosse, but in the next they weare the crownne. From hence wee may learne two leflons.

1. That howfouer heere wee may beare vp our brethren before they fall, and reare vp our brethren after they be fallen, howfouer heere we may vphold one another with our prayers and pure, with our meeknes and mercy, with our affectionate compunction, and actuall subvention; yet hereafter at the last day before the judgement fear of Almighty God, every man shall beare his owne burden, he shall neither be condemned for the sinne, nor yet absolved for the vertues of another. The Saints haue not enough style for themselues and other too, works of supererogation, are works of supererogation, every man shall liue by his owne faith, and every man shall be judged according to his owne facts, whether they be good or euill, as our Apostle,
Apostle, 2 Cor. 5. 10, while we are pilgrims upon the way, we may support one another in our stewardship, but at our journey's end, when our account is to be given up, every man is to bear his own burden.

2. That howsoever the dead Saints are solicitous for the good of the living in general, yet they do not understand the wants, and so consequently not bear the burden of this and that man in particular. And therefore we must according to God's own precepts and promises, call upon him in the time of trouble, and he will beare us. Doubles thou, Lord art our father, though Abraham he ignorant of vs, and Israel kneweth vs not, O Lord, thou art our father, and our redeemer, thy name is for ever. Howsoever men on earth and Saints in heaven are not able to support our weakness, and supply our wants, yet if we cast our load upon the Lord, he will take our burden from the burden, and deliver our soul from the nethermost hell.

Christ is the good shepheard mentioned Luk. 15, who sought the lost sheep in the wilderness, and when he found it, laid it on his shoulders, and brought it home with joy. In his life he sought the lost sinner until he found him, in his death he laid him on his shoulders, in his resurrection he rejoiced for him, in his ascension he did open the doores of heaven, and bring him to his owne fathers house and home. The braces of the Crosse (quoth Ambrose) are the shoulders of Christ, O then let vs lay all the burden of our faults upon them, able to bear the sinnes of the whole world, I will lay me downe in peace, and take my rest in thy Crosse, for it is thou Lord onely that makest me to dwell in safetie. Thus have I for this time disburdened my selfe, and burdened you: God of his infinite rich mercy grant that we may beare one another's burden.
The paines of Hell.

Psalme 86, verses 12, 13.
I will thank thee, O Lord my God, with all my heart, and will praise thee for evermore. For great is thy mercy toward me, and thou hast delivered my soul from the nethermost hell.

LECTURE I.

HE Prophet professeth in this Scripture, that he will praise God unsaynedly with his whole heart, and unceasantly for evermore. The ground, whereof is God's exceeding great mercy, manifested in delivering his soul from the greatest of all mischieves, which is the nethermost hell.

Here then I am to begin at the Texts end; treating,

1. Of hell.
2. Of our deliuerance by Gods unsayable mercy from this hell.
3. Of our thanks and praise due to God for this deliuerance.

There is an hell,
1. Temporal hell of affliction.
2. Spiritual hell of conscience.
1. The pit of the dead, or the grave, which is upper hell.
2. The pit of the damned, which is the nethermost hell.

I finde this our text confuted by Diuines of all these kinds of hell. Concerning the first, a lonas, and other holy men, that were deliuered from extreme perils, and deepe dangers, are b said to be deliuered from hell, as Psalm. 18. 4. The pangs of hell came about me. Psalm 30. 3. Thou hast brought my soul out of hell. Psalm 116. 3. The streams of death compassed me round about, and the paines of hell got hold upon me: so here, thou hast deliuerd my soul, that is, my life, my person, as it were, from the nethermost hell. For when David was persecuted by Saul, there was but a step between David and death, 1 Sam. 20. 3. As they which are buried seeme in the judgement of man past all hope of life, yet God notwithstanding will one day raise them vp againe; e fo when David seemed by reason of his diftrese to be past all recovery, the Lord admirably deliuered him from death.

David also was deliuered from the hell of conscience, for his crying crimes of murder, and whoredome. For after e Nathan had said unto him, the Lord hath put away thy sinne, after God had given him a cleane heart, and a right spirit, he was restored againe to his former peace of conscience, and joy in the Holy Ghost. He calleth
The pains of Hell.

Ith his grief for sinne the lowest hell, has being a great deal deeper than any kind
of outward danger or death. He therefore thanked God with all his heart for deliv-
ering his soule from this hell of conscience, confounding those soules fiends and
vileclean spirits, which in his mother and adulterie had risen vp against him, and sought
after his soule to destroy it.

Thirdly, if we take this as spoken in the person of Christ, it may bee construed of
the grane, for God raised Christ againe from the dead, not leasning his soule in hell,
not suffering his body one to see corruption. Phil. 16. 11. Acts 2. 27.

But the Fathers expound this of hell in hell, aptly termed the nethermost hell, as
being not only lower than any grave, but also deeper than any wound in the body,
or grief in the minde.

Troubles in this world (quoth Anstis) are an upwad hell, but the torments of
the damned in the next, are the lowest hell: and Hierome, since is a suprion hell,
but the place where sinners are punished eternally, the nethermost hell.

If we will understand this as verted by the Prophet of Christ, he descended into
the nethermost hell, mon ex debiter, sed erit victor, not as a debtor to suffer any
punishment, but as a conqueror to triumph over death and the diuell in their owne
kingdome: or he may sign with our Prophet, thou hast delivered my soule, that is,
the soule of my people believing in my name from the nethermost hell, for it is
thy will, that whatsoever believe in me should not perish, but have everlasting life,
John 3. 16.

Or it may be thus interpreted of David literally, thou Lord hast delivered my
soule from hell in pardoning all my sinnes worthily deserving hell. For as a man
is said to deliver his brother from death, not because he raised him vp againe from
the dead, but only for that he was a sinner to preferre him alowe: so God is said to
deliver vs from the nethermost hell, in preventing and preferring vs by his grace,
from defending into the nethermost hell.

Now that we may better the amplifier the greatest of Gods mercy, let vs exam-
in the greatest of helles misery.

The which is twofold, 1. Pena senfus, paines of senfe.
2. Pena damnii, paines of loffe.

For in sinne there is an auerson from the Creator, and a concurrence to the crea-
tures, according to that of the Prophet, They have forsaken me the fountain of li-
ning waters, and have digged themselves pits, even broken pits that can hold no water:
so in the punishment of sinners (as Diuines obserue) there is not only paine of loffe,
which is answerable to their auerson from their Creator: but also paine of senfe,
which is answerable to their conversion into the creature. And therefore wee reade
Job. 15. 6, that such unprofitable branches as beare no fruit, are not only cast out of
the vine, and the whole vineyard; but also gathered together, and are made faggots
and fuel of hell fire. To begin with the lester of these two

1. Darkenesse.
2. Fire.
3. The worrne never dying.
5. Converting with devils.
6. Weeping.
7. Gnashing of teeth.

The paines of senfe to be suffered of the damned in hell, according to the Scripture,
account, are principally seuen;

1. Darkenesse.
2. Fire.
3. The worme never dying.
5. Converting with devils.
6. Weeping.
7. Gnashing of teeth.

The first is darkenesse, according to that of Christ, Math. 3. 12. The children of the
kingdome shall bee cast out into utter darkenesse. And Math. 22. 13. speaking of him
who had not on a wedding garment, cast him into utter darkenesse. And Math. 25. 10,
cast that unprofitable servant into utter darkenesse. So a Job calleth hell the land of
darkenesse, and the reason thereof is plaine, because the nethermost hell is a bottom-
lesse pit in the heart of the earth, farre remote from the light of Sunne, and Moone,
and Starres. Haply some will object, if there be fire, there is affuredly light. Anfiuer
is made by S. Basi, that hell fire hath onely power to burne, but not to shine; or if it
afford a little fulphurous or obseure light, it shall not be for their comfort, but on the
contrary,
contrary to the farther confusion of the damned, that thereby they may discern their brethren, or children, or friends in the same punishment with them, or else that they may behold the most ugly faces of terrible fiends always tormenting them.

And the darkness of hell is called utter darkness, to distingui'st it from that inward darkness wherewith ungodly men are comprised about in this life. Woldlings have their corporall eyes open in seeing vanities, and in seeking pleasures of the fleth, but they be blind concerning internal, and e'mall happiness, as S. Paul speaketh, Their b hearts are full of darkness, and there b cogitations obscured through ignorance that is in them. Here reprobrate men have light without, and darkness within, but hereafter they shall have utter darkness, and inward light. I say light inwardly not to see God or anything that is good to their refreshing, but onely so much inward light as may serve to discover their errors, and to make them understand their own misery, saying, We have erred from the way of truth, & the light of righteousnes, hath not shined upon us, and the sun of understanding rose not upon us. Now what a terrible torture this will be to such especially as have greedily followed the luft of the eyes, and the pride of life, let old blinde Tobiis witnesse, who when the Lords Angell saluted him on this fort (Joy to thee for evermore) replied, what joy can I have who sit here in the darknes, and see not the light of heaven? How tedious is the night into the sickes body, who cannot fleepe though he stretch himsef upon a bed of yruoite, how carefully doth he telle the clocke, numbring hours and minutes of hours exactly, how eagerly doth he define the morning light, although his griefe happily refide but in one part, as in his teeth, or head, or in one iynte of a member as the govt in a toe, the felon in a finger. O then how fearfull, and uncomforable will that eternall darkness be to the damned vnmercifully tormented in all the parts of their bodies, and in all the powers of their soulles, and that without all hope to see more light, and to returne againe to life: Thinke on this all ye that forget God, in whose minde the Prince of Darkness worketh unprofitable worcke of darkness, Ephes. 5.11 left in a moment ye be taken from your inner darkness, and cast into helles utter darkness. And let all such as once were darkness, but now be light in the Lord, that is, all the faithfull and godly beleevintg that Christ died for their finnes, and rose againe from the dead for their justification; say with the Prophete, I will thanke thee O Lord for thy mercy toward me, and thou hast delivered my soule from the nethermost hell.

The second punishment in hell is fire, so the text speakeh of the b tares, that is, unregenerate sinners they shall bee bound together, and cast into a furnace of fire. And e every tree that brings not forth good fruit, shall bee hewn downe, and cast into the fire, And Apoc. 20.15 whose ever was not found written in the booke of life, was cast into the lake of fire, the which is materiall, and note some concerne metaphori-call only, not a falsse, but a furious fire not a phantastical, but a corporall fire. So G Gregorie the great, so the Scoole, so S. Augustine. Yea, but you shall see, if hell fire be corporall, how commeth it to passe that it consumes not the bodies of the damned? Augustine de Civit. Dei lib. 21. cap. 10. doth answer in one word, that this is done mira sed veris modis, admirably yet actually, whereof if any doubt, let him remember only, that he who created it is omnipotent, and he who revealed it is truth, Againe, there be so strange things as it cannot in this present world: for in a naturall historie, we read of a certaine place in Sicilia, the which lieth not put into the fire, swimes as in water, and being put into water, crackles as in a fire. A mong the Garda- mantes, a people dwell in the middle of Labia, wee read of a fountain, the which in a cold night is so hot, that none can endure touch it, and in the hot day so cold that none can drink it. And we read of a stone in Arcadia called Apefion, the which being once made hot can never be cooled. And why then I pray, quoth S Augustine, may not the bodies of the damned in that unquenchable lake be like fall in Sicilia, which in the fire swines like water; or like the stone Apefion, which once being hot cannot be cooled; or like the Well in Libia, which is hot in cold weather, and cold in hot weather?
The paines of Hell.

weather? Doest thou seek a reason of God's high and heauie judgements, faith? Augustine! I for my part will stare and tremble thereat: dispute thou, but I will believe: I see the pit, but I cannot see the depth; & seeing the 9 Apostle faith, that the wayes of God cannot be found, thinkest thou to finde them out? To search out things inscrutable is as impossible as to see things invisible, and to speak things inefiable.

Now (beloued) among all the meritorious punishments inflicted by the wit of man, it is granted that burning is the most horrible. Such as are put to death by men or beasts endure lesse cruellie than they which are put to death by fennelie creatures. And among all things insensible, water and fire are most vnmerciful: and of these two, fire is most raging. And therefore the barbarous Papists ever delighted in fire-works. * Pope first enacted the law de hereticorum comburendo; a Frier first instituted the shooting of fire: and were not we Papiists the partie who plotted the hellish gun-powder-treason. They be reputed worthy the most euisitique torturers, and their most excrable tormentes are by fire.

Hence some Diuines imagine that the punishments of hell is termed fire metaphysically, because the most bitter paine knowne to man, is that of fire. But earthly fire though it be neuer so terrible for a time, yet it soone dissowreth the body, that it is cast into it, and so the flame decreasest as the feeasy waffeth: whereas hell fire cannot be quenched, Mark, 9.43. It is an everlasting fire, Math. 25.41. where danned wretches are ever frying, and yet neuer dying.

And therefore let vs often in our meditations remember the words of * Esay, who amongst us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burning? as if he had said to gracelesse, hard hearted obstinate sinners, take not a burden upon you which is too hard for you to bear; tryst if you can abide to dwell with a devouring fire before yee goe downe into hell. It is reported of the godly martyr * Thomas Bilney, that he did vs before his burning to put his finger into the candle to feel how hot the fire was: and * Tertullian writeth of Quintus Martialis Seculare, that he did constantly burne his owne hand for fire, to amuse him, yet neuer to finde a man, who durst, or dur’d, to sit in the fire for a few minutes; and then consider how he shall endure to dwell in that quenchable lake with everlasting burnings.

I will not any farther examine the condition of hell fire, seeing it is our duty not to be curios in searching after it, but on the contrary studious that wee may neuer come to know what it is. In this life which is the day of our salvation, and acceptable time, we may through fayth in Christ our blessed Saviour, who triumphed over the powers of hell, utterly quench all the fiery darts of the deuill; here by true repentance we may stop these flames, and by devout teares put them out, that they neuer shall come neere vs; but hereafter it will be too late when the breath of the Lord shall an avenger of brimstone kindle, and command it to burne without either end, or cafe.

The third punishment of hell is, * the worme never dying, mentioned by the Prophet Esay, who speaking of the wicked in his last Chapter, at the last verfe, faith expressly, * Their wormes shall not die, neither shall their fire be quenched: the which is repeated thrice by Christ in one Chapter, namely, Mark 9. verfe 44.46.48. * S. Basil takes this for a material worme which is carniosous and venomous, but * Augustine, and * others affirm that this worme never dying, is the fting of conscience disquieting the damned after such an horrible manner, as if a worme full of poiyns should bee gnawing at the heart of a man. It is very probable that the fire never to be quenched, is to be referred to the body, and the worme never dying to the soule. So that the Wifeman is interpreted, Ecclesiasticus 7.17. The vengeance of the wicked is fire and wormes, fire to torment his body: wormes of conscience to torture his soule. Now this Erinnis conscientiae, this hellish hangge, (as * Melanthon calleth it) affrights the wicked in this world so terribly, that they runne as mad men out of the field into the citie, out of the citie into their houses, out of the common rooms in their houses into their
The paines of Hell.

their chambers, out of their chambers into their studies, out of their studies into the secret closets of their owne hearts, and there (as Augustine) they find themselves greatest enemies into themselves. Examples hereof K. Ric. the 3. Franciscus Spirit. Cardinal Crescentius, and many more despairing in sinne.

But this hell in this world is mitigated sometime by sleeping, sometime by reading, sometime by the contents of idle company, sometime by the good counsell of honest and discreet friends; whereas in the nethermost hell, there can be no sleeping unto the damned, although it be nothing else but an everlastig night; there can bee no reading, but in that blacke booke only, which evermore presents in great characters unto their view, both their innumerable staines, and Christes secrete sentence for the same; no commingling either with any mirthfull or faithfull acquaintance, but only with the devil and his angels (miserable comforters) in the same condemnation.

The fourth punishment in hell is bondage, so S. Jude writes in his Epistle, that the cursed Angels, which kept not their first estate, but left their habitations, are referred in everlasting chains: and 1 Christ faith of him, who had not on a wedding garment, but him by hand and foot, and cast him into outer darknes. This binding doth insinuate, that the damned in hell fire cannot move from place to place, which haply might afford them a little ease, but that they be tied to their tormentors, as a Martyr, or rather as a malefactor to be burnt is bound to the stake. Now (beloued) if a man enjoying quietnesse of mind, and perfect health of body, should be chained upon a downe-bed a moneth or two, he would thinke it a great punishment; but if he should be fickle of aburning flour, and be constrained but a few hours to lie still, and not so much to move hand or foot, he would finde it a greater torture: how wretched then are the deuels and damned in everlasting chains, tormented with a worme that never dieth, and with a fire that never goeth out. Hee which is fickle at the sea may runne out of the ship into the boat, and out of the boat againe into the ship; and he which is fickle in his bed, may tumble from one side to the other: but the damned in the nethermost hell, are able to move no more than the dead in the uppermost hell.

And in this respect hell is termed everlastig death, for as the blessed in heaven are said to haue euerlastig life, because they worke all that they will with all their inward and outward powres; and that without our impediment: so the damned in hell are said to haue euerlastig death, because they be perpetually tied to their tormentors, infirced ever to suffer that they would not, and unable to doe that they would. It was a cruel invention of the Gentiles, to binde the blessed Martyr Marcus Aretinianus stark naked against the Sunne, and then anointing his body with honey, that it might be exposed to the biting offlices, and stinging of wAILS and bees. But the blessed man of God had undoubtedly that of a Paul in his minde, our light affliction, which is but for a moment, worketh for us a farre most excellent and euerlastig weight of glory: whereas those miserable wretches in that unquenchable lake bound haid and foot for their sine, cannot expect so much as eale, much lesse an end.

Men in this world are in the middle betwene heaven and hell, as noyses in a probation-house; wherefore such as hate reformation and knowledge, such as have given their members as weapons of vnrighteousnesse into sinne, such as studie to be naught, and take paines to doe villany, proceeding from cuill to worfe, 1 Cor. 9.3. heaping unto themselves wrath against the day of wrath, Rom. 2.5. have good cause to tremble at this hard saying. But on the contrary, such as feake the kingdom of God, and hunger and thirst after the rightheousnesse thereof, whose foules long after God, with whom is the twelwell of life, like as the Harts desire the water brooks, Psal. 42.1. such as in their words administer grace to the hearers, and in their works are a light in the midstde of a crooked generation, such as according to grace goune are rich in good deeds, and abundant alwayes, in the works of the Lord, ought to sing with our Prophet, we will thank thee, O Lord our God, and praise thy name for evermore; for great is thy mercy towards vs, and thou hast delivered our foules from the nethermost hell.
Lecture II.

The pains of Hell.

The first punishment in hell is the company of the devil and his angels: according to that of Christ, depart from me ye cursed into everlasting fire, which is prepared for the devil and his angels: and Apoc. 20.10. the devil that deceived them was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented even day and night for evermore. Now what a discontentment it is to converse with our mortal enemies, opposing God and godliness in this life, let David winneke, Psalm. 961. Woe is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar: and Job, I was a brother to the Dragon, and a companion to the Ophrizes. As in heaven it will be doubtless an unpeakable pleasure to enjoy the long-widow for company, not only of some special friends and acquaintance, whom in this life we best affected, and of the Patriarches, and Prophets, and Apostles, and Martyrs, and Confessors, whom we most honoured: but also the most happy presence of Christ himself, of God himself, of the whole sacred Triuitie, whom we desired ever to love with all our heart, with all our foule, with all our minde: So the damned in hell account it a great torment, that they must of necessity converse with Abbadon, even the devil himselfe, the destroyer of their soules and bodies, I say, with the devil, the first author of all their mischiefs, and with impious wretches, his agents, in procuring all their miseries: and therefore no wonder it reprobate men in hell fire wepe and gnash with their teeth, according to that of Christ, Math. 25.30. Cast that unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth; which is often repeated in the Gospel, as the summe and epilogue of all hellish tortures, for weeping the wees the doolour, and gnashing of teeth the horror arisine from all the pains of loffe or lefe, as vn-comfortable darkness, everlafting chains, worme never dying, fire never quenched, company both of the devill and all his angels.

God said he would shew such a judgement upon the house of Elie, that whosoever heares thereof his ears should tingle. So these judgements are so terrible, that who so ever heares of them, his heart cannot but tremble. For as the Schoole teacheth, Every punishment of the damned is greater then any torment of any man on earth. And as Diuines obserue, pena damnationis est quam panem senfu, the pains of loffe are more grievous then all the pains of senfe, and therefore the first word in Chrifts sentence of condemnation is depart, as if he should say, depart from me which am your God, your first beginning and last end: depart from me which offered you pardon, but you would not accept of it; depart from me: for I depart from my friendship, from my kingdom, from my paradise, from my cleare light, and the copious riuw of my pleasures: and for that what so ever is separated from Christ, is also separated from those that follow Christ, in saying, depart from me, he faith likewise, depart from the quire of my glorious Angels, and from the communion of my blessed Saints, Apostles, Martyrs, Confessors, and from all the sweet company resting upon my holy hill, I say, depart from me, from all mine, to perish in everlafting fire with the devill and his angels. In respect of the loffe of this infinite good, hell is termed in the Fathers, and in the Scriptures also, damnation. If Esau beeing his younger brother Jacob to have got the blessing, eruquit clamore magno, roarred out with a great cri, and bitter without measure, saying vnto his father, hast thou not reserved a blessing also for
The paines of Hell.

for me? How loud will the reprobate roare, figured in b Esau, when as they shall behold the Saints figured in Jacob, to have got the benediction of their heavenly Father, and that no more blessing remained for them! O with what vnspakable rage will they confirm their owne malversation, cursing the day wherein they were borne, and the night wherein it was said, a childe is conceived, cursing the worse that bare them, and the paps that gave them sucke, deiring rather neuer to have beene, then to heare (such an affrighting sentence, eee eur cursed. If King Balbazzar at the sight of an hand-writing against him, which only conceited the losing of his earthly kingdome, was so k changed in his lookes, and troubled in his thoughts, that the toynuts of his bones were loos’d, and his knees smote one against another: how shall the reprobat be perplexed in their wits, and crost in their wits, when as they shall heare that uncomforable word, d part, separating them utterly from an heavenly kingdome, which is "immortality and fades not away? This infinite loffe, doubtlesse, is the very hell of hell, as m Chrysosome saith, a thousand hells are nothing in comparison of it.

Some things especially perfect a good feast, a Homines belli collecti, locus eleetus, tempus lection, apparatus non neglectus: Good company, good chere, good place, good time. But all those good things are wanting at the blacke banquet of the deuill in the nethermost hell. As for good company, damnation is a perpetual bafliffment from heauen, and a deprivation of God and all good companie for euer. At other feasts (as it is the prouerbe) the more the merrier, but at this forie suppe the more people the greater misery, fathers howling for their children, husbands for their wives, masters for their seruants, euery friend and fellow lamenting each other.

A for chere, the first dishe weeping, and the second is gnashing of teeth, and can there be, quoth Father o Latimer, any mirth, where these two couries last all the feast.

As for the place, nethermost hell is not a lightsome, or in any respect a delightsome roome, but on the contrary, a land of darkenesse, and that which is more seare full, a pit of utter darkenesse.

Now for the time, feasts appointed at vnseasonable houres, and continued longer than an ordinary time, seeme tedious to the guests, and therefore the lazie Frier feasting at his fast commons and large dinner, cryed out, how quantum patinm, alas how much doe we suffer which are Friers! O then I beleeue you consider, what the damned suffer at the deuils supper, where time without end is the very juice of euery dish at the table: for their darkenesse is an everlafting night; their bonds, everlafting chains; their fire, everlafting burning; their wormes, never dying; their woe, never ending; their paines diuerity is great, their paines vn,varietie greater, but their paines eternitie greatest of all. It is as were the gall and vinegar that biteth euery thing at the blacke banquet; as 9 Augustine saith Mors semper victor, & finis semper incipies, & deselvbus desicer necset: and Prosper to the same purpose, Pena geheminae surgent, non extorquunt, punctam non finiant. If at the naming of these things we tremble, what shall they doe that one day shall feele them and suffer them, and ever shall suffer them without end.

David wished that his enemies might goe downe quicke into hell: in another sense, wee may make the 8 fame prayer, and that in charity for our felues, and our friends. For it is an holy thing, to descend into hell often by contemplation while we live, that we may never goe thither by condemnation when we are dead. Once every yeere the Jews did vsit their holy Temple, from foure yeere to foure the Greeks did feast at their Olympians, from ten yeere to ten the Romans sent presents unto the Oracle of Apollo: but a Christian ought every moneth, every weeke, every day, yea euery moment in his soule to goe downe into hell, that of the perpetuall miferie there may be a perpetuall memorie. Yea, but you will object, my sinnen are so great in their number, and so grucious in their nature, that it would prove a kind of hell once to thinke of the nethermost hell, O beloved in the Lord, y harden not your heart, but euens now while it is called to day, y suffer the words of doctrine and
and exhortation, heare what the Lord saith in the first of Esay, for thy comfort, calling his owne chosen Israel, a sinfull nation, a people laden with iniquitie, whose head is like, and heart is beastie, having nothing whole from the sole of the foot to the crowne of the head, but wounds and dwelling, and sores full of corruption: and tcribing them in the 10. vcr. Princes of Sodom, and people of Gomorrah, as having committed so foule sinnes, as the men of Sodom, and Gomorrah. Now though hee turned the Cities of Sodom and Gomorrah into ashes, and overthrowed them, and made them an example to those that after should luke vngodly; yet he said that he would spare his, if they would repent and obey his voyce. Wash you, make you clean, cease to do evil, learn to do well, seek ye judgement, deliuer the oppressed, judge the fatherlesse, defend the widow, and then albeit your sinnes were as crimson, they shall be made white as snow: though they were red as scarlet, they shall be as wool. 8 Haft thou finned against Almighty God? O then acknowledge thy fault, and repent: haft thou sinned a thousand times? a thousand times repent: haft thou repented a thousand times? as yet repent more; great repentance brings great peace to thy soule, little repentance little peace, no repentance no peace.

Let vs agree with our aduersey quickly while we are in the way, Mat. 5.25. God which is our friend and father, is made by him our aduersey. Let vs then and that speedily while we are strangers and pilgrims in this earthy tabernacle, make our peace, lest he deliuer vs to the Judge, and the Judge deliuer vs to the Laylout, and the Laylour cast vs into prison, even the nethermost hell, and so we shall everlastingly perish, and never rest upon his holy mountaine. Yea, but you wil obiect that unto me, which Elia did to his soules, If one man finne against another, the Judge shall judge it, but if a man finne against God, who shall intreat for him? Anfwer is made by S. John in his first epille, cap. 2. ver 2. If any man finne, we haue an Advocate with the Father, Iesu Chrift the righteous, and he is the reconciliaion for our sinnes, and not for our soules, but also for the sinnes of the whole world. Anfwer is made by Paul, Ephes. 2.14. Chrift is our peace reconciling God and vs. Anfwer is made by the glorious Angell in the first of S. Mathew, ver 21.23. Iesu is hee that shall save his people from their sinnes. Emanuel is his name, that is, God with vs, not God against vs. If we will have pure gold, we must goe to Ophir; if good balme, to Gilead; if glad tidings, to the booke of God, which is written for our instruction, that we might have comfort, the centre whereof is this, that Iesu Chrift came into the world to save sinners. It is our best and most convenient course therefore, to behold our vgly sinnes, not in the glasse of the Law, but in the glasse of the Gospel, euin in Chrift our blessed Saviour, who died for our sinnes, and is risen againe for our justification, and so we may sing in triumph as & Paul, O death where is thy sting? O hell where is thy victorie, the sting of death is sinne, and the strenghe of sinne is the law, but thanks be to God which hath given vs victorie through our Lord Iesu Chrift. If there were no law, there would be no finne, for finne is against the tranfgression of the Law; but Chrift was made vnder the Law, that he might redeeme those that were vnder the Law; he put out the hand-writing of ordinances that was against vs, and fastened it upon his Croffe, Col. 2.14. The sting of death is sinne, but Chrift is the Lambe of God, that taketh away the sinnes of the world: the prision of death is hell vndermost and nethermost, but Chrift in defendinge into hell, and ascending into the heaven of heavens (as the Scripture speaketh) led captiuitie captive, triumphing over the deuill and death in their owne dungeons: viae illius inractus nostram, moris illius deftruxit nostram, as Bernard pithily; his life was our lines instruction, his death our deaths destruction. For as it is in our text, his soule going downe into hell deliuered oure soule from hell. The wicked audaciously forming all the threatenings and plagues of God, are said to have made a covenant with death, and with hell an agreement. On the contrary the godly knowing that there can be no communion betweene light and darkness, and no concord betweene Chrift and Helis, haue not any compact with hell and the grave, but a plaine conquest ouer both, as the blessed 9 Apostle sweety, The God of peace tread Satan under our feet. If the prince then of darkness haue no part in vs, or power over vs; affirminly the pit of darkness,
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Rom. 8. 15. 

There is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the spirit; for we have not the spirit of bondage to fear any more, but the spirit of adoption whereby we cry Abba Father; and the same spirit certifieth our spirit that we are sons of God, and if sons then heirs, even heirs annexed with Christ; if so be that we suffer with him, that we may be glorified also together with him.

So then if in thinking of hell, we think of our sins; and in thinking of our sins, we think of Christ: and in thinking of Christ, we think of his merits; and in thinking of his merits, we think of our deliverance; we shall have cause to take up here David's note, we will thank thee, O Lord our God, with all our heart, and will praise thy name for evermore. For great is thy mercy towards us, and thou hast delivered our souls from the nethermost hell.
The Judges Charge.

Psalm 82. 5.
They know not, neither will they understand; they walk on still in darkness, all the foundations of the earth are out of course.

The writings of St. Paul to Timothy are termed A glass for the Ministers: so this excellent Ode may be called A Mirror for Magistrates.

1. The duty of Judges.

Every Judge must have in him (as Baldus acutely said) two kinds of faith: the first is *fidel scientia,* that hee may know his duty; the second is *fidel conscientia,* that hee may doe his duty. Such as faile in the first, are confuted here with a *necesurium* and *non intelligens;* such as fall in the second, are branded here with an *ambulant in tenebris.*

The dangers upon the neglect of these duties are two: the one concerning the whole Common-wealth, all the foundations of the earth are out of course; the other especially touching the private persons of Judges, at the 7. verse, *yea shall die like men,* and fall like one of the Princes, and after death comes judgement, ver. 8. *Aris, O God, and judge thou the earth. Almighty God standest in the congregation of Princes.*

Thus have I made the way plaine before you, God infinitely rich in mercy grant, that both I in speaking, and you in hearing, may walk therein (as the blessed Apostle phræath it) *with a right foot.*

They know not, neither will they understand.] That is, they neither know *God,* who made them gods; nor yet understand his law, which is a *lanscme* to their feet, and a light to their paths.

Or as Placidiuus Parmenis upon the place, they neither expend how they be called gods, that as commissioners and ministers of God, ought to judge other; nor yet remember how they shall be judged themselves at the last day, when all the foundations of the world shall be moved, and God himselfe shall arise to judge the earth.

Or they be so corrupt and abominable, that they will neither heare what is their office from other, nor yet understand it by themselves. Or briefly, to give that gloss (which fits best I think the text, I am sure the time) *Necesurium quid sit, non intelligens quid sit:* they were both ignorant in the matter of fact, as not searching out the cause; and ignorant in the matter of law sitting (as St. Paul said of Antioch) to give judgement according to the law, and yet commanding that which is

Contrary
contrarie to the law. The first concerns a good daele the Iurie, the second a great daele the Judges; in both are condemned, as the nurces of all confusions in a Common-wealth. 

P. 1. 

Ignotiata simplex, and afferentata; simple ignorance, when as they be so shallow that they cannot; aferent ignorance, when as they bee so deep, that they will not understand what is right and reason. It is a great fault to bee Iusice Shallow. Mica. 3. 1. O heads of Iacob, and ye princes of the house of Israel, should ye not know judgement? Psalm 2. 10. Be wise, O ye kings, be learned ye that are Judges of the land: and 

S. Paul accounted himselfe happy, for that he was to plead his cause before King Agrippa, who was an expert in all the cumbines and questions among the Iews. But it is a greater sinne, when judges are so deep, that they blare their owne judgement, and put out their owne light, only wise to doe misteke, but to doe do well hasting no knowledge, Icrem. 4. 22.

It may be minoresidje, some few pete Iustices and Inqiror officers in the Country are simply ignorant, as he who presented his Pastor for preaching that Christ was a Iew: but they bee greater ones which are taxed here chiefly for their malificious ignorance, who directing the Court, may, but will not leave quid facit; can, but will not understond quid inire: like the Lion, which sleepe with his eyes open; or rather like the Foxe, which hunting after his prey, wakes with his eyes shut; they see not and yet see: they bee so wilfully blinde, that though all the foundations of the earth should be moved and out of course, yet would they walke on still in darkness.

Lumina cecitas,
Erronea mentes obieterat, ut neq;
Compagnia nemorum solutam
Iustitia perniciosa semita.

Now five things specially bleare
the sight of such as are called gods,

1. Pride.
2. Partiality.
3. Petitions.
4. Wrath.
5. Bribes.

These five make Judges ignorant in that they know, and necsient in that they well understand.

For the first, it is Calvin observation upon our text: Cacutem in suo fulgo, their eyes are daeled in looking upon their owne lustre. They doe not remember their beginning, how God raised them out of the mire to set them with the Princes of his people: nor yet their end, how they shall die like men; but only dote upon their present greatness; as one said in imprimis mis imperium cognitum. Like Peacocks, always beholding their feathers; but never their feet: and so being in honour, have no vnderstanding, but are compared to brute beasts, horse and mule, Psal. 2. 10. yea worse than both (if Esay be Judge) for an Ox knoweth his Owner, and an Ass his masters crib; but Princes in their pomp many times forget God their master, yea maker, by whom they are reign, by whom they are liue, by whom they have their being.

To try whether a man be wise (Iaith Anthony de Guenastra) there is no other need than to put a pair of pinnes on his heele, or a pen in his hand: but in my judgement, 

E Bis. and d Pittacus aduised better, that the way certainly to know, whether a man be sufficient, is to put him in some office. For many an one which is accounted a good man in a private life, prouces not a good Magnificare, when he comes into publique government. Asoppessation, faith E Ecclesiastes, to contrariwise sometimes, exaltation, makes a wise man mad. Honoures change manners, as Tacitus excellently confurred Gaibra, who seeme more then a private man while he lived private, Capax imperii nisi imperassem. 

The second thing that bleares the sight of Judges is affection and partialite, when in examining of causies either they tune to the left hand of hatred, or to the right hand of love; beleeuing probable reasons for a friend, before concluding arguments for an enemie; hearing the witnessees and counsell of the rich at large, but untimely curbing.
The Judges Charge.

curbing the Lawyers, and hastily curtailing the poor mens evidence; dispatching an alle, but delighting a stranger, by pinning out his cause from Term to Term to his utter undoing. 1 God is no respecter of persons, and therefore Magistrates againe and againe filed in this Ode gods, as being the deputy lieutenants of God on earth, and it were fingers of that hand which rule all the world, must have no respect of persons in judgement; as they stand in Gods place, to they should walk in Gods path, being followers of him as dear children, Ephel. 5. 1, "mercyfull as our Father in heaven is mercifull, and holy for that be is holy: Deut. 1. 17. Ye shall have the small as well as the great. Leuit. 19. 17. Thou shalt not favour the person of the poor, nor honour the person of the mighty, but thou shalt judge thy neighbour uprightly, for it is not good to have respect of any person in judgement, Pro. 24. 23. As in full all men are not one, so (beloved) it is in justice, there is neither law nor Gentle, neither bond nor free, neither male nor female: so soone as the judge putteth on his robes, he presently loseth all his kindred and acquaintance, the defendant is a stranger at the barre, the plaintiff no confin at the barre; Nay the pleader himselfe may not be respected and heard as a kinman at the barre; for that of all other is a most incurable blindnesse, when a judge sees nothing in any cause, but through the spectacles of a favourite.

Thirdly, petitions and letters of great men visuallly blinde the tender eyes of judges. Agelastos (as Plutarch reportes) wrote these lines in favour of Nicia: into some Justice or officer of State, Nicia is infons est dimittis, fons, mea casa ad dimittis, utcumque omum nos dimittis; that is, if Nicia be not guilty, dimitthe him; if guilty, yet for my sake dimitthe him; howsoever it be dimitthe him. I doe not now remember what successe Ageleastus had in his suit, but I have heard that Sir Roger Manwood, a very renowned judge, well knowne and much honoured in this Countie, hauing received letters from the Lords in the behalfe of a notorious bankrupt, answered under his hand: fort as solum ad potentiores, veniam Rex, currat lex. The laying of the famous Emperor in Trajan is very remarkable, who delivering a sword to his principal officer, said, Hunc ubi trado gladium, ut pro me tuari cum instraco, contra me, vero tuarum, ministros facias. The Kings of England when they put the sword of justice into the Judges hand, speake the same words in effect; and the judges also solemnly protest andeware, that they will vse the same sword indifferently, betweene the King and the subject: and they have Gods express warrant for the same, Deut. 1. 17. Fear not the face of man, for the judgement is Gods. A Magistrate is the Minister of God, Rom. 13. 4: he therefore that giues judgement in favour of great men (as Moser plainly speakes in a Iosephus) makes them greater than God himselfe. In the Gopells hifto-ry, we reade, that it Pilate condemned Christ in whom he could find no fault at all, only to please the Jews, and to content the People, who cried, if thou deliver him then art thou not Caiars friend, John 19. 12. but the Jews in this, deceived Pilate, and Pilate deceived himselfe, because whomsoever the admistri estimation of justice, giues the King meature, quoth 4 Ageleastus; and herein he fiewes himselfe a friend to God, a friend to the King, a friend to the subject, a friend to his friend, a friend to his foes, a friend to his owne felie, a friend of all.

Fourthly, wrath blinde the Judges eyes, for: S. Basil speakes, it is a short madneffe and phrenic of the soule, by which a man is made for the time no man. & Ira, lay Donatus, and other Grammarians, is derived of ire, quod ad faciam qui ratican & spirit, & quin ad deponent ad servire dictor. If a mad man sell good goods, or set a butcher, he is not a felon in the lawes eye, for that he did these things unwittingly; but immouner raging anger is a voluntary madnesse, a deuill as it were conuered vp by thy fel: and it is a true maxim in our Common Law, that no man in his owne plea may disable himselfe. It is then an insufficient excuze for a judge to plead, I did in justice, but it was in my choler: if a furious man in his bed may not by the law dispose of his owne estate, why should judge wrath on the bend by the law dispose of other mens inheritance?

A Judge may, yea must (as iust occasion is offered) be angry; for as anger is a whetstone to fortitude, faith Aristotle, & likewise a whetstone to justice. But here S. Paul
The Judges Charge.

S. Pauls causeth ought to be remembered, be angry but sinne not; or if it is fall out that you sin, do not continue your sin, let not the Sunne goe downe upon your wrath: that is literally, let your anger be so short, that it leave your minde before the Sunne forsake the earth; if this fire be raked up in the embers at night, it will haply break out to doe much harme in the morning.

Or mystically, let not the Sun, that is, the light of reason and understanding be darkened in your rage, the spirit of man is the Lords candle, Prov. 20. 27. O then take heed that the light which is in you be not put out, and so you lose your felices in your wrath. Or let not the Sunne; that is, Christ the fumme of righteousnesse, even the light of the world; hide his face from you by reason of your inordinate sinne, let not your wrath eclipse his light, or the light of faith in him; if you doe, how great will that darkeneffe be, when as ye shall in walking be destitute both of the left eye of reason, and the right eye of religion.

Latt of all and most of all, Bribes make Judges blinde; so the text plainly, Deut. 16. 19. Exod. 23. 5. Thou shalt take no gift or reward, for the reward blinde the eyes of the wise, and pervert the words of the righteous. The Theban's violently portrayed their Prince blinde, with ears, and the Judges affilishing him in Justice without hands: blinde, lest he should have respect of persons: with ears, that he might heare both parties indifferentely; the Judges without hands, lest otherwise they might be corrupt with bribes. Epaminondas ruffled great preest that unto him, albeit he was poore, saying, If the thing were good, he would doe it without any brike, because good; If not honest, he would not doe it for all the goods in the world.

But Magistrates in our corrupt age have their houses feated so nere to S. Bribes, that few can say with 2 Job, I put on Justice, and it covered me, my Judgement was a robe and a crown; fewer with Samuel, Whose One have I taken, or whose Aske have I taken, or of whose hand have I received a brique to blinde mine eyes therewith, and I will restore ito. None I feare with Jeromes, who was so good a prince, that he did auow boldly, se nihil fecisse quo minus po stis imperio destitutas intus vincre. Quemadmodum lances in canem partem vergunt in qua plus ponderis, sit magistratus in canem in qua plus eris. A Lawyer of eminent note, told the Kings Highness at his first entering into London, adulterate gold can gild a rotten post, make Balam a Bishop, and Iphochar as worthy of a Judicall bairne as Salomon, where he may wickedly tell that Justice which he corruptly bought. Courteousesse is the root of all euill, 1 Tim. 6. 10. Let Preachers therefore tell Father Lawyer, strike at the root, let them not stand tickning and toying at the branches, nor at the boughes, for there will new branches spring againe; but put the axe to the root, and then all will downe. When there was a great cauaffle in the Romaine Senate, whether a very pooreman, or an exceeding rich man should be sent Confill into Spaine; a Scipio gave this sentence, Nee ter placet, good alter nihil habet, alteri nihil satis. Desire of money is for the most part the root of all euill, which either a man doth, or suffereth in himselfe and his posterity; for they that will be rich fall into temptations and snares, and into many foolish and nymes left, which drave men in perdition and destruction.

I who neither had (I thanke my good God and my kinde neighbors) any quarrel in the Law before Judge Chiffel or Ecclesiasticall, am most vntit to caxe the lautes of merchandie wits, who speake good of euill, and euill of good; who make leges (as P Ber nard fai) lites, who sell themselvese to worke mischefe, who hate the balauncs of decrees in their hands, and the treasures of wickedness in their houses: and the truth is I never heard so much as any murmuring against the reuerend Judges and other ministers of Justice which visually ride this Circuit; but that which I have spoken out of booke Cafes, coudently fliwes in these, that if Magistrates will not understand and learn they walke on still in darkness, till all the foundations of the earth are out of course.

If Constables in their place feest sundry: Vagabonds, tellures insulue pondus, the moost unworthy burden that mother earth bears, and yet will not let them: If the Wardens and other officers of the Church, having taken a corporall oath to the contrary, see many scandallous abuies in their Parishes, and yet will not let them: If the Instrates,
of an incorporation harbour schifarmarkes, a generation of vipers, and yet will not understand them. If Luthures in their limtas here blacky Papists argueing for the trumperies of Antichrist against the Gospel of Christ, and yet will haeue neither care to mark them, nor tongue to rebuke them, if they snell the very gun-powder, and yet will stop their noses and take no notice thereof. If Judges in their circuits who come to reforme such as abuse their authoritie, heare, know, fee these things, and yet wilfullly remaine nofficients and non intelligents: it is plain; they walk on still in darkenesse, and proceed (as 1. Jerome speakes) from euill to worse.

Inced not tell you that sinne is termed often in the Scriptures a workes of darkenesse in divers respecpes, as being committed through the darkenesse of our vnderstanding, and that against God which is light, and because done for the most part in the darke, they that sleepe, sleepe in the night, and they that are drunken, are drunken in the night, 1. Thel. 5. 7. but it is called especially darkeness as beginning from the dewill which is the prince of darkenesse, and ending in hell which is the pit of y darkenesse. To give wrong judgement, is a worke of darkeness; accepting of persons in judgement, is a worke of darkness: If you do not defend the fatberlesse, it is a worke of darkenesse: If ye do not see that such as are in need have right, it is a worke of darkeness, to forsake the poor which are out-cast, and not to save them out of the hand of ungodly men, is a worke of darkness; but how great darkness is that in a Protestant luffite to support Popery, which is the kindgome of darkness, as being most opposite to the Gospell, which is the kindgome of light; how great darkness is it lay, to countenance Popery begun in darkenesse, continued in darkenesse, ending in darkenesse?

That the blinde religion of Papists is begun in darkenesse is proved not only by Protestants out of the Scripture, but acknowledged also by themselfes in their owne writings. Wee demonstrate that the kindgome of Popery was erected first ex fumo sterno, by the 9. Chapter of the Revelacion. I saw a harre which was fallen from heaven unto the earth, and to him was given the key of the bottomlesse pit, and he opened the bottomlesse pit, and there arose the smoke of the pit as the smoke of a great furnace, and the Sunne and Ayre were darkened by the smoke of the pit. We lay that the Pope falling from heavenly doctrine to carnall and earthly wisedome, is that harre, who being Antichrist is that angel of abaddon and appoynon, a destroyer as Christ is a Saviour, and as Christ hath in his hand the key to shut vp the bottomlesse pit, Apoc. 20. 1. so the Roman Antichrist hath in his authoritie the key to open the bottomlesse pit.

Now when Boniface the third, and other succeeding Popes had opened the pit, a smoke did arise like the smoke of a great furnace, and the Sunne was darkened by that smoke: by this smoke Divines understand fall Dowtries, and superstitious errors crept into the Church, and so by consequent obseruing the light of the Gospell, and this Antichrist hath especially done by the darke termes, intricate phrares, idle distinquishions, and unprofitable questions of his scholole Doctores: for the Canonists, Summistes, Quodlibetaries, and Sententiarists, are the foure wheele of the Popes Chariot, who while they thinke (as a great Judge saide once) by the wings of their light feathered wits to mount aboue the clouds, and the houle of the vulgar conceit, desperately fall into a fowr of grosse fooleries. That which aoes to the lips, gill to the taffe, a Cocatrice to the eyes, Carion to the nose, a naked daggar to the heart: that comfort is it to be conseruau in those base barbarities and bald duncenes of Popish Schoolemen. I meane not to trouble your judicious carres with impertinent carreities, I will insist in one point only; the Maffe doubtes is the chiefe point of their devotion, and the Canon of the Maffe, is the chiefe point of the whole Maffe; and the words of Confection, hoc est Corpus meum, are the chiefe point of the Canon, he which are tumbled and tossed by their Schoole so long till they bring all that Christ did and saide at his last Supper unto nothing: for so we read in their 4. gloffe, that hoc doth signifie nothing; hoc is materially taken, and signifieth and therefore not any thing when it is pronounced in the Confection: for if by this word hoc bee throw the bread, the speech according to their opinion is false, because the bread is not changed into the body, till all the words of the Confection are vtertere: If the body

\[ \text{1. Terem. 9.3.} \]
\[ \text{2. Ephebs 4.18.} \]
\[ \text{3. 1. John 1.5.} \]
\[ \text{4. Ephebs 6.12.} \]
\[ \text{5. Apoc. 9.1.} \]
\[ \text{y. Math. 25.30.} \]

\[ \text{a. Areusius in Apoc. 19.} \]
\[ \text{b. Judge Cooke at the arraignment of the gun-powder Traitors.} \]
\[ \text{c. The. Deocr. fer. at the Spirt.} \]
\[ \text{d. Conseras.} \]
\[ \text{e. Diffr. 4. 5 time-} \]
\[ \text{rem. Glossa ibid.} \]
\[ \text{f. Ant. de Adm.} \]
\[ \text{monar. of the} \]
\[ \text{g. Maffe, part. 1.} \]
\[ \text{h. pag. 42.} \]
body be shewed, it would follow that the body should be there before the words are spoken, and the consecration made: their smoke doth obscure the light of Christ's institution so fouly, that they make that a sacrifice which is a Sacrament, and that not without foure miracles, as some Scooemen account, and as other, not without nine miracles.

But why labour I to prove that which themselves acknowledge? for doe they not affirme that ignorance is the mother of devotion? a paradox, contrary to the Scriptures, and contrary to the Fathers, and contrary to common experience; contrary to the Scriptures, inciting all kinds of people to knowledge, & S. Peter calleth all Christians a royall Priesthood, and Priests ought to be learned, S. John faith out of the holy Prophet, that Christians are doctes Dei, the schollers of God. S. Paul adviseth vs also not to be children in understanding. Contrary to the Fathers, Oregon said, Demominus effe super omnia genera tormentorum, it is a torment to the delui about the rest of their tortments to see any delight in the law of the Lord, for they poiffe their soules who live in ignorance; the same Father alway wilfed that he could powre all his knowledge into all kind of men. Augustine in his 106. Epistle writeth, Ignorance in those who will not understand, is without all question a sinne, and in those who cannot understand, a punishment of some. Gregory the Great prettefeches much in his Paffe-sval pars. 1. cap. 1. Quia una sunt Dominii nefcitent, & Domnno nefciuntur; and to prove this alteration, he doth allledge the words of S. Paul, he that is ignorant, let him be ignorant still, in that is, let him who doth affect ignorance, perish in his ignorance.

Lastly, this opinion is demonstrated in the Papists owne persons and example to be false; for if ignorance be the mother of devotion, how commeth it to passe that they be no more devout, being so great ignorants? haply knowledge may hinder devotion in their Cardinals, and Prelates, and Jesuists: as a Flass said, much learning had made Paul madde; so peraduenture much learning may make them bad: and therefore let that by-word run for currant, Of all the Catholikes the Priests are the worst, and the lowest, Priests are preferred to bee Cardinals, and the basdest among the Cardinals is chosen Pope: but the common people for any light of life that they fee, may become so devout as the Friars of S. Ignorance; yet they which have seene the manners of Italie, complain that the whole Country doth overfow with impud Gentildonne, and outrageous blasphemies, not to be named among Christians.

And as the kingdome of Popery begins in darkness, so likewise it is continued and maintained by darkness, for the Pope takes from the common peoples vide the Bible which is the way to Christ, and so consequentlie Christ himselfe which is the way to heauen: and because the Fathers have beene great lights of the Church, they corrupt their writings, and make them (as a judicious Prelate said) their owne children, say they geld the tracts of their owne Schoolmen, Historiographers, and Poets, in euery place, where any glimpse of the Gospell appeared; and which is most odious and base, they will not (as I have heard and read) suffer the books of the greatest Clerkes, Bellarmine and Gregorius de Valentina, to be fold in any shop ordinarily thoroout Italy, because the posicions and allegations of Protestant are set downe by them: a strange cowardinesse not daring to see their enemies sword drawne; all their ingsling is under the boord, he that doth evil hateth the light, neither commeth he to the light, lest his deeds should be reprooned, John 3. 20.

Lastly, the kingdoms of Popery doth end in darkness, for how can a Papist, if he so die, see the way to life, who beleueth he knowes not what, and prayeth he knowes not what, & feares he knowes not what, & worshippeth he knowes not what, whole whole religion is in the hands of ffeoffers; for is not this (I pray) the pith of all Popery, the people must beleue as the Priests, and the Priest as the Pope, and the Pope as he list; although he for his morals be so wicked, as Pope 5. Silvester the second, who for the Popedome gave himselfe to the delui; and for his intellectuals, such an arrant dunce, as Pope 5. Paul the second, who pronounced them heretikes, which once should murion either in earneft or in jest the word Academia. The Lay-man among the Papists is Ignoramus junior, and the Clergie-man is Ignoramus senior, and
The Judges Charge.

and to the willfully blind: leading the woefully blind, both if they walk on still in darkness, fall into the ditch.

**Procopius reports** that there to the pole, where the nights endure many months long, the inhabitants in the end of such a night, when the Sunne vseth to render himselfe to their view, get vp their highest mountains, striving to have the first light of that most desired creature, an so no sooner doe they espie it, but they declare them-selves in their best apparel, and with mutual embraces and joy congratulat[e], saying, Behold the Sunne, the Sunne appeareth. And * Pimenta writes* that the Barbarians of Cidadze in the East Indies, seeing the Sunne eclipsed anno 1600, did fa[t and wepe all the day, crying out, O hor[ro]s miser[a]s Quiotiam Draconem donauerat solem. My deare brethren and bowels in the Lord, The Sunne of righteousnesse hath appeared in our English horizon a great while, (his blessed name be praised therefore), we have long enjoyed the glorious light of his Gospel, it is the day which the Lord hath made, let us in delight of spiritual Egypt and Babylon rejoice and be glad in it. But there be certaine Prognosticators in the world, who talk much of strange confections in heaven among the higher powers and planets; and upon these confections of a dangerous eclipse, as if the red Dragon had already deuered one Sunne. Wherein I verily beleue, they thinke themselves as great wizards, as the country lad, who waterting his Asse when the Moone was going vnder a cloud, presently conceiued that his bea[t had drunken vp the Moone. Whitsoever England fears, or Rome hopes, let every good subject and true Christian in his place, while it is a day, follow the light, and in loyal obedience to sovereigne authoritie, so much as he can, oppose the worke of darkness, understanding and striking the things appertaining to his peace, left otherwife that follow which here followeth in our text to be considered, all the foundations of the earth are out of course.

By this clause some * Diuines understand the dissolution and end of all things at the last day, when the powers of heaven shall be shaken, and the elements shall melt with heat, and the earth with the worke[m are therein shall be burnt vp, as S. Peter 2 Epift. cap. 3, ver. 10.*

Other have continued this of earth-quake[s, inundations, raging fires, and of water, famine, pestility, which affilect the dwellers upon earth for injustice. For if all punishment be for sinne, and if all sinne be rife because Gods lawes are not executed, it is plain, that where Judges will not understand, but walk on still in darknes, there all the foundations of the Common-wealth are out of course.

Other by foundations understand the Princes and Judges themselves, as bearing vp, Atlas-like, the whole frame of the kingdom, according to that in the 6 of Mica. ver. 2. * Hear[e] O ye mountaines the Lords quarrell, and ye mightie foundations of the earth: there is, ye Rulers, vpon whole judgement and wisdom the people build their estates, and rely themselves as vpon a sure foundation. So Joseph a man of understanding and wisdom, being made Lord of Pharaohs house, and ruler of all his substance, was a pilier to support the kingdom of Egypt: so Naaman, a mightie man and valiant, was a pilier to support the kingdom of Syria: so Fabius maximus, aptly called by Plutarch, the buckler of his country, was a pilier to support the Roman Empire. The meaning then is plain, 1 they who should establish other are themselves unsted.*

Other expound it thus: I will outherow those wicked Judges, who will not understand, because they place their foundation not as they should in heaven but on earth, they build their honie vpon sand, and not vpon Christ, which is the rocke.

But most Interpreters accord in this exposition: All fundamentall lawes, all laudable customes, all good orders (vpon which humane societie are built, as vpon certaine bales) are violated, disturbed, and come to ruine by corrupt judgement and injustice. Nay through vnitrighte dealing and wrongs, and riches gotten by deceit, the kingdom is translated from one people to another, Ecclef, 19.3.

Judges then are right: * Athenians: Siboni, optimi; s multi, pessimi: like to Ierum, the good figs, very good, and the naughty figs exceeding naughtie. Where they*
they be good, all the foundations of the State stand so fast, as the Mount Zion: where they be corrupt, all things come to nought and utter ruin. Let vs pray then, I beseech you, for Kings, and for all that are in authoritie, that we may lead under them a quiet and a peaceable life in all godlineesse and honestie. Magistrates are the ministers of God for our good, namely, for our temporall good, and for our spiritual good, and lo by consequent for our eternall good: Our temporall good consists in a quiet and a peaceable life, our spiritual good in godlineesse and honestie. Magistrates are called to be Justices of the peace for our temporall good, and defender of the faith for our spiritual good, and so they be ministers and instruments of God for our eternall good. For the Gospel is the power of God unto salvation, in the holy writ termed often the kingdom of heaven, as being the way to the kingdom of heaven.

Arise then, O God, and let vngodly Judges know that they be but men, and that they must one day die like men, and that not after an ordinarie manner, but fall like one of the Princes, as Nebuchadnezzar fell, Esa 14, but arise Lord to stand in the congregation of good Princes, afflicting them alway with thy might and mercy, that after we have led under them here the civil life of peace, and the spiritual life of grace, we may liue with thee which art the King of Kings, in that eternall life of glory, where in thy presence is fulnesse of joyes, and pleasures at thy right hand for evermore. Amen.

Preached at Maydstone Assizes, July 16. 1618.
The royall Priesthood.

1. Peter. 2. 5.

These are an holy Priesthood to offer vp spiritual sacrifices acceptable to God by Jesus Christ.

In this excellent Scripture, two points are to bee discoursed especially.

1. Who be Priests; these is, all yee that are new-born babes in Christ, and desire the sincere milk of the word to grow thereby, verse 2.

2. How they bee Priests, and that is in offering spiritual sacrifices acceptable to God by Jesus Christ.

Concerning the first, all true Christians, having laid aside maliciousness; guile, dissimulation, envy, enui-speaking, and as new-born babes, employing themselves wholly to serve God, offering vp all their actions as an acceptable sacrifice to him, are Priests; and all are Priests alike, because now there is none other sacrificing Priesthood left, but the eausual Priesthood of Christ, and the spiritual Priesthood of all his Saints. This honour of Christians is foretold by the Prophet: thus, These shall be named the Priests of the Lord, and men shall say to you, ministers of our God. And in another place, I will take of them for Priests and Levites, saith the Lord. As if hee should say, whereas under the law none were Gods people but the Jews, and no Jews Priests unto God, but only the sons of Aaron, under Christ all men are received indifferently; the Gentiles heretofore rejected as vileclane, not admitted once into the Temple, are now not only brought into that holy place, but also made Priests of the most high God. So S. John in his Revelation expressely, Kings and Priests unto God: not only spiritual hosts of God, or lively stones of his temple, but a Priesthood also, and that an holy Priesthood.

2. This abundantly confutes the Popes Clergie, who term themselues only the holy Priesthood, and all the rest of Gods people the profane Laisse. These Popelings are not the successors of Saint Peter in his doctrine, nor yet in his doings. For as he taught here the contrary, so likewise Acts 10. hee wrought the contrarie, saying vnto Cornelius, God shewed me, that I should not call any man common or unclean.

This doctrine croffeth a bafe conceit the world hath of the word Priest. Our blessed Saviour himselfe was a Priest, and a Priest for ever; and all that will be saved must also turne Priests, and become brethren of the Spiritualitie, for the whole number of Gods elect is nothing else but a kindome of Priests.
This epistle holy join'd to Priesthood, teacheth all men in holy orders to be ambitious of good works, that their holy carriage may be correspondent to their holy calling. If all Christians ought to be priests, how much more Preachers of the word, which as Pastors, ought to be patterns in pureness, 1 Tim. 4. 12. About the skirts of Aaron's robe there were set, and that by God's appointment, "a bell and a pomegranate, a bell and a pomegranate," hereby signifying mystically, that the priests deeds of a Divine should always answer to his pure doctrine; by the bell of gold, understanding the sound of his sweet preaching; by the pomegranate, the founds, and fruit of his good living. If gold rust, what will iron do? If the shepherd be foul, no wonder if the sheepe be terrible. Let vs therefore continue that prayer in our Liturgie, Lord endue thy Ministers with righteousness, and so make them chosen people joyful.

This overthrowes a wicked opinion in the world, that holinesse only belongs to the Clergie. Marshall Byron saith, that he would not die like a Priest; and so the gallants of our age say, that they will not live like Priests. O ye sons of men, how long will ye blaspheme God's honour; taking such pleasure in vanities, and seeking after leagings? Is not your calling holy called to see Saints, Rom. 1. 7. and ought not your conversation also to be holy? seeing this is the will of God, even your sanctification. 1. Thes. 4. 3. Is not one day spent in the courts of the Lord, better than a thousand in the tents of vanities? better in respect of profits, because godliness is great gain, hauing the promise both of the life present, and of the life to come: better in respect of pleasure, because the iyues of worldlings are bitter sweets, even in laughing the heart is sorrowfull, and the end of such mirth is beauiufl. But the iyues of good men are found suretyes of the iowle, iyues in the Holy Ghost, a continuall feast, a comfort that none can take away: better in respect of honour, for whereas earthly Princes can make their choice favorite but a Duke, Christ our Lord, which is the Lord of glory, maketh his servants Kings and Priests unto God, which are the two most eminent and honourable callings upon earth.

But how Christians are Priests; is now to bee diffus'd in the second place, because some Schismatiktes haue factiously gathered from hence, that all Gods people may preach the word, admiirster the Sacraments, and pel-melee execute the Ministers office without any control. A very scandalous and erroneous obseruation.

For first (as the Genera marginis direct) our text is taken out of Exod. 19. 6. where Moses doth afferbe that vnto the Jewes, which S. Peter here to Christians; but among Gods people the Jewes, all were not Priests, but onely the Tribe of Levi, and so conseqently not all men among Christians are Priests; but onely such as are lawfully called vnto that holy function.

2. Christians are Priests as they are Kings, for Saint Peter, and Saint John join both these together. But all Christians are not Kings to govern the civil affairs of the State, no more are they Priests to performe ecclesiastical offices of the Church. Brightman (though exceeding factious in many glosses) obserueth this onewhorthy, that the Spirit, Rev. 1. 6. calleth vs cautiously Kings, and Priests unto God; he said not Kings and Priests vnto the world, but vnto God only; left other wise we might abuse this honour, to disturbe civil offices, and confound ecclesiastical orders. A good Christian is a King, because God reigneth in him, and because by Gods especial grace, he suffers not to reign in his members. In like manner, a good Christian is a Priest, as offering up all his actions, and all his passions, an acceptable sacrifice to God. But the spiritual kingdom, and priesthood of Gods children, take away neither earthly kingdoms of the world, nor ecclesiastical eldership of the Church.

We must therefore distinguish here necessarly: there be sacrificing Priests; and there be preaching Priests. All Christians are sacrificing Priests, but all Christians are not preaching Priests. For the word vied by S. Peter, and S. John is έκτισις, and not ἀποστολὴς. Now the word τιμιοτητος, that is, sacrifiers, is never applied in the New Testament vnto any Clerical Order, and Ecclesiastical Function of men. They
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They be called Ebsqipi, i Miniftri, Propofiti, Pfhores, Dofhores, that is, Qucrfeet, Minifters, Gouernours, Teachers, and moft commonly Pfrophyte, that is, Elders: and a Preacher of the Gospel is termed in English a Pfriete, not of the word sacrificius, or sacrifice, but (as our & Diuines have well obtained) of the word Presbyter, for a Prebyter; according to the proper meaning of the New Testament, is he to whom our Saviour Christ hath committed the power of spiritual recreation. For what are they that embrace the Gospel but inuores of God? And what are Churches but his families? ergo, what better title could there be given to the Preachers of the word (by whose ministerie men are made the children of God, and members of his Church) than the reuerend name of Prebytery, or fatherly guides?

2. S. Peter in this text thus expoundeth himselfe, Te are an holy Priesthood, not in admimiftiting the Sacraments, or in uttering spiritual doctrine, but in offering spiritual sacrifices.

3. We fay, that to bee Christians is a generall calling, but to bee set apart for the preaching of the Gospel, is a particular calling: and as S. Paul faid of the Iewifh priesthood, No man ought to take this honour vnto himfelfe, but he that is called of God, 1 Hebr. 5. 4. that is, ordained according to God's appointment. It is not lawful (as our Church determineth) for any man to take vpon him the office of publike preaching, or miniftring the Sacraments in the congregation, unleffe he be lawfully called or fent to execute the fame. False Prophets (as our Saviour faid) come vnto you, 1 that is, being neither lent of God, and orderly called of men: but they runne of their owne heads alway without commiffion from heavne, and sometyme without ordination on earth. I haue not fent these Prophets, faith the Lord, yet they runne: I haue not spoken vnto them, and yet they profephef, Jerem. 23. 21.

Haply some will object, God in old time did immediatly, furnifhing them alio with gifts extraordinary. But how shall a man in our time know whether he be called of God or no? To this objection answer may be, that Christians Vnited vities, and Schooles of learning are the nurferies of the Church, a they be the honouurbale women attending the Queene, mentioned in Pfalm. 45. verfe. 10. Whffeuer then is bred in the Schooles of the Prophets, and brought vp in the nurferies of the Apothecaries, uftill his 1 lips preserve knowledge, and his tongue be well able to P. minister a word in due feafon; albeit hee have no calling from God extraordinary, yet he may perfuade his confidence that he is 2 adiunus, apt to teach, 1 Tim. 3. 2.

Yea, but many learned men infantly turne Priests, and profephe without any farther warrant: No; fufficiencie of good learning is one, but not the only note of our inward calling: for the man of God, as he muft be for his doctrine a Pastor; fo for his coitioner a fample. May then every fufficient fcholler of a commendable life, chime the Pulpit and preach the word? No, for as there is an inward calling from God, fo likewise an outward calling by men, as Timothy was ordered by laying on of hands, 1 Tim. 4. 14. and Saint Paul bid Titus ordaine Bishops in every Citie; and the bleffed Apothecaries ordered Elders in every Church, Acts 14. 23. And thofe were may judge lawfully called and fent, which are chosen to this worke by fuch as haue publike authority given vnto them in the congregation, to call and fend labourers into the Lords vineyard; as the Bishops of Ephesus ordered by men, are faid, expressly to be placed in that high calling by the bleffed Spirit. Acts 20. 28. Take heed to your felves, and to the whole flocke, whereof the Holy Ghost hath made you overseers. As my Father fent me, fo fend you, 1 that is, by our bleffed Saviour to his Apothecaries. John 20. 21. That is to fay, as the Father hath given mee power to fend you; fo I give you power to fend other, and to give them likewise the fame miniftrelie power which I give vnto you, and my Father hath given to me. Whoeuer then intrudes himfelfe into the Miniftries office, without a calling according to Gods ordinance, commits 3 Uza, a fault, and that which is worse, runnes into Covet faction, obferving to Moses and Aaron, 4 Tace to much vpon you, seeing all the congregation is holy, and the Lord is in them, therefore

Nunnu 2

then
then extol ye yourselves above the multitude. Let the facileigious schismatics take heed, God is not mocked, every true Christian is a sacrificing Priest, but no Christian ought to make himself a preaching Priest, vulsifie he be lawfully called to that high, and holy function.

Now concerning such as are sacrificing Priests, it is plain that there bee two kinds of sacrifices, to wit, a propitiatory sacrifice, and a sacrificial sacrifice. There be two kinds of propitiatory sacrifices, one typall, as all the sacrifices of the Aaronic Priesthood: another reall, as that of Christ upon the Cross. The sacrifices of Aaron under the Law were shadowes of good things to come, Heb 10.1., and therefore now they bee ceas’d; and Christ offering vp of himself once for all is so perfect, that it needs not to be repeated againe. For the Miffe (which is either a continuation, or a reiteration of Christ’s oblation) is a most inuineous enemy to the Priesthood of Christ, as if he were not a Priest for ever, and his sacrifice not meriting a eternal redemption for vs. If then Aaron’s sacrifices in figure liue had long since their end, and Christ offering once for all in fact upon the altar of his Cross, continue for ever without end, it cannot bee said properly that Christians offer any sacrifice propitiatory to God, either for themselves or for other, but on the contrarie, that they receive this sacrifice by faith, as the blessed Apostle directeth, We are freely justified and reconciled vnto God by faith in Christ’s blood, Rom. 3.25.

It remains therefore, that Christians are sacrificers as offering gratulatory sacrifices only; so they be Priests.

In respect of their

Function and ministration, offering up spiritual sacrifices vnto God.

It is Christ that appointeth, and anointeth vs Priests vnto God; to S. John, Apoc. 1.6., Christ Jesus which stood and washed vs from our sinnes, hath made vs Kings and Priests, and to S. Peter in our present text, for the clause, by Jesus Christ, hath a reference to every title which is here given vnto Christians, as ye are lively stones by Jesus Christ, a spiritual house by Jesus Christ, an holy Priesthood by Jesus Christ.

It was "Ariesus hereafter, that a Bishop is not greater than a Priest; and it is a schismaticall opinion, in the judgement of our Church, to say, that one Priest may consecrate another. 4 Ordination of Ministers is a dutie properly belonging to Bishops, as being superiour to Presbyters in jurisdiction and order: and therefore that Christians might orderily be made Priests, it pleased Christ himselfe, which is a high Priest, and chief Bishop of our soules, to consecrate vs vnto Gods holy service. We make not one another, but he maketh vs all an holy Priesthood. If any question our orders and authoritie, we can here produce the great Lord Archbishops letters and licence recorded in his owne register.

Now (beloued) as s. Paul exhorts, let every man continue in the same calling wherein he was called, let him that is called to teach, attend his teaching, and he that exhorts attend his exhortation; and he that is called to the ministration, wait on his ministration, and so let him which is a Priest always serve God at his Altar. In Priesthood (as the Schoole teacheth) there remaineth an indeleble character: and (as) other Diuines well observe they which have received this power, may not thinke to put it off and an like a cloake, as the weather serueth, and so to take, receit, and refuse it as often as they list, but let them know which put their hands to this plow, that once consecrated to God, they are made his peculiar inheritance for ever, once Priests and for ever Priests. As he Occumenus said, Our whole life should be nothing else but a continuall Sermon. And as s. Melanthon, A perpetual eucharist and sacrificial sacrifice. For that is our ministration, to present, and offer unto God spiritual sacrifice.

Wherein observe three points especially.

1. What we must offer, spiritual sacrifices.
2. To whom, to God.
3. Through whom, by Jesus Christ.

Concerning the first, there be three kinds of spiritual sacrifices, according to the three sorts of goods; wherewith Almighty God hath endued us,

World.
To wit, of the
Bodie.

1. Wee must honour God with our riches, in maintaining his Ministers, of whom he faith he that receiveth you receiveth me, Math. 10. 40. and in doing good to the rest of his members, of whom he faith, Infomuch as you have done this to the least of my brethren, ye have done it unto me, Math. 25. 40. Our blessed Lord cometh openly, that hee will have a mercy not sacrifice, delighting in the one more than in the other; more for the dutie, more for the durability, more both in respect of the thing, and in respect of the time. For whereas legal sacrifices have now their end; spiritual sacrifices of Christians are to continue to the worlds end. Wee shall alwayes have the poore with vs, and so confequently wee shall have in the occasion of exercising our Almes, and with such sacrifices wee is pleased, Hebr. 13. 16.

2. We must offer vnto God the goods of our minde by donation, and contribution: Psalm. 51. 17. The sacrifice of God is a troubled spirit, a broken and a contrite heart, O God, shalt thou not despise. The Prophets saide in the words immediately going before, thou dost not sacrifice; whereupon P. Augustine, God will have no sacrifice, yet he will have sacrifice: Non vult sacrificium truncati pecoris, fed vult sacrificium contritum pelloris; He careth not for the dead flesh of unreasonable beasts, but he requires the quick and living sacrifice of reasonable men.

3. We must offer vnto God the goods of our bodie, which is done two ways:

1. Patiendo, by suffering for him.

2. Faciendo, by doing that which is acceptable to him. I beseech you (quoth Paul) by the mercies of God, that ye give your bodies a living sacrifice, holy, pleasant unto God, making your members not as weapons of vnrighteousnesse vnto sinne, but as the weapons of righteousnesse vnto God, Rom. 6. 13. Our bodies are the temples of God, consecrated to his honour, and therefore wee may not abuse them and prophanate them, in making them either dens of thieves, or habitations of devils; or cages of vile clean birds; or holdes of soule spirits; as Christ gaued himselfe for vs, so wee must offer vp vnto him our bodies, and soules, and bodies, all that is within vs, and without vs, and that perpetually, that we may live to him who died for vs.

The word spiritual is emphatically in our text, for whereas the Jewish offerings were carnall, our sacrifices of prayer and thanksgiuing are spiritual, and that respectibus termini à quo, as proceeding from Gods Spirit; and respectibus termini ad quem, as endyfing and conforming our spirits. Or Christian oblations are called spiritual, as being the workes of the spiritual and inner man: for (as one well observed) the fowl of obedience which is the obedience of the foule, takes place of that body of obedience, which is performed by the body. We must offer sacrifice, but spiritual; and that (as now follows to be considered) vnto God.

He that giveth almes to the poore must offer it vnto God, as x one pithily, tamen homo non tangam hominis, because the poore mans boxe is Chrifts hand. So he that offers the sacrifice of prayer and praise, must offer not vnto the world to be commended of men, but vnto God, who seeing in secret will openly reward him; and he that offers the sacrifice of righteousnesse, must offer vnto God, and not vnto himselfe, that he may glorifie his Father in heauen, and renounce his owne proper inheritance righteousnesse. And he that giveth his body to be burnt, must offer vnto God, and not to vaine-glory: for it is not the crosse but the cause that maketh a Martyr. In a word, whatsoever a man either doth, or saith, or suffereth, lice must offer it vnto God, that he whogieuth all may be glorified in all.

Nunn 3 Away
Away then with oblations vnto the pictures of Christ, away with offerings vnto the shrines of Saints, away with all idolatrous adoration of images, the which as being the workes of our owne hands, and inventions of our owne heads, are the sacrifices of fools, and in no sort become those which as new borne babes in Christ desire the sincere milke of the word to grow thereby. The sacrifices of the royall Priesthood are spiritual sacrifices offered only to God, not by the meanses of any Saint, but by the sole mediation of Christ Jesus, who faith in his Gospel, and after a sort sweareth (as Augustine is bold to speake) verily, verily, whatsoever ye shall ask the Father in my name hee will give it you. With faith in him our best actions are no better than sinne: but if our workes be dyed in his bloud, and our sacrifices laid vpon his Altar, then as S. Peter teacheth here, they will be pleasing and acceptable vnto God.

\[\text{SALVE}\]
SALVE FOR
A SICKE SOVLE.

I. T. I. M. I. 15.

This is a true saying, and by all meanes worthy to be received, that Christ Jesus came into the world to save sinners, of which I am chiefe.

LECTURE I.

ALL our happinesse consisteth in the knowledge of God, and God maketh himselfe especiall knowne in his word, and the summarie pith of all his word is the Gospell, and the very centre of all the Gospell is this one sweet sentence, Christ Jesus came into the world to save sinners. The which our Apostle doth here first amphihe, calling it a true saying, and a worthy; then apply, of whom I am chiefe. So that in the whole text three points are principally remarkable.

1. A preface, This is a true saying, and by all meanes worthy to be received.
2. A proposition, Christ Jesus came into the world to save sinners.
3. An assumption, or application, of whom I am chiefe.

The preface is double, commending vnto our consideration and care, first the soundnesse of this saying, it is true; secondly, the sweetnesse of this saying, it is worthy to be resed by all meanes, or (as our new trauflation readeth) it is worthy of all acceptation. Nothing is delivered more truely, nothing embraced more comfortably, in itselfe it is faithfull, veru vs it is fruitful, every true saying is not acceptable, lo S. Paul inhumanates vnto the Galatians, Am I therefore become your enemy, because I tell you the truth? but these words are not only faithfull and true, es S. John auowed of his Apocalips; but also good words and comfortable words, as Zechariah speaks of his prophesie: pleasing to the vnderstanding, as being a true saying; and pleasing to the will, as being an acceptable saying.

For the first, it is assuredly true, because Truth it selfe said it, Mat.9.13. Mark.2.17. I came not to call the righteous, but sinners to repentance. This often was his word, and this alway was his worke. For as Ambrose pithilly, Pro me, & in me doluit, qui pro se nihilo habuit quod doleret. He cryed in the cradle, not for himselfe, but for vs: he wept a great many times in his life, not for himselfe, but for vs; he did endure many bitter words, and more bitter wounds at his death, not for himselfe, but for vs. In a word, all that he did, all that he said, all that he suffered, all his obedience both active and passive, tended only to seek and to save that which was lost: he was wounded
wounded for our transgressions, and broken for our iniquities, and by his stripes we are healed, Ezekiel 53.5. It the sacrifices of the Law be true, if the Sacraments of the Gospel be true, if the predictions of the holy Prophets be true, if the preachings of the blessed Apostles be true, if Christ himself, yea God himself, be true; then undoubtedly this saying is true, that Jesus Christ came into the world to save sinners.

As it is a sure saying in it selfe, so worthy to be receiued of vs, and that in respect of it owne selfe as being truth, and in respect of our selves, as concerning that which above all other things concerneth vs most, even the saving of our souls. It is a conclusion of antiquitie, that the death of Christ is in it selfe sufficient to redeeme the soules of the whole world, yea of as many worlds as there be men in the world: but it is not sufficient unto any, but only to such as by faith apprehend it, "Hee that beleeveth in him, (as the text tellichet vs expressly) shall not perish, but that he committeth unto him, in his agony groaning under the burden of his sin, shall be refreshed. It is true that God's mercy is the salue of our misery, but a medicine neither heales nor helps, vntill it be well applieed. Albeit Jesus be the God of our salvation, our righteousness, our sanctification and redemption, 1 Cor. 1.30. yet Jesus is no Jesus vnto vs, except faiths hand put on Christ and his garment of holinesse to cover all your vnrighteousnesse. This saying then ought to be receiued, and that as Paul here, by all men.

Now the meanes are principally two, namely, the sacred Word, and the blessed Sacraments. For the Scriptures are our evidences, and the Sacraments are the seales of his assurance. 4 Search the word diligently, for that will shew thee, and come to him boord frequently, for there we may taste and see what he did for vs, and that he died for vs. The pouring out of the wine luvely representing the shedding of his precious bloud, and the breaking of the bread luvely representing the renting of his bosome for our sake, for our sinne.

This preface then (as Calvines obseruas) is like the founding of a trumpet before the publication of some notable thing, to fitte vp the better audience, that we may not onely here, but heed also what is said. Well, the trumpet hath founded, hearken attentuouly now to that which is here proclaimed by the Spirit of God: It is a general pardon, Christ Jesus came into the world to save sinners: and a particular application of this pardon, of whom I am chiefes.

Concerning the general pardon and propoition, it is a demonstration of Gods unpeakeable loue towards man-kinde, So the text, 1 John 3.16. God is loved the world. How much his so was, albeit I could speake with the tongues of men and Angels, I were not able to report. But there be three degrees of love in Gods sending, and in Christs comming into the world.

1. It was great love that made him come into the world, great love that made him breake the heauens, and so come from the bowle of his Father into the wombe of his mother, great love that made him who thundred in the clouds and had heauen for his throne, to be swadled in clouts, and to be crowed in a cratch.

2. Greater love that he came into the world not onely to see, but also to save, to visit and redeem, as Zecharias singes in his hymne.

3. Greatest and highest love that he came to save, not the righteous, but sinners, adorning notorious and chiefes sinners, even such as the Publicans, and the woman taken in adultery. Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be (faith our Apostille) that one dare die: but God setteth out his love toward us, seeing that while we were yet sinners and enemies, Christ died for vs.

He was bone for vs, he liued for vs, hee was gane him selfe to death for vs, hee did arise from the dead against for vs, hee did ascend for vs, and now sitting at the right hand of God the Father in the heauen of heauen, hee pleads as an Intercessor and Advocate for vs. Except Christ forget his name, Jesus Emmanuel: except he forget his nature, being flesh of our flesh, and fo consequently touched with the feeling of our infirmities: except he forget his office, being our anointed King to governe vs, our anointed Prophet to teach vs, our anointed Priest who did suffer and offer vp himselfe for our sinnes: except he forget his owne selfe, and his owne ends for which he came into the world, he cannot but save sinners, even those which acknowledge themselves.
themselfes the first and the woelft of all sinners. This one point is the consolation of Israel, and the comfort of Hierusalem at the very heart. The material crosse of Christ, in fashion and figure, remembreth a key, and the Gospel of Christ's crofse, like the key of David mentioned Esay 22. 22. openeth and no man shutteh, and against shutteh and no man openeth, it locketh vp the mouth of hell from us, and openeth heauen everlaeting gates vnto vs. Doubt not of this Doctrine, for it is trues reiceth it not, for it is worthy to be reiceth.

In S. Pauls assumption, or particular application of this generall pardon, obserue two points especially:

The Greatesf of his fault. 

Whereas our Apostle faith of himselfe ( quorum ego primus ) If read of certaine heretickes, who fondly conceited that the soule of the first transfructious Adam was in Pauls bodye. But this abfurd opinion is contrary to the text, affirming plainly that every man hath a soule of his owne, the which in his dyng house returns to God who gae it, as the body returns to dust, Ecclesiasites 12. 7. 8. Exoponers therefor by primus, vnderfand not the first in order, but the worst in disorder, primus non temporis ordine, sed iniquitatis magnitudine, the first, that is, the greatest, or as our tranlation expresseth it aptly, the chiefes. This open confession of Paul, is very modest, and yet very true. Modest acknowledging not only that he was a sinner, as the Publician: or a great sinner, as all sinners penitent are ready to confesse: but yet further the prime sinner of all those which are to be faued. Speaking of his worth, he faith elsewhere, that he was the leaft of all the Apostles, 1. Cor. 15. 9. yea the leaft of all the Saints, Ephes. 3. 8. but here speaking of his wants, he puts himselfe among the chiefes malefactors, as if he should have said, I am among Saints a minume, but among sinners a monster, principal peccatorum, ultimus Apostolorum.

This example may, teach vs not to bee too conceited of our owne merits and excellencce, but for as much as we know more, follies of our selues then of other, wee shoulde worfe of our selues then of other, in giving honour, going one before another.

And assuredly whosoever is humbled enuyly for all his offences committed against God and man, in thought in word, in deed, shall vpon a diligent inquirie finde himselfe the chiefes sinner of all the creatures in heauen, in earth, in hell. The poore Publician examining his owne conscience, would not lift vp his eyes to heauen, if we will and dare, we shall in the lower heauen or aerie, see halie, know, tame, thunder, lightning, windes and stormes, fulfilling the word of God, and to consequntly that they be farre better in their kinde then our selues.

If we looke into the starrie heauen, it will appear that the Sunne reigneeth as a giat sunne in his course, Psal. 16. 5. and that the Moone is Gods faithful witness in heauen, Psal. 89. 36. the Sunne according to Gods ordinance rules the day, the Moone the night, Gen. 1. 16. and the lesser starres as they receive light, and vertue from their superiors, so they communicate the fame to their inferiors. Almighty God made the harres, Arthurs, Orion, and Pleiades, all of them are the worke of his fingers, Psal. 8. 3. and who can refraine the sweet influences of the Pleiades, or loose the bands of Orion, Job 38. 31. this heauen doth declare the glory of God, and the permanency & beueth his handie worke. For albeit they want understanding and are dumbe, yet they triumph for his worthy praises in such ample ferto, that there is neither speech nor language, but their voice is heard among them. And as they speake for God as schollers, so they fight for God as soouldiers, for the starres in their croule fought against Sifera, Tofuna 5. 20. and when Duke Jofuas did encounter the wicked Amorites, he had in the fight of Israel, Sunne, Sunne, and then in Gibon, and then Moone in the valley of Aslon, and the Sunne abode, and the Moone stood still, untill the people of God aswamed themselves upon their enemies. If the Lord command the Sunne, P. 1. rite, not, he closeth up the starres as under a signet, he turnes the shadow of death into the morning, and he makes the day darke at night. And therefore, when wee consider the goodly lights of heauen, euer ready to doe the will of their Creator, we shall have ocation as

David
Daniel had to say, what is man that thou art mindful of him, or the sonne of man that thou visitest him?

If we will ascend yet higher, and contemplate the glorious heaven, termed in holy Scripture, the heaven of heavens: we shall understand that the blessed Angels are ministering Spirits unto God, always attending his presence to perform his pleasure, being instruments of his mercy toward the good, executioners of his judgments upon the bad. And that the holy Saints, as being now so free from sin, as they be free from sorrow, cease neither day nor night to sing, Hallelujah, salvation, and glory, and honor, and power be to the Lord our God. In this heaven the Martysr's undaunted constancy confounds our weakness and insufficiency, they were not wearied in suffering cruel, and yet we are faint in doing good. The Confessours sufferings confound our delicacy, for they did see the world only for this end, that they might the better enjoy God: but we many times have used God, that we might the better enjoy the world. The virgins purities confound our vicefulness, for they follow the Lamb whithersoever he goeth, but we ruminate with our own inventions, and have committed fornication with other lovers. If we look upon the Patriarchs, or Prophets, or Apostles, or upon the rest of the Saints at rest upon Gods holy mountaine, we must acknowledge our selves to be chief sinners in comparison of them all. How then is any man able to behold the sacred Trinity, God the Father who created us, having by sinne lost his superscription and image: God the Sonne, who redeemed us, having by sinne trampled his precious blood under our feet: God the Holy Ghost, who sanctified us, having by sinne rested often his sweet motions, and so much as he hath very quench'd his purifying fire kindled in our hearts. Virtue then, even in heaven is able to confound vs, only this one thing comforteth vs, that Christ Jesus came into the world to save sinners, even such as feel their heauie burden, and confess that they be chief sinners. For in our Christian obedience two things are required especially.

\[ \text{Aspiratio} \]

\[ \text{Suffratio} \]

1. An aspiring to doe the will of God in earth, as it is done by the creatures in heaven, an hungering and a thirsting for righteousness, a sincere soule longing after God, and unfainedly loving that which is good.

2. Wee must have inspiration, a groaning and a groaning in our Spirit, when as we feel in our members another law rebellting against the law of our minde, and leading vs captive vsinto. When as we finde that our dayly prays not answer our dayly prayers, it is our dutie to sigh, and to say with our Apostle, Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death? If we have such an aspiring, and such a suffring, that is, such a willing minde to doe good, and to thunders euill, it is accepted according to that a man hath, and not according to that a man hath not. I had pro falso reputat Dei, quod homo quidem vere votum, sed non valuti adimplebrem.

We now descend from the things above to the creatures here below. The ground being tilled brings forth herbs and fruits meet for them by whom it is dressed: but we the Lords enclosed vineyard and pleasant plant, bring forth in it of sweet grapes wild grapes, bee looked for judgement, but behold oppression: for righteousness, but behold a crying. The limestone stones at the death of the Lord of life were cloven asunder, and the veil of the Temple was rent in twain from the top to the bottom: foris altem homo non continent, pro quo falso Dominum patitur, only man had no compassion, for whom alone Christ endured all his passion. The fennel plants and trees aspire to grow upward, the deeper their root, the higher their branch; but man (as the Philosopher said) being planta transvia, that is, a tree turned upside downe, though his heart by nature be framed broad above, narrow beneath, open at the top, close below: yet by sinne hath the greater part of his affections usuallly grousling downward, seeking earthly thyngs, and the lesser part gowing upward yet on heavenly thyngs. The wittlesse beasts and birds, all cattle and feathered foules, yea the fierce dragons and silye wormes in their kinde praise the Lord.
The Stork in the air knoweth her appointed season, and the Crane, and the Turtle, and the Swallow observe the times of their coming: but my people know not the judgement of the Lord. Even the dull Ox knoweth his owner, and the foolish Ass his master cribs, but Israel had not knoweth, my people (faith the Lord) hath not understood.

As for men, either they be superiors, or equals, or inferiors, and all administer sufficient matter to confound vs in their times. Superiors are the "Ministers of God, to take vengeance on those that commit guilt. If they make warre, we must arm to fight against their enemies: if they bid kill, we kill: if they say spare, we spare: if they bid build, we build: if they bid make desolate, we make desolate, breaking downe mountains, and walls, and towers. We must and either suffer the Rulers will, or their power, their will to order vs, and their power to punish vs. And why then, I Pray, do we not render unto God the things appertaining to God, as well as give to Caesar the things of Caesar? Facemus indicem imperator, & non facemus indicem Creatoris, faith Augustinus: shall we do the commands of higher Powers, and disobey the commandments of the highest power, of God himself, which is the Lord of Lords, and a great King over all Gods?

If we consider our equals, how many Peeces in blood are superiors in good, equal in title, but excelling in reputation among men, and in grace before God? For, whereas we may gheffe at some few follies to them, alasse, we certainly know many faults in our selves.

As for inferiors, it is our desire that children should honour their parents, and that servants should obey their masters in singleness of heart, and that every loue should be subject unto the higher powers. Are we not then attainted, when as our children are dutifull in all things, and when we say to one servant, goe, and he goeth: and to another come, and he cometh: and to a third doe this, and he doeth it: and yet we daily neglect to doe the will of our Father, and Master in heaven, in so much that he complaineth of vs, & A sonne honoureth his father, and a servant his master: if then I be a Father where is my honour, and if I be a master, where is my feare, saith the Lord of hosts?

Let vs in our meditation looke downe to hell, and that both inner and outer, and the way to that hell after death unto condemnation, is to fee hell often in our life by contemplation. Many poore sinners undoubtly which have not often God, as much as we, easy tillly about them an inward hell, or hell of conscience, Francisus Spira being in a depee despaire for renouncing the Gospells doctrine, which bee did once sincerely profeffe, said he would willingly suffer the most exquisite tortures of hell fire, for the space of ten thousand yeeres, upon condition he might be well affraid to be released afterward: he further added in that hellish and horrible fit that his deere children and wife (for whose sake principally, he turned away from the Gospell, and embraced the present world) appeared now to him as hangmen and torturers, and in fine, that his abominable fault had deformed non modo damnationem, sed eam aliqaud quam damnationem acerbius, not one hell only, but that Almighty God should correct few hells for his contigene punishment. O beloved, we had in lined in the days of heric striall, and bloody perfection, happily wee would have sacrificed unto Bel, and bowed our knees unto Balaclit well, or rather foill as he, peradventure wee should have runne from the Lords Table to the th cup of detuils, even from Gods Mefe to the Popes Mefe. Unhappy Spira denied his Lord but once, but wee through our daily transgressions have not onely denied him often, but in some fort defied him also (as one said) like Pilatus, crucifying our blest Lord Iesus, to give life unto Barabbas a murthorer, that is vs a fine that flayeth the soule. My people (quoth the Lord) have forsaken me which am the fountain of living waters, to digge them pits, even broken pints that can hold no water: that is, whatsoever they professe in their words, they have denied me which am the living God in their worke, and have made to themselves a great many base creatures an Idol and a false god. Ambition is their god, Mammon is their god: say that which is most vnworthy, Mamning is their god, as S. Paul in determining terms plainly, Philip 3.19. Whose god is their belly.

Now
Now let vs descend with our consideration into the lowest and uttermost hell, and see the bottomless pit not only of desparation, but of destruction also, which is full of damned soules, among whom a great many burne for a few sinnes, and some for one notorious sinne only: think then I pray thee with thy selfe in thy Closet, these condemned persons were men as well as I, and many of them (as I) Christians, who receyued the same Sacraments, and heard the same Sermons, and read the same Bible that I still enjoy: how then am I bound to Gods infinite mercies having offended him in the same sinne often, and in other kindes of faults without number? If I compare their iniqutity with mine, what remaineth in the judgement of mine owne conscience but a greater damnation? O how fully had I deferred that death should have attached me in committing my first sinne; and that God should have gven mee no more space nor grace to repent, I may therefore consider seriously that it is no lesse benefit of the Father of mercy to have preferrued me hither to from the furious flames of that unquenchable lake, than if after I had beene defended he had delierued me from them, and for this exceeding kindeffe, I may well apply that of David, I will thank thee O Lord my God with all my heart, and I will praise thy name for evermore, for great is thy goodnessf toward me, delivering my soule from the nethermost hell.

Lastly, let vs examine whether in comparison of the deuill himselfe we may bee said to be chief sinners: his offence for which he was cast out of Gods presence, was (to some thinke) but one, and that not acted, but only plotted: Ours are many, more than either the hailes of our head, or the 9 stand of the Sea, committed actually both in our words and in our works, Hee finned before the fipend of sinne was knowne; but we sinne after experience, that the wages of sinne is death. Hee finned created in innocencie; but we finne refored againe to grace. His heart is hardened against him who punishteth him, ours obdurat many times against him that allureth vs, and pitieath vs as a father, and comforteth vs as a mother, blessing vs with every kinde of blessing, and compassing vs about with his mercies on all s sides, and at all seasons,often crying and calling, * Why will ye perish? how often would I have gathered thy children together, as the hen gathereth her chickens under her wings, and ye would not, Math. 23.37.

Thus every true penitent, as well as Paul, upon a strict examination of his owne conscience, findeth himselfe the chief sinner. Or haply S. Paul called himselfe the first sinner, as being readie with the first humbly to confesse his faults, and earnestly to sue for pardon at the throne of grace, *primus in ordine conscientiam, as Aretius upon the place: so forward as the first in acknowledging his forces, and so forward as the first in applying the salue.


Lecture II.

A

S the confession of S. Paul is exceeding full and free, y so doubtlefe not vntrue. He did not out of his modestie tell a lie, for he was in his owne judgement, and in others opinion alfo, worthy to be numbered among the chiefeft of sinners, as being a blaspheme, a persecutor, and an opprifer, as he reporteth of him (asle) in this chapter at the 13. verfe. Yea but it is objected, that hee

was prefited in the Iews religion above many of his equals, and that he wai a vnrebukeable touching the righteousness which is in the Law. b Theophilæt, and e other anfwer, that a legal righteousness, in comparifon of an evangelical righteousness, is a very nothing, and upon the poynyt a chiefe flmne.

D for even that which was made glorious had no glory in this respect by reason of the glory that excellet. And therefore Paul after his converfion, esteemed not these commendations and eminencies, advantage, but rather a losse for Chrifts fake, judging all his former eminencies and zeale to bee dunge, that hee might win this excellent knowledge, how Christ Iefus came into the world to save sinners, e Other anfwer, that hee was in the Iews religion vnbliameable before men, as having an outward righteousness: but not vnrebukeable before God, untill his heart was purified by faith in Chrift. Hee liued, as Aquin, pithily glosseth, in respect of the world, fine querela, without any scandall or clamour, but in respect of God, non fine pecora, not without infirmities and iniqities too. For hee had his converfation in time past (as himselfe records of himselfe, e elsewhere) in fulfilling the lusts of the flesh, and of the minde, and that he was by nature the childe of wrath as well as other.

The greatest offence, for which he faide, I am, that is, I haue beene the firft of sinners, as hee witnesseth in this chapter, and e elsewhere, was his extreme wanting of the Church, as being both a blaspheme of Chrifi, and a persecutor of Christianitie. For albeit he did ignorantly commit these faults out of an incomderate zeal, m yet vnbeleefe imployed with obstinate furie, raging againft the Lord and against his anointed, is worthily numbered among the chiefe sinners. Petor omnibus, quia perfe&tor quo non erat prior. I haue beene the greatest offender, as being the greatest opprifer, Nemo enim aerior inter persecutores, ergo nemo petior inter peccatores. He was both an author and an actor of mischief, making hauntme of the Church, drawing out of every house both men and women, and dragging them into prifon, Acts 8. 3.

Yet, but you will object happily, Indue the traytor, and Iohn liurnamed Aphonate, perfected the truth againt their owne knowledge maliciouly, whereas our Apostle did it ignorantly through vnbeleeue, ergo be could not be a great a malefactor as they. o Anfwer may bee, that those wretches are the vessels of wrath eternally damnd, whereas the words of Paul are to be conftruited with a limitation and reference to such as are faued, Christ Iefus came into the world to save sinners, of which offendours to be faued, I am the formof and chife. For which of them (I pray) finned in thought, or word, or deed, more desperatly than I: in thought, as imagining mischief vnpon my bed, efteeming my perfecution of the Gofpell a zealous action toward God: in word, breathing out threatening and calumniations against the disciples of the Lord: in deed, hating the profeflion of Christians vnfo death: I went to the high Priet, and deiered of him letters to Damas Que, that if I found any who were of that way (either men or women) I might bring them bound to Hierufalem, and deliver them into prifon...
This example may comfort distressed consciences in any grievous temptation, at
the hour of death especially. Paul was a miserable sinner, but Christ, a more meri-

Hither to concerning the grievousness of S. Paul's fault: I come now to the great-
ness of his faith, applying the general pardon (Christ Jesus came into the world to
sine sinners) in particular to himselfe, of whom I am oblique. The Papists affirm,
that a man is justified by faith, understanding a general or a catholique faith, by which
he beleeueth all the articles of religion to be true: but we hold that a justifying faith
is a particular faith, apprehending and applying to our selves the promises of right-
ousnesse and everlasting life by Christ.

For in a suiting faith our Diuines require two things especially,

1. Knowledge revealed in the word touching the
means of salvation,

2. An application of these things knowne unto
our selves.

This our assertion is sufficiently proved by the words of? S. John, As many as recei-
ued him, to them be gane power to be the sons of God, namely, to them that believe
in his name. Where to receive Christ, and to beleeue in Christ, import the same thing,
because the one of them is put for explanation of the other. Now receiuing is a more
particular apprehending and conveying of a thing to a mans owne proper vie. See-
ing therefore to beleeue in Christ is to receive Christ; it follows necessarily, that
to beleeue in Christ, is to lay hold of Christ with all his benefits, and to make vie of
him as he is offered in the promises of the Gospell unto our owne selves. For a true
faith, according to the measure thereof, a suffireth infallibly, not in the general only
by principle, but in the particular also by conclusion and application vnto it selfe.

For the further illustration of this argument, Christ in the 6. Chapter of S. Johns
Gospel, sets forth himselfe as the bread of life, and the water of life; making his best
beaters as eaters of his flesh, and drinkers of his bloud: and further assuring that this
eating of his flesh, and drinking of his bloud, and beleeuing in him, are all one, Looke
then as there can bee no eating without taking and receiuing of meat: so no beleeu-
ing in Christ without a spirittaul apprehending and receiuing of him. As the bo-
die hath his hand, mouth, and stomache, by which it taketh, receiueth, and diggeth
meat for the nourishment of every part: so the true beleeuer by his faith, as the hand,
and mouth, and stomache of the soule, receiues and rakes to him Christ Jesus, with all
his merits, particularly, for his strength, and comfort, and nourishment vnto that life
which is everlasting. To the same purpose Tertullian excellently, Christ is chewed
by understanding and digested by faith. And S. Augustine, Ut quod paras dentes et
vena? crede, et manducasti: why preparest thou teeth and belly, beleeue and thou
haft eaten. And in another place, How shall I reach mine hand into heaven, that I
may hold him sitting there? I fed up thy faith, and thou layst hold on him: according
to that of S. Ambrose, Fide tanguitur Christi?, fide Christi visidurum by faith Christ
is touched, by faith Christ is seene.

The Saints in old time had this speciall faith, as it is apparant in the Scripture, for
Sale for a sick Soule.

Job called Christ in respect of this particular assurance, my redeemer; and Daniel, my strength, my rocke my defence, my might, in whom I will trust, my bulcer, my refuge, my righteousness; and St Thomas, my Lord my God: and the blessed Virgin, my Saviour: and the whole Church my beloved: and our m' Apostle, The Sonne of God loved me, and gave himselfe for me: Christ Jesus came into the world to save sinners, and of those which are to be saved I am one.

It is objected here, that St. Paul had a speciall revelation, ergo we may not hence gather any generall observation. Answer is made by Paul in the very next verse, that he was herein an enample to such as in time to come should believe in Christ: and he faith elsewhere, Brethren, be followers of me, and looke on them that walketh so as you have vs for a pattern. If in the faith and doctrine of Christ we be to follow Paul, then are we be faith to believe of ourseales, as he beleued of himselfe; and what he wrote in that behalfe, we are to take it as written for our instruction, and not as a matter particular and peculiar to himselfe.

According to this example, the primitive Fathers applied Christ and all his merits particularly to themselves, as the formes of the most ancieunt Creeds insinuate, I beleue in God, &c. for when St. Thomas said, Joh. 20. 28 my God, Christ answered, thou hast beleued Thomas, intimating, that to beleue in God, is to beleue that God is our God, The first decree of faith is, credere Deum, to beleue that God is: the second credere Deo, to beleue that the words and promisses of God are true: but the third is credere Deum, to trust in God, as being assured that he will deal with vs according to his holy word. For to beleue in him, and to put our whole trust in him, are all one Psalm. 78. 22. They beleued not in God, and put not their trust in his helpe. So P. S. Augustine, Enelbium Epist. 15, and other, have distinguished aptly between beleuing God, and beleuing in God. Againa, the articles concerning the remission of sines and everlastinge life, teach a particular application of the general pardon here, Christ Jesus came into the world to save sinners. The deall himselfe beleues that there is a God, and that this God imparts remission of sines and everlastinge life to his Church in general; and therefore that we being Gods children may goe beyond all the deall in faith, it is required on our part, to beleue that forgiueneffe of sines and everlastinge life belong to vs in particular. Let the foule (quoth' Augustine) boldly say, thou art my God, to him that faith unto our soule, I am thy salvation. It shall doe no wrong in saying so, may it shall doe wrong in not saying so. S. Bernard faith alo, the soule that looketh upon God, doth no otherwise look upon him, than as if it sees only were looked upon of God. Or as Christ himselfe notes, it is honest qualitie to make that proper to a mans selfe, which is common unto many. So the penner of the bookes doe vsitacione inforrnation, among the worckes of S. Augustine, tom.9, pag.62.8, calls Christ my Saviour; and Martin Luther, O sweet Jesus, thou art my righteousness, and I am thy soule.

As some men in temptation apply too little, so many men in prejumption too much, affirming that they never doubted of their salvation all the dayes of their life: the which is a carnall opinion, arising only from their owne conceit, and Satans deceit. It is true, that our salvation in respect of God, and in it selfe, is most infallible; but in respect of our selves, and our apprehension and feeling, it is not always so certain. And the reason hereof is very plain: Particular salvation (in the judgement of all our Protestant Divines) is to be beleued by faith: as then there be divers degrees of faith, a little faith, b great faith, c full assurance of faith; even so there be divers degrees of our perswasion: a little faith, howsoever it beleues not fully, yet faintly: greater faith, beleues more stedfastly: full assurance, beleueeth under hope even against hope, Rom. 4: 18. The heart of every beleuer is like a vessell with a narrowneck, which being cast into the sea, is not filled at the first eafily, but by reason of the fruit passage, receiueth water drop by drop. God giueth vs in Christ even a fea of mercy, but the fame on our part is apprehended and receiued by little and little, we goe from d strenth to strenth, and from grace to grace, praying alwaies as the blessed Apostles, O Lord increas our faith, that from weakeyne of faith and slender assurance, we may grow to firmnesse of faith and full assurance.

O0O0 2 50
So father Abraham was assured of his owne saluation, as also the Prophets, and Apostles, and Martyrs of God in all ages, who without doubting were content to forfike their goods, and to lay downe their lives for the Gospel of Christ, as expecting upon a certaine Ground an everlasting habitation, and an immortal inheritance. So many doubtlesse in our time by long and often experience of Gods mercye, and by the witnesse of the Holy Ghost, attaine to full assuranc of their saluation. Our spirit alone makes not a true certificate without the Spirit of God crying in our hearts, Abba Father; and the holy Spirit doth assure none to be the children of God 1 unless first hee have sanctified them and made them children of God. Martin Luther, (who did vnderstand assuredly the question of justification as well as any since the days of our Apostall) saith visuall, that good works make faith fat, and these fruits of faith in their beginnings and imperfections (as Bernard called them) are tokens of Gods secret election, and sertokens of future happiness. And S. Peter in his 2. epift. chap. 1. exhorteth vs to make our election sure, by aaying verse with our faith; and with verse, knowledge; and with knowledge, temperance; and with temperance, patience; and with patience, godlynesse; and with godlynesse, brotherly kindeffe; and with brotherly kindeffe, love. For seeing our assuranc of saluation is by faith, and faith is cherished by vertuous actions of pietie toward God, of piety toward our neighbours; it is requisite that we should be fruitful in good deeds, and rich in good works, or abundant always in the works of the Lord, doing good vnto all men, especially to those which are of the household of faith.

But for as much as all of vs are unprofitable servants, and all our righteousness is like filthy clouts; it is a most late resolution, in every temptation and trouble, to put our whole truit in Gods unsearchable mercy, who knoweth vs better than we know him, and apprehendeth vs more for his owne than we can apprehend him for ours. If we but hunger and thirst after grace, he will not breake the bruised reed, nor quench the smoking flax. Esay 42. 3. but manifesteth his power in our weakness.

3. Cor. 12. 9. Alas we vile wretches are lees than all his mericies, as Jacob saith, Gen. 33. 10. if he should enter into judgement with vs, as David speakes, Psal. 143. 2. none living shoulde be justified in his sight. If we consider our owne defearing, faith? H 错误 ime, we must needs despise; but God will have the promis to be sure, faith? Augustine, not according to our merit, but according to his mercy: he would have vs to depend vnto his word and oath, that by two immutable things, wherein it was impossible that God should lie, we might have strong confutation, Heb. 6. 18. This assumption and particular application of Christ vnto the foule, grounded vpon the sure mericies of God, aspired by the holy Spirit, and sealed in the receivin of the blessed Sacraments, is not an idle conceit, or any false hope, but (as the Fathers are bold to call it) a good and godly presumption. O Lord increase our faith evertmore, that our little mustard seed growing till it proue a great plant, we may build our nests in the branches thereof, alway relying upon thy general pardon here, Christ Jesus came into the world to save sinners, and applying it vnto our felues in particular, of whome I am chief.

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