

THE  
**DISCOVERY**  
OF THE MAN OF SINNE:

WHEREIN IS SET FORTH THE  
CHANGES OF GODS CHVRCH,

In her } *Afflictions by his Raigne.*  
} *Consolations by his Ruine.*

First preached in divers Sermons to the Vniuer:  
sitie and Cittie of Oxon, by a Reverend & Iu:  
dicious Divine R. D. of Divinity and some-  
times of Queenes College.

*John Raynolds*

*And now published for the farther use of both, and:  
comfort of all that hate Antichrist and love:  
the Lord Iesus Christ wheresoever ::*

*By W. Hambleton*

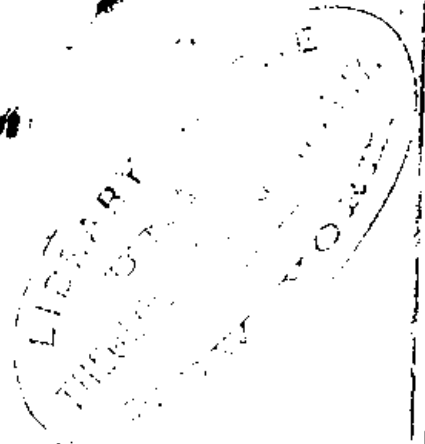
**I. COR. 16. 22.**

*If any man love not the Lord Iesus Christ let:  
him be Anathema Maranatha.*

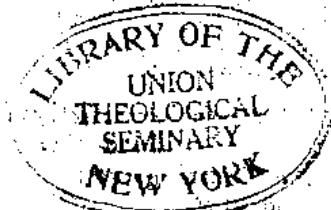


**AT OXFORD!**

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TO THE RIGHT WORSHIPFULL

my Reverend and right worthy friend M<sup>r</sup>  
D. AIRAY, Provost of the *Queenes*  
*College in Oxford, Grace & Peace.*



I have adventured once againe Right  
Worshipfull, revered, and beloved  
in *Christ Iesus*, to put into your  
hands, and present vnto your view,  
what hath fallen into my lap, and lot  
from the Lord. This worthy, and ex-  
cellent Treatise so behoofe full for al  
persons, so needfull for these times,

being formerly commended to my use, with some other  
things of like nature, by my beloved, and gracious friend:  
I did accordingly as I had occasion, use, and peruse. Now  
the more I did read, ponder, and consider what I read, the  
more I did admire the Impressions of wisdom, learning,  
religion, sanctification, and many other rare parts, which  
in faire characters of Grace, I found stampt almost in eve-  
ry page of it. Certainly this Preacher sought to find out  
both profitable, and pleasant things, words of delight, and  
words of truth: not to humor, and tickle the itching eare  
by plausible, & vaine sounds, as of tinkling Cymbals: but  
to refresh the thirsty heart with waters of life, and satisfie  
the hungry soule with good things, I know, Sir, you are  
no stranger, neither to the Tree, nor fruit, having former-  
ly dwelt together vnder one roo, drank together of

one Cisterne, and mutually reioiced together in all offices of duty & loue: yet may you now renew the tendernesse of your affection by renuing your acquaintance with the Fruit of his labours. For, seeing here your eie may with more serious obseruation behold, what with good attention heretofore your eare hath heard: both eie, and eare, head, and heart, may be refreshed anew with the renewed presence (as it were) of an absent, & ancient friend. *David* for his loue to *Jonathan* the Father, shewed great kindnesse to *Mephiboseth* his Sonne, and I doubt not but this Infant for his Fathers sake, this worke for the Anthonrs, shall finde access, and acceptance in like manner at your hands. And so commending this and my selfe to your favour and loue, I pray for continuance of Gods mercies & increase of his graces, and that both for your person, & place, to the farther building vp of the Body of Christ both in your selfe, and in all that depend vpon you, *Bunbury in Chesbire, July, 8. 1614.*

*Yours ever in all Christian affection.*

**W. HIND**

## AN ADVERTISEMENT

to the Reader.

**C**hristian Reader, I take not vpon me to speake so much either of the Author, or his labour, as may match their deserts, or raise mens thoughts to any higher straine of opinion, or admiration of the same. Yet if my wordes were of so great weight, and my testimony of that worth, that I might in discharge of this dutie, procure them their due: It were a labour neither misplaced nor mispent: seeing that it is no lesse due to the Gracious man, then to the vertuous woman, Giue him of the fruits of his hands and let his owne workes praise him in the Gates. Howsoever, for my own part, I cannot but speake what I haue found and felt. *Willdome* herselfe (it seemeth) had a purpose to breach some of her best wines when she made a vent in this Vessell, and called so earnestly vpon all that thirst, to come, and buy wine without mony, and drinke freely. It is now about 12 yeares agoe since first I tasted of this wine, about 30 since first it was mingled, & reached out to cheere the hearts of Gods children: and yet, old as it is, it is so pleasant, and wholesome as this houre, that hee that drinckes of this old, will not streight desire new, but will doublelesse acknowledge, the old is better. It was then a cup of saluation and consolation, first tempered for, and ministred vnto the Spouse of Christ, as a Preseruatiu against the cup of abhominatiō in the whores fist; and as a Confortatiue against the cup of Affliction in her Fathers hand, whereof she must needs tast and pledge her Lord, that had himselfe begonne so deepe vnto her. And I nothing doubt but as the tast yet remaineth, so the vigor and vertue will bee now no lesse effectiual then before. Is any weak and feeble, wanting a spirituall appetite vnto heavenly Manna and wholesome food? let him drinke a little of this wine for his stomackes sake, and for his often infirmities. It shall refresh his spirits, warme his heart, & quicken his desires vnto good things. Hath any drunk so deep of the whores Chalice, that being giddy therewithall, hee reeles and staggers in opinion, & religion, as a drunken man; and is ready to sinke downe

and

and perishta his fountain O show me him of this severaigne & sweet  
 wine and stay him with these flagons, comfort him with these  
 apples, and if once he thirst, and drinke of this fountaine, if once  
 he hunger and eat of this fruit, he shall be sicke of love, & his soul  
 shall live. I adde no more.

Only be aduertised, Christian Reader, that albeit the copy which  
 I had, was for the Bulke and body of it, reasonable intire, yet was  
 it not without some blemishes, & breaches as it came to my hands,  
 which by some other helpe that I had, I laboured to repair. For Al-  
 legations, & Prooves, I found it very naked & bare, & haue there-  
 fore made such supply in the margent out of mine own obseruation,  
 & proviso, as might give some better contentment to such as should  
 desire to see, and search farther into such things. Which I the rath-  
 er mention, that if any thing in the margent be not so well  
 and fitly suited, & matched with the renour of the Text: the Prin-  
 ter, and my selfe might divide the fault betwixt vs, but the Au-  
 thor might be free. Whatsoever my paines haue bene in searching  
 out, and setting downe testimonies of Scripture and Controvercie  
 recordes of Story and Antiquities (as the great varietie of matter  
 herein contained did evidently require) The comfort I haue taken  
 in the booke it selfe, the loue I haue ever borne vnto the Author,  
 and the hope I haue conceaued of the benefit that may grow vnto  
 many thousands by putting it forth vnto publike view, haue light-  
 ned and lessened, yea swallowed vp, and deuoured all. Wherefore  
 Christian Reader, commending this to thy vse, and thy selfe to  
 Gods Grace, I intreat a favorable acceptance of my poore labours,  
 and a portion in thy hearty prayers, and so cunct rest,

Bunbury in Cheshire,  
 July 8. 1614.

Thine in the Lord Iesus

WILLIAM HINDE.



2. THESS. 2. 3.

Let no man deceiue you by any meanes, for that day shall not  
 come, except there come a departing first, and that man of sinne be  
 disclosed even the sonne of perdition.



Hereas there are two points which not  
 a litle trouble the miades of many: the  
 first, how it standeth with the promise  
 of God towards his Church, that the  
 outward forme thereof should so alter,  
 and change, that not only the beauty &  
 glory thereof should seeme to be defa-  
 ced, but that the very face thereof should  
 scarce appeare: The second how in that

so vniuersall and generall change God should keepe his num-  
 ber to himselfe, a company which feare, and worship him, and  
 continue in the profession of his truth: Both these are in this  
 chapter handled by the Apostle, the first from these words vn-  
 to the 13. verse, the second thenceforth vnto the end of the chap.  
*Augustine* readeth this place, vnlesse that Runnagate come  
 first, but the word here vied by the holy Ghost in ciuill matters  
 signifieth the shrinking of souldiers fro their *General* vnto the  
 enemy: now it is by proportion drawne from hence to signi-  
 fic an *Apostase*, and back-sliding from the profession of *Christ*  
 to the contrary part, that is, to *Antichrist*.

And this back-sliding we expound to be *general* not of a few  
 men, or sects, or countries, but of a great & vniuersall revolt in  
 each country and sort of men. And this we proue for that the  
 Apostle speaketh thereof *indiscreetly* not restraining it to some.  
 And besides, seeing the Apostle was to giue vnto the faithful a  
 signe & token, it must of necessity be, that he should yeeld such  
 a one, as neither was already present (for then were they never

*August. lib. 10.  
 de Ciuit. Dei  
 cap. 19.  
 Sic Hieron. de  
 2. Thess. 2.*

A

the

the later in suspence concerning the point in controversie) nor that incontinently was to fall out. For there was already a sliding of many from the truth, & therefore if it were not meant of a generall, that might haue beene for all this concluded by the *Theſſalon. That the day of the Lord was at hand.*

The *Rhemists* in their notes mislike in our interpretation two things. 1. That we say this revolting should be generall. 2. That we say it must be in *masters of Religion*: whereas the most part of the *Fathers* (say they) expound it of the revolting from the civill obedience to the Empire of Rome. But if that were granted them (which how true it is, shal after appeare) yet little maketh it for their purpose. Now for our interpretation there are many things that make, namely the wordes following which serue to the same purpose that these do: for after that he had said *a departure*, he addeth straight, *and that the man of sin be disclosed*, of whom it is verified, that he should sit in the temple of God, and shew himselfe to be God, which cannot be vnderstood otherwise then of *Spirituall matters*.

Secondly, the *signification*, and *use* of the word in other places, proveth, that it is so meant here as in *Act. 21. ver. 21. Luk. 8. 33 Which in the time of temptation go away. Heb. 3. 12. To depart away from the living God. 1. Tim. 4. 1. Some should depart from the faith*, on which place the *Rhemists* themselves note that it signifieth to be *Apostataes from the faith*, as the Greeke word (say they) importeth.

Thirdly, this may appeare by the conference of other places of the scripture, wherein this same doctrine is delivered; *Apoc. 12. 6. Where the woman fleeth into the wilderness: and Apoc. 14. 8. Babilon made all nations drunke with the wine of the wrath of her fornication*. But for that they say, the fathers agree that it is meant in civill matters: let vs first admit they did, and all, if they please: yet may we answer, with that of *Austin*, though I could finde out as many *Fathers* on my side, yet will I say *Paul shall serue me for all, to him do I fly, to him do I appeal for all the Doctors*. And as the writer of the defence of the *Tridentine* councell in *lib. 2. In some points we may lay all the fathers aside,*

Rhem. in 2.  
Theſſ. 2.

Olis Smzari  
as didaxisse  
Sed Moxios  
Adhuc tui  
in 700 amon  
vnt ind 300  
Amphibrosius  
7194 705 70  
5605.

Ang ep. 19 ad  
Hieron.

Andrad. defens  
fidei Ivid. lib. 2.

and

and finde out our selves or by some other meanes the truth of some points: And as *Cicertane*, who confesseth that in interpreting diverse places of scripture he goeth against the streame of all the *Doctors*. But nowe they confesse that not all *Fathers* are of this minde, for when they say (in manner all) it is evident they except some.

Now the *Papists* in the Councell of *Trent* confesse that the most of the *Fathers* conclude that the wordes in the 6. of *Iohn*, imply the receiving of the Supper in both kindes, against the which notwithstanding the saide Councell hath determined. And the very props and pillars of their Religion confesse, that in points wherein the lesser part of the *Fathers* agree, a man may probably dissent from the greater.

Now of the *Fathers* (whereof they speak) there are 3. whereof 2. make for vs, and one is indifferent. His wickednes is described to be notable in that he is called the *man of sin*, which is more, then if he had said a *sinfull man*: & where he calleth him the *son of perdition*, which is more vehement, then if he called him only a *reprobate*, as *Paul* calleth *Elimas* the childe of the *Divel*, *Act. 13.* and tearing him the *son of perdition*, he meaneth one made to be destroyed: for whom is prepared some marvellous and extraordinary kinde of death and destruction: as *Moyſes* speaketh of the rebellious *Corah* and his company. He meaneth therefore hereby, that he should not only be *sinfull* in his owne person, and bring a marvellous destruction vpon his owne head, but that he should lead away many to the like wickednes, and make them partakers with him of the like grievous punishment. As it is said of the *dragon*, that he should draw with him the third part of the stars, & the *Whore* should make others drinke of the wine of the wrath of her fornication, *Apoc. 12. 4. Apoc. 14. 8. & 17. 2.*

2 His malice is set out in this, that he is called an *Adversary*, a chiefe enemy against God and his *Saints*, as that *horne* in the 7. of *Dan*. which made battell against the *Saints of God*, and prevailed, and as he is described in the *Revelat.* That hee threw out floods after the womē that shee might be carryed away of the flood.

A 2

3 His

Cicertan. in pra-  
lat. Com. in lib  
Mat.

Cenc. Ivid. Seff.  
5. cep. 1. sub Pin  
4. 19. D. 1 562.

2. Theſſ. 2. 3.

Act. 13. 10.

Numb. 16. 19.  
30.

Apoc. 12. 4.

Dan. 7. 21.  
Apoc. 12. 15.

Dan. 11. 36. Antichrus Epiph. Iren. lib. 5. cap. 25. Hieron. in Dan. cap. 11.

Mat. 20. 21. Mal. 19. 28.

2 Theß 2. 3. Hier. ad Al. gafi. Quæst. 11. Hieron. in 2. Theß. 2. Aug. lib. 20. de Civ. Dei. 6. 19. Chrysof. 1. 3. Rom. in Th. 2. 3. Aug. lib. 20. de Civ. cap. 19. Refugans vocat à Domno Deo. Chrysof. in 2. Theß. 2. E. Διδασκαλίας Διακονία οὐκ ἔστι κατὰ τὴν πίστιν τοῦ θεοῦ ἀλλ' ἐστὶν ἡ ἀποστασία καὶ ἡ ἀπειθεῖα τῆς συνείδησης τοῦ θεοῦ ἵνα τὸν υἱὸν τοῦ θεοῦ ἀπαυθεύσῃ.

2 His *Pride* is declared to be notable, in that he should exalt himselfe against God, as Daniel prophesieth of another, & that he should sit in the temple of God, which some haue expounded of the materiall temple at *Jerusalem* which the *Antichrist* should redifie and sit in it: but this word is never so taken by the Apostle. To sit here is to reigne, rule, governe, & haue dominio, as the word is take in other places, as whē the mother of *Zebedee* childrē required of *Christ*, that one of her sonnes might sit at his right hand, &c. And whē *Christ* saith to his Disciples, you shall sit & iudge, wherefore this sitting betokeneth his government in spiritual matters, whē he shall vndertake to make laws & constitutions at his own pleasure, which is, to depose *Christ* out of his kingdōe. For although that the whole world be his kingdome, yet the Church of God is so properly called, for that he chiefly ruleth therein, & is obeyed and honored as the Lord and only Prince thereof. Wherefore if any shall say, the breath of my lippes shall bee a law, and ordinance for the Church of God, he is that *Antichrist*, this is to sit. It is said also (to set out his pride) that hee should shew himselfe as God, not only he should say so, but shew it, and make it evidently, & manifestly knowne, which is referred either to that which went before, where it is said he should sit. 1. take on him that which properly belongeth to God, or to that which followeth: whence it is said, he should come in lying wouders, &c. *Ierome* although in some place he leaveth to their opinion concerning the revolt, yet in his commentaries on this place (if the work be his) confesseth that it may indifferently be meant either of the declining from subiection of the Gentils, or from the faith. *Augustine* and *Chrysolome*, they say that the Empire must be taken away first, that afterwarde *Antichrist* may succeed, yet ground they it not vpon these wordes, but on those that follow. And *Augustine*, as we before noted, saith that he shall be a runawaye from God. *Chrysolome* saith that there shall be such a revolt from God, that scarce the best shall scape from being offended, *Ita vt offenderetur si possibile esset & electi.*

Fathers making for our interpretatio. *Esocrates* setting downe

an epistle against *Arise* Ep. *Alexandri Episc.* *Alexand.* *Animos hominum ad defectionem qua prouocauit & quasi praecursor Antichristi est; docere nituntur.*

Cyrl. Catech. In Nov. Test. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Now is the departure or Apostasie: For men haue departed, or are become. Apostataes from the right faith. *Oecumenius* on this place saith he: meaneth a departing from God, and the thing it selfe.

The common Glosse thus, he saith this of the spiritual Empire of the *Romane Church*, or of a departure from the faith.

*Thomas Aquinas*, Therefore wee must hold that the departure from the *Romane Empire* ought to bee vnderstood not only from the temporal but spiritual state; namely from the Catholike faith. *Anselmus* saith, all nations must depart from the Empire of *Rome*, whether it bee that a multitude of Churches shall depart from the Bishop of *Rome*, or that many men shall depart from the faith. *Lyra* dispuereth the matter, & concludeth that the Apostasie shall be generall,

Lastly, the *Rhemists* themselues in their notes following, say the same, viz. It is very like that this great defection shall not be only from the *Romane Empire*, but specially from the *Romane Church*.

So that by Fathers witnesse of our aduersaries, & *Rhemists* themselues our exposition is also confirmed.

Now follow 1 Properties of the person, who shall bee the ringleader in this defection, 2 Time of his cumming, 3 Overthrowe of him, 4 Meanes to bring it to passe, 5 Persons in whom this aduersary shall work.

1 For his properties it is said that he should be notable in 1 Wickednesse, 2 Malice, 3 Pride.

2 The Time; before the Apostle come to declare the time of this aduersary shall

Cyrl. Catech. In Nov. Test. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Theſſ. 2. this departing, he interlaceth a note of remembrance. *Know you not that whē I was yet with you I told you these things*: whereby he noteth that the thing is worthy the noting. For surely if these things had not bene foretold, when seely soules should behold the Church so generally defaced, it were no marvaile if they murmured with *Serena*, and said *wee have bene deceived and thou hast deceived us*. Wherefore it pleased God (for helpe of our infirmities) to foretell his Church of these things that when they come to passe, they may beare them more patiently. And knowing that they were before appointed in the determinate counsell of God, wee may assure our selves that they must needs turne to his glory, and so to the benefit of his Church that hath appointed them. For this cause is it that the Apostles by preaching and writing so oft and diligently taught this point: and that it is laid out in sundry places of the Apocalips, and often signified by our Saviour.

The time of revealing is expounded by some, of the revealing of Christ in judgement, but that which is repeated proveth the contrary.

*That which letter*: some say is the Sonne, others the holy Ghost, some the preaching of the word. But seeing it is said that *that which letteth shall be taken out of the way* (which phrase signifieth a corruption, which cannot agree to any of these things) it appeareth that this interpretation cannot stand. Wherefore their exposition seemeth to be the simplest, which say that hereby is meant the state of the Empire of Rome, for that when it should be removed, the kingdome of Antichrist (the platforme whereof was already begun to be laid) should shew it selfe. And herein also our adversaries agree likewise with vs. The *mysterie of iniquitie* which the Apostle saith, began then to worke signifieth the corruption of doctrine which was laboured by heretickes, which the rather is to be noted, for that it may appeare how fondly the Papists vrgē that therefore the man of sinne must bee one singular man, because the greeke article is set before the word, which is the chiefeſt ground of *Saunders* demonstration, to proue the Pope not to be

1 Cor. 4. 10.  
1 Act. 4. 28.  
1 Rom. 9. 28.  
1 Paul. 1. Tim. 4. 1.  
1 Pet. 2. ep. 3. 1.  
1 Joh. 2. 18.  
1 Apoc. 13. 17.  
1 Mat. 24.  
1 Vide Orem. in hunc loc.  
1 Theod. Calvin.  
1 2. Theſſ. 2. 7.  
1 Chryſ. & Origen. in 2. theſſ.  
1 Hieron. ad Algaſ. ep. 11.  
1 Rhem. in 2. Theſſ. 2. 2.  
1 O. 2. 2. 7. 1.  
1 nos ſis. 2. 17. 1.  
1 Teus.  
1 Sord. Dem. 1.

be Antichrist. And it is vrged also by the Rhemists in their notes; and as making much for them, they haue taken the pains to set the greeke words in the margent. But whē *S. Iohn* saith, *he that denieth is that Antichrist*, hee must (if that bee true which they say) meane but one: but the same Apostle in his epistle ver. 7. saith that (whosoever) and affirmeth that there be many such, wherefore it cannot meane one. Besides the Apostle here addeth the Article to the *mystery* which is meant of corruption of doctrine by many. And againe, [so *he that letteth*] which is not one particuler Emperour but the whole company as the Papists themselues say: wherefore the article proveth nothing.

1 Rhem. 2. Theſſ. 2. 3.  
1 1. Ioh. 2. 22.  
1 8. Arli. 1. 2. 2.  
1 T. 1. 1. 1. 1. 1. 1. 1.  
1 O. Kall. 1. 1. 1. 1. 1. 1. 1.

Out of this text there are two points of doctrine to be observed.

- 1 The changeableness whereto the visible Church is subiect.
- 2 Secondly the person or state which cometh nearest to this description of Antichrist; and wherunto the properties here set downe do most properly belong.

This is a matter both of wit and importance.

- 1 Here is wisdom let him that hath wit count the number. 1 Rev. 13. 18.
- 2 The Apostle not only whē he was present taught it them, but by his Epistle putteth them in minde of it as a thing worthy the remembrance.

Now the question is not who is an Antichrist. For who so breaketh the vniety of the Church by scisme or heresie is such a one. Wherevpon *S. Iohn* saith, that even in his daies there were many Antichrists. And *Augustine*, *Whosoever thou art that comest against Christ thou art an Antichrist, whether within the Church or without.*

1 1. Ioh. 2. 18.  
1 Aug. 1. 1. 1. 1. 1. 1. 1.  
1 in 2 Ep. 106.

But the question is, who is the first-borne of Satan, in whom dwelleth the fulnesse of wickednesse, that Adversary, &c.

Neither is it, what particuler man hee is, but what state of Government, for it is spoken of some common state. Even as in this same place when it is said, that he only which withholdeth must be taken out of the way: though he speake of him as of one man, yet it is not meant of one particuler person alone.

1 O. Arli. 1. 1. 1. 1. 1. 1. 1.  
1 1. 1. 1. 1. 1. 1. 1.  
1 2. Theſſ. 2. 7.  
1 1. 1. 1. 1. 1. 1. 1.

**¶** *Quam in 2.* For if (as most writers agree) thereby be meant the whole state of the empire of Rome that it must cease, it cannot be understood of *Nero* or any one of the Emperours. Even so when he speaketh of Antichrist though it be vnder the name of one, yet the whole is understood. Even as *⁹ Daniel* in his 7. chapter, where he speaketh of 4. Monarchies calleth them 4. beasts and 4. Kings, whereby are meant foure whole kingdomes. As for that shift off *Sauanders* it is to no purpose, for saith he these places are not alike, because that where *Dan.* speaketh first of the he hath not the Article adioined in the greek, but by the way you may note, hee denieth not that the Article is adioined afterwards, as it is indeed very often. Wherevpon he thinks (seeing that in the same thing the Article as he granteth, is indifferently adioined or omitted) it is a hard matter to make herevpon a demonstration, that because the Article is adioined, it must needs signifie a singular person.

Most of the fathers indeed expound it as meant and spoken of one: howbeit *⁹ Augustine* sheweth that, there were some that thought it was meant not only of one, but of a whole body that it should be Antichrist: and he goeth further seeming to allow of that exposition, when he saith, that he should sit in the temple of God and as the temple. 13. *hom. in Apocad.* that goeth vnder his name.

And *⁹ Origen*, *Unus Antichrist. in genere, multi in specie.* Wherefore seeing that some as *Augustine* reporteth himselfe, as it seemeth, & *Origen* haue thought hereof as we do: we may see how false that is of *Sanders*, that all authors, &c: so expound it as they do, as also that of the *Rhemists*.

Moreover, if the question be, what state this is, which cometh nearest vnto this description, and wherevnto the properties of Antichrist here set downe do most properly belong: I say, that so farre as I can iudge the *Bish. of Rome* with that state is he. And hereby I meane not the *Bish.* alone, but the whole government: not the Head only, but the whole Body, armes and legs: as is likewise meant in *⁹ Daniel* by the names of the kings, and kingdomes.

*⁹ Dan. 7. 17.*  
*Dan. 8. 40, 41*

Neither mean I, that alwaies the Pope is the greatest & chiefest enemy & wicked one, but that sometimes some that are vnder him are the special instruments, & dealers in his kingdome of wickednesse. As is also in *Daniel* meant, when it is said that the Beare had in his mouth betweene his teeth three ribs, to whom it was said, arise, devour much flesh: whereby was signified the cruelty that should be in that kingdome: which was not so much in the Kings and Governours themselves, as in those who were vnder them. For *⁹ Cyrus* gaue licence & commandment to build the Temple, and *⁹ Darius* would haue preferred *Daniel* from the denne of Lions, but they were such as were inferior in place, who hindred the building, and caused that *Daniel* was cast to the beasts.

Hereto be we led, first by the circumstance of the times. For seeing that which withheld the discoverie of Antichrist, was the Abolishing of the *Romane Empire* (wherein wee haue the assent of our aduersaries, and consent of the Fathers) and that the erecting of the *Popedome* was the abolishing of that Empire, I see not how our aduersaries can well avoid it, but that the Pope with that state must needs be Antichrist. Wherevnto we may adioyne the place deciphered in the *Revelation* to be the citie seated on seven hills, which had the government of all the earth. And whereas against this the aduersaries take exception, for that they say the Emperor is not yet gone thence, it is a slender shift, for that there remaineth to him the onely naked name, the citie of *Rome* yeelding neither tribute, nor subiection vnto him. And if the name were enough, *⁹ Iehoiakin* being carried captiue to *Babylon* was then called king, and his throne set about the rest of the kings that were there: and yet then was fulfilled that prophesie that *Israel* shall bee without a king. And that of *⁹ Jeremy* *⁹ Servants haue borne rule over vs.* And no other wise is the name yet given to the Emperour then as of men to their Images & tombes. But as the *Apostle* meant that not the name but the power and regiment of him that he meant, hindred the revealing, so hee meant, that, not the name but the thing should bee first removed, wherevpon also *Ly-*

*⁹ Dan. 7. 5.*  
*⁹ Chr. 36. 23*  
*Ezra. 1. 3*  
*Ezra. 3. 7*  
*⁹ Dan. 6. 24.*  
*⁹ Ezra. 4. 1.*  
*⁹ Dan. 6. 4, 5.*

*⁹ Apoc. 17. 9.*

*⁹ Sand. Dem. 4.*

*⁹ Jer. 52. 31.*

*⁹ Hof. 3. 4.*

*⁹ Lam. 5. 8.*



Lyra in 2. Theſ. 2. A quo recesse sunt quasi am- nia Regna au- ganita et subii- et red. h. 100 nem tributi, tã à multis annis illud etiam Im- peratoris püs- ribus annis.

was a friend of theirs, saith that the Empire many yeares had beene without tribute, or subiection. - Secondly we are led thus to think by those properties wher- by Antichrist here is described. As when in generall hee is called *that man of sin* which is amplified in particular by 2 points.

when he is } 1 called an adversary. } 2 said to sit in the Temple of God.

1 An adversarie } Religion. } he is against both } 2 Professors.

1 An enimie of reli- } Gods glory } both points hand- } 2 Mans salvation. } led elsew here.

2 Enemy he is to the professors as hath bin particularly shew- ed in the comparisõ of Papists with *Saracens, Obad. 12, 13, 14.*

Secondly he is said to sit in the Temple of God. Our adverti- ries to cleare their holy father, interpret this of the rated & de- cayed Temple at *Ierusalem*. Wherefore they think that so long as that lyeth wast the Pope cannot be hee, and so farre as the Bishop of Rome is from *Ierusalem*, so farre he is from sitting in Antichrists seat. But this is the very stone wherat also the Jewes have stumbled, for looke what great and large promises were made to the Church of God, those haue they applyed to the materiall Temple, the citie of *Ierusalem*, the hill of *Syon*. Wherefore hauing thus expounded it of the materiall temple at *Ierusalem*, they haue cast the world in a deepe slumber, that they should be far from thinking the Pope to bee Antichrist, while they remen:bred how far the Popes sea at Rome was distant from the Synagoge in *Iudea*.

But we knowe how this name of Gods Temple is vsed by *Paul*, as when he saith, *the Temple of God is holy, which Temple are ye*. And by *Peter* where he maketh Christians *living stones of this building*. Wherefore as the Jewes, so they haue stumbled at the stones of this Temple. And as they haue erred in the seat so in the doctrine of that which conceineth his declaring of himselfe to be God. For they say that Antichrist shall take away all maner of worship both of God and Idols. Wherefore they

1. Cor. 3. 16. 17 & cap. 6. 19. 2. Cor. 6. 16. 1. Pet. 2. 5.

Bellar. de Pont. lib. 3. cap. 14. Lactant. de ve- rasap. l. 4. c. 13. Sand. Dem. 36.

gather that seeing the Pope hath established a continuall and daily worship of the Masse, though it were Idolatry (as wee say) yet even for that cause could he not be Antichrist. But we haue a rule out of the Scripture, whereby wee knowe that they exalt themselves aboute God, not only which take from him al his power and maiestie, but who translate his honour to them- selves. When *Rahel* said to *Jacob*, *giue mee children or else I die*, it is written that *Jacobs* anger was kindled against her (though he loved her dearly) and said *am I in Gods stead?* When *Naa- man* was sent to the King of *Israel* with his Masters letter that he might heal him from his leprosie, the king of *Israel* reading the letter, even for indignation rent his clothes, and said, *am I God to kill and to giue life? If to heale and to giue children bee so proper to God that to giue it to men is to make them Gods: what shall we say to him who setteth aside Gods law, and placeth instead thereof his owne?* There is one Lawgiuer, saith *James*, *that is able to saue and to destroy*. And *Azariah* to king *Asa*, *for a long time hath Israel bene without the true God, with out Priest to teach, and without law*. Whereby is vnderstood that it is so proper to God to make and appoint lawes, where- by all his people should be governed, that hee who taketh on him to doe it, displacing Gods law, placeth himselfe in Gods roome, thrusting him out of his seat, for to bee without Gods law, is to be without God himselfe.

Gen. 30. 1. 2.

2. King. 5. 6, 7.

Iam. 4. 12.

2. Chr. 35. 3.

Wherefore as Princes when they haue subdued any people, to shew that they are their governours, are wont to change their customes, alter their state, abrogate their ancient laws & appoint new at their pleasure: so the Pope herein sheweth himselfe as God, in that occupying the place in Gods church he taketh vpon him to establish and make new and strange or- dinances at his good pleasure, whereby it cometh to passe that by tying them to the necessity of the keeping of, the ne sittesth in their consciences, as God in the temple of God.

Moreover, *to sit in the temple of God*; is therein to exercise rule and government, as it is taken when *Zibodous* children would sit, the one, on the right hand, the other on the left, in

Mat 20. 21.

*Extravag. Io. ban. 22. c. vnam Sanctam de m. iuritate & obedient.*  
*Cap. omnis extra de punitio. & remissio.*  
*Council Trident. Sess. 22. cap. 21 Canon. 1. 3.*

the kingdome which they imagined he should have. This then he longeth most properly to him, who taketh to himselfe all iurisdiction, to whom all soules must be subiect, without whom is no pardon and remission of sin, who challengeth authority at his pleasure, to shut, and open heaven, to whom, & whensoever he please. He who hath appointed for Gods' people none other Pastors but Idols, and Idol shepherds, who hath taught them that penance-pilgrimage, almes, &c. were the satisfaction for their sins: that let them know no other Christ but that which the Priest held vp betwene his hands. Who let them have no other scripture but lying legends, fables, dreams, the very discovering of which dirt sheweth the great filthines of it.

*Psal. 68. 11.*  
*Ier 31. 19.*

Now at what time they were come to the height of their abomination, it pleased God to shew mercy to his church, by opening the eyes of some to see this wickednes, he gave his word & great was the number of preachers. Hereupon when the harts of many were touched, they saw the blindness wherein they had fate, their hearts were troubled within them & they repenting stroke upon their thigh, &c. Besides the Lord stirred vp the harts of christian Princes to reforme their kingdomes. Such as were against this when they saw the hand of God in this wonderful alteration, their harts fainted, & became like the hart of a woman in her travel: their consciences told them that many things were disordered, & that a reformation was necessary: yet when they had considered how these disorders were so linked to the triple crowne, that the removing of them would worke the overthrow of it, they brought the matter to this issue, that howsoever they could not deny but that many things were amisse, yet that Princes might not lawfully without the Popes authority deale ought in the matter. Whereupon *Pavle* the third blamed the Emperour for that toleration which he had permitted till the next generall Councell, comparing him most absurdly to *Vzza*, worthily punished by God, for laying his had to stay vp the Arke. As though it no more appertained to Princes to looke to the maintenance and reformation of Religion, then for *Vzza* to deale with the thing which no way appertained unto him.

And

And this indeed is the point worthy the marking, wherupon our Adversaries stand. For if such as amongst vs refuse to communicate with our church in praier and sacraments, were in their conscience to answer, why they are hereto moved, they could not say for any dislike in the things, but only for that they are not ratified by the Pope. So that questionlesse, if he would allow them, they also would. And is not this then, *to sit in Gods temple*, to hate his will and pleasure, for a law to the people of God, whereby they must be led to the approving or disliking of every thing. So that howsoever it concerneth Gods glory: without his approbation they will not attempt it; no prince may go about to restore Gods truth & worship, unless he be first authorized.

In this matter we  
 1 Severitie;  
 may note Gods  
 2 Mercie.

1. In that he would so punish his church, that he would let the soune of perdition sit even in his chaire and seat.  
 2. For that notwithstanding his rage against Christ, and his church, yet he kept even there a remnant, so that his name was among them. For there were some sparkes of his truth though covered with the mist of errors & ignorance, some water of life, though much poison: wherein appeared the great and omnipotent mercy of God, that in that great ruine & confusion of Gods church wee may see some stones as remnants of the olde building. Wherefore in comparison of those that have not heard of Christ, there be amongst them faire stones, as I have said. The *Turke* hath not a stone of this foundation or building: but here though the wall be miserably shaken, yet appeare the ancient stones. As the acknowledging and keeping of the scripture, the confession of the Articles of the christian Religion, all this in general. The sacrament of baptisime, though covered vnder the dust of many vaine and prophane ceremonies. Yet so long as they have thus much, albeit in generality confessed: yet remaines there a church. Even as the Prophet in the person of God saith, *I have brought up rebellious children*, children they were, yet rebellious. And in the 16. of *Ezech.* he saith, *shoulters*

*Ier. 1. 2.*  
*Ezek. 16. 21.*

1. Chr. 13. 9.  
 10.

made my children to passe through the fire, yet were they childre of Adulterers. So that they were not altogether dead, though dead sicke, and as a man in a consumption far wasted & spent.

So that whē we consider the general corruptiō, they may be termed an adulterous seed. And as we are to wōder at the Lords severity, who so greatly punished his church: againe, on the other side we are to praise and magnifie his mercy: who in this great famine, had kept some bread & some water, bread & water, but in a scant measure, yet such as might lette for to saue the life of some, as the *oile in the cruse*, and the *meale in the barrell*, a few were saved, but being pulled as *brands halfe burnt out of the fire*.

So that the seat wherin Antichrist is to sit, is not that of the Turke a professed enemy to religion: but of Gods temple, that therby he may the eardier deceiue & work his strong illusions.

Besides to shew how hee challengeth the right and title of God wee might bring sufficient testimonies out of his owne laws & Canons, wherof some giue him the very name of God.

But seeing the modest sort of Papiists are ashamed of such tearmes, let it suffice to haue shewed that he is the person who taketh to him that which is proper to God, (not to giue childre, heale the sicke, &c.) But to hold the winds from blowing, who causeth that which God hath said to be doubted off, and will haue his word to stand for a law: which teacheth, that it standeth

upon the necessity of saluation, that every soule should be subiect to his authority. Who honouret the periury of Princes, and their murthering of their innocent subiects, with a holy-day and counteth the periury of subiects to their Princes a holy thing, yea the slaughter of Princes by their subiects a thing meritorious & worthy reward; & to speak the truth in a word, howsoever by the Pope & his adherents, other things be pretended for all their doings, yet in truth is it nothing that they regard or situe for, but to hold him in his seate, to ratifie his authority and vsurped government: so that if reformatiō could stand with the Popes crowne & the Monkes belie, the matter had been at an end long before this day. The things which for

OUR

our edification we may learne hence, are these, that seeing ambition & filthy covetousnes were the two wings wherewith this Antichrist flew so high; we are to beware, seeing we make profession that we hate him, least we loue & fauour the things for which he hath deserved this hate. Wherefore let such take heed as to advance themselues, make no conscience of the duty they owe to God, least their punishment be like his whose sins they imitate. And such as make marchandise of the roomes and places in Gods church or his sanctuary. Such as sold doves and changed mony which was necessary for the sacrifices in the temple, made it a den of *thoemes*: and what do they that buy and sell the places thereof? they be their owne (they say) & so off some of them I may say indeede as one said of *Sylla* that the Pretership was his indeede because he had paid well for it.

Plutar. in Sylla

Concerning the properties of Antichrist, the time of his appearing, and the state which of al other commeth neerest here vnto, as I haue received of the Lord, so haue I delivered vnto you Now followeth his overthrow: wherein the holy Ghost setteth downe two things to be considered.

1. The overthrow, that God will consume him.
  2. The Meanes, by the breath of his mouth.
1. Consume, abolish, destroy. If the Lord had given no notice before hand hereof, when men had seene such an enemy rise, euen out of the church of God, considering mans infirmity: we must needs thinke that many would haue staggered, & enquired after the truth of his promises. But for to avoid this danger he hath forewarned vs, as he saith to his Disciples, *I haue told Ioh. 16. 4. you before of these things, that when the houre is come, yee might remember that I told you them.* Besides if hee had spake of the power of Antichrist, and not of his overthrow the children of God considering the mightines thereof, might haue doubted how he should haue oppressed and haue said with them in *Isay*, *Shall the pray bee taken from the mighty? or the iust cap- Isay 49. 24. iuorie deliuered?* but now hearing the promise they may in the midst of trouble cleaue to the Lord, as it is in the Prophet, and and this is the presence of Saints,

Apoc. 4. 12.

Cap. cum inter  
Extravag. Ioh.  
21. tit. 14. cap.  
4. in fine.

Apoc. 7. 1.

Bellar. lib. 5. de  
Rom Pont. cap.  
6. & 7.  
Sanc. lib. 2. de  
visis. Monar.  
cap. 4.  
Genebr. Chron.  
1. 4. a. 1417. 78  
& 1581.  
Cicero's in vis  
Gregorii 13.  
cap. 23. cap.  
omnium & En  
com.

May 11. 4. 2 The means whereby this should be wrought is the word of the Lord, which is called the *breath of his mouth*. It seemeth that here the Apostle alludeth to a place in *Esay*, where it is prophesied of Christ, that hee should smite the earth with the rod of his mouth and with breath of his lips should slay the wicked: speaking of the first comming of Christ & of the secret power of his word; and (as there he speaketh of the overthrow of one speciall enemy.) Here we are to marke the glorious testimony of the mighty power of the word of God, to which purpose it is, that in the prophesie of *seremy* it is attributed to the Minister and publisher thereof. *I have set thee over the nations & over kingdomes, to plucke up and to root out, &c.* By which place *Boniface 8.* would proue his power over temporall Lords. And hereby was *Pius 5.* moved to depose the *Queenes* Maieesty. And *Saunder*, in this case, as also the *Libeller* against the execution of Iustice, leaneth herevnto. But who seeth not that *seremy* speaketh of the word of God in the mouth of the Prophet which in another place is said to be like fire, and the people as stubble. So *Theodoret* and *Lyra* also haue expounded it.

Pii Quinti Sententia Declarat con. Elreab. Decretum cap. vnam Sanctum Ier. 23. 19. Lyra in serem. cap. 1. ut euel. Lu. 1. euellenda denuncies trasferendos inde habitatores. 2. Cor. 10. 4. 5 Luk. 10. 18.

The weapons of our warfare are not carnall, &c: having ready vengeance not only against men but against Satan, meant by the name of *principalities*, and therefore no marvell if against Antichrist. Seeing Satan fell downe from heauen like lightning, God will send his messengers to pull his wings and make him stand on his feet. But because this beast hath many heads, therefore should receiue indeed a deadly stroke, yet should hee not quite bee destroyed till Christ come, whom hee will destroy with the brightnesse of his comming. Some expound so this phrase as though it were vsed by the Apostle to shewe how easily God can and will destroy him, but the most plaine signification seemeth to be that by the brightnesse of his comming, we meane, his brighthe comming: as it is said in the first chap. *flame of fire for flaming fire*. The Apostle here alludeth to that description of Christs comming, which is there laid downe. Till that time all enemies shall not be taken away. *Soules vnder the altar cry how long Lord, holy, and true, dost thou not indge and avenge our blood*

1. Thess. 1. 8. Rev. 6. 10. 14

on

on the that dwell on the earth. And it was answered they should rest till the number of their brethren were fulfilled, &c. Hereto agreeth that of our Saviour, when the same of man commeth shall he find faith on the earth? Wherefore though Antichrist be not quite abolished, we must take that which God hath begun in good part, knowing that our full deliverance, and his everlasting overthrow shall bee wrought at Christs comming.

Here may we learne that when all strength in the world besides, is laid together, yet is it nothing of force to displace Satan, vnlesse the word of God and preaching of his truth be adioined. It is indeed a great blessing of God that Kings make good and wholesome lawes for the suppressing of Idolatry, and promoting of Religion, as it is a great plague either to haue no Judges, or to haue such as was *Gallio*, who when *Paul* would haue answered the accusation of the Iewes, told them that if it were a matter of wrong, &c. but if it bee a question of wordes and names, and of your law, &c: or as *Festus*: *Questions of superstition and of one Iesus*. Yet when all power & wildome and pollicie is laid together, it appertaineth alone to God the lawgiver to change the harts. The want of preaching of Gods law, is the cause why so many soules among vs are not yet delivered from the power of Antichrist, why after so long calling so few are willing to come, why the *Man of sinne* is not overthrowne, even because we haue fought against spirituall aduersaries more with the weapons of man, then of God. We accuse *Turke* and *Pope* for enforcing men by violence, bands, and death, to beleue their religion, & yet wee rather practise mans means, then the way God hath appointed to ingender faith in mens consciences. *Bucer* hath said that *Humane lawes may well make hypocrites, but faithfull Christians the word of God alone maketh*. Which I would they had considered who haue stoared the Church of God with dry nurdes. The dragons stretch out their breasts, and giue sucke to their young ones, but these, like the *Ostrich* which leaueth her eggs, are become carelesse and cruell, hardned against their young as though they were not theirs. When the Sonne of the *Shunnamite* was

Luk. 18. 6.

AR. 18. 14. 15 16. AC. 24. 18. 19

Hilar. contra Auxent. Terres exiliu & carceru. Inu Ecclesia Bucer. De regno Christi. lib. 2. c. 5.

C

dead

2. King. 4. 24. dead, no reason of her husband, nor heat of harvest could hold her but she would to Carmel to the man of God. *Carmel* was a place whereas the children of the Prophets used to meete to haue conference apart. *Elizau* sent his servant with his staffe (as others will haue their deputies,) but the woman lay at the feet of the Prophet, & would not rest till she had him to come himselfe with her. If the people abroad knew the sicknes their soules are in, for want of their Prophets, so well as this woman felt the griefe for her sonne departed, I doubt not, but even though it were in the heat of harvest, they would come to *Carmel*, and lie at the feet of their Prophet, and protest as shee did, not to depart and leave them. It was as much as *Elizau* himselfe could doe to bring life into the child.

2. King. 4. 30.

Secodly we may hence note that though vngodlines prosper for a while, yet God will bring each worke to iudgement. The *Deluge*, *Sodome*, *Egypt*, may be proofes hereof. How often hath this scepter of England changed? The cause of those in Scripture is laid downe because all flesh had corrupted his way. And *Gildas* writeth of our country that before these plagues came on it, the corruption was so great, that who so would keepe a good conscience must haue seperated himselfe as *Enoch*. The like doth *Mathew Paris*. write before the comming of the Danes, when Poperie had the preheminece, so that all men laid, *great is Antichrist*, then came the destruction on them, God even brought out of their bowels, the meanes whereby that state was overthrowne. *Luther* out of a cloyster, *Wolsey* had leaue from Rome to pull downe the lesser houses, & H. 8. beginning where the Cardinal left, proceeded to the greater, till he left not one stone vpon another: so that each man may take vp a proverbe against them, thus hath the Lord done to the because the feare of the Lord was not in those places. Now as *Iude* teacheth vs that *Sodome is left for an example to vs*. And *Paul*. 1. Cor. 10. speaketh of the Iewes, so are these also for vs, *be that chastise th the nations shall not be punished*? Many & mighty are the finnes of our land. Oppression; how many haue buile them goodly houses, whereof the first stone lieth in blood?

How

Gen. 6. 11. 12.  
Polyd. Virg.  
Hist. Angl. lib 1  
p. 16.  
Gildas de Ex-  
cidio Britannie.

Apoc. 13. 3.

Gen. 30. 21.  
Ep. Iud. 7. 7.  
1 Cor. 10. 11.

Psal. 94. 10.

Hab. 2. 12.

many iolne house to house, field to field, till there be no place that they may be placed by the scissels in the midst of the earth, ever labouring about such things as make vs vnwilling to die. *But the cry of the poore goeth up, and the damnation of these men sleepeth not*. We haue seene Poperie shaken, and I am perswaded that there be many here which shall see Gods iudgements on these vngodly men, which shall be such that it shall make each care that heareth it to tingle.

I say 5. 8.

Iam 5. 4.

2. Pet. 1. 3.

There be three things, saith one, that gape after our death, our friends for our goods, the worms for our body, and the diuell for our soule. And there be three that follow, our goods to the beere, our friends to the Diuell, the wormes to the graue. Wherefore seeing the *fashion of the world passeth away*, let vs not set our hearts on the things thereof, yet so that *Jacobs* rule be not forgotten of vs. *When shall I looke to mine owne house?* & this, so that it be still ioined with godlinesse which hath the promise both of this life, and of that which is to come. And then God being in the midst of vs, we shall not bee moved though nations rage, and kingdomes be moved, for the Lord of hostis shall be with vs, the God of *Jacob* shall bee our refuge. Remember *David* who in his affliction was counselled by his friends to vse humane and fleshy means, to follow pollicy and wisdom of man: the Prophet answereth, *I trust in God, how say you then to my soule, get thee as a bird to that hill*. I trust in God, saith hee, &c. A lesson for vs to learne when wee bee perswaded of a change, of trouble, or danger, flesh and blood biddeth vs fly to that hill. Vse these vnlawfull meanes, this is the only way to escape, get to this hill. But if that spirit be in vs that was in *David* we will answer, *I trust in God, how dare yee then say to my soule, fly as a bird to this hill*. These words, & such allurementes of flesh & blood can not auail with that soule, which hath replaced his affiance and safety on the Lord. For when wee shall thinke that the earth is the Lords, and all therein at his appointment, so that nothing can comfort and profit vs without his blessing, wee will never bee brought to seeke after any vnlawfull or vngodly meanes.

1. Cor. 7. 31.

Pl. 62. 10.

Gen. 30. 30.

1. Tim. 4. 8.

Psal. 46. 7.

Psal. 11. 1.

Psal. 14. 1.

In the description of this aduersarie which was to come before the coming of Christ, there were five things proposed to be considered,

- 1 The properties of this aduersarie.
- 2 The time of his appearing.
- 3 His overthrow, of which hitherto hath beene spoken.
- 4 The Instruments which he shall vse to deceaue the world.
- 5 A description of the persons whom he shall deceaue.

4 Of the Instruments he saith, *that his comming shall bee by the working of Satan with all power, &c.* In the sonnes of Beliall Satan worketh mightily, but as it is said of Abraham, *that hee gave all the goods unto Isaac*, though hee gaue gifts also to the sonnes of his Concubines: And as it is said that *Elkanah gaue to Peninnah his wife, and all her sonnes and daughters portions, but unto Hannah he gaue a worthy portion*: And as the first borne in the law, was to haue twife so much as any other; even so though Satan impart much subtiltie to other of his children, yet this being his first borne, shall come with a double measure of his gifts, and a full power to deceaue. The meaning therefore is, that such as are to encounter with this aduersarie, shall finde him to be no common enimie. For though he shall bee a man, and therefore shall also die as the sonnes of men; yet so great power shall be given him to deceaue the world, that such as haue to deale with him, shall finde that they are to strue with more then flesh & bloud. Whereas therefore the Church hath beene alwaies in afflictions, yet those which shee shall suffer vnder Antichrist, shall be so great, that whereas these were but rods, these shall be scourges, his finger shall be heavier then other enimies loynes.

Where it is said, that he shall come *with all power* it is not meant that such might should be given him that he should doe what he will, for such power is not given to Satan himselfe, it being a prerogative peculiar to Christ himselfe, *To me is all power giue*; for were it so meant, then indeed should there no flesh be saved. But the generall signe is to be restrained to the matter in hand, that it be meant of the power of working miracles

so

so as that if I had a faith so that I could moue mountains. Euen so here, after he had said *all power*, it followeth, *& signes & lying wonders*. For he would hereby shew how that as Christ in the daies of his flesh wrought such workes as declared him to be the son of God, & as for the confirmation of the doctrine which they were to teach, the Lord gaue to the Apostles the gift of working miracles: And so Christ answered Iohns disciples. Even so in the end of the world Antichrist comming to teach a new doctrine contrary to the gospel of Christ, should labour to confirme the same by miracles. Wherevpon must needs rise a double griefto the Saints, both for that they should be persecuted and suffer tribulation, and that for resisting the doctrine which the world should see confirmed by strange and wonderfull miracles.

Augustine moveth a question, whether these should be wonders indeed, or els only appeare so: which he saith shall then be known when they appeare. But that Satan worketh sometimes wonders indeed, may appeare, *Deut. 17. 2. As Satan had the windes at commandment, Job. 1. 19. The Beast in Apoc. 13. 13. made fire come down from heaven.* The question is more doubtfull of the Enchanters in Egypt, whether the rods were turned indeed *Psal. 58. Inchanters haue serpents at commandment*, as Ierome and Cassiodore expound.

Wherefore if Satan hath power to worke miracles indeed, it is like, seeing that Antichrist is to come with the full power of Satan, that he shall worke such wonders as are indeed, and not only appeare to be, as *Rev. 17. fire from heaven*. And they are al called *(lying)* whether they be false indeed appearing to be that which they are not, or for that they serue for the prooffe and confirmation of a *ly. Of vnrighteousnes* hereby may be meant al offences committed against the first table, which concerne faith or calling vpon the name of the Lord, as *Rom. 1. which withhold the truth in righteousness*. Where he sheweth what is thereby meant, *they do not receive the loue of the truth but beline lies*.

All deceaueables whereby is signified that he shall lack no meanes to deceiue the world. Toward such as are simply min-

C 3.

ded,

1. Cor. 14. 3.

Luk. 10. 9. 12.

19.  
Mat. 11. 4. 5.Apos. 13. 13.  
14.Aug. lib. 20 de  
Ciu. Dei. cap. 19Aug. de Trinil.  
cap. 7. & 8.Ang. tractat. 30  
in Iob.Hieronim. in Psal.  
57.Cassiod. in Psal.  
57.

2. Thess. 2. 12.

Rom. 1. 18.

Rom. 16. 18.

Apoc. 13. 16. ded, he shall come with a shew of godlines: towards the feare-  
 & 21. 8. full he shall shew strength and force; to the ambitious he shall  
 Luk. 4. 6. pretend power to dispose of kingdoms, to them which looke  
 Apoc. 13. 13; for wonders, he shall worke them, &c.

In the description of the persons who shall be deceived wee  
 may note

- 1 Who they are.
- 2 The cause why they shall be deceived.
- 3 The double punishment.

1 The persons are said to be such as perish, whence is gathered  
 a speciall comfort, that notwithstanding the power of Anti-  
 christ shall be so great and mighty, yet shall it not be able to pre-  
 vaile any whit with the elect. Christ saith, They shall deceave the  
 very elect if it were possible. the is it indeed impossible. In the therer  
 fore onely that all his deceits be effectually which pertaine with  
 him, &c.

Mat. 24. 14.

2. Theff. 2. 10.

2 The Cause laid downe is, for that they received not the love  
 of the truth, that they might be saved. Some expound it of the ho-  
 ly Ghost; but it seemeth to signifie the doctrine of the truth,  
 which they refuse, as it is said, they received not Christ, Joh. 1. 11.

Joh. 1. 11. 12.

12, which beleevd not in him. When it is said, that they received  
 not, &c. It thereby is meant, not a bare negligence in them, for  
 the he would have said, for that they sought not after; but a wil-  
 full despising of grace offered. As they who being called to the  
 supper refused to come. Which point is amplified further, whe  
 it is said, that they might be saved. In that they neglect the do-  
 ctrine of truth confirmed by Christs works, and that wherein  
 life and salvation consisteth, to follow after lies and death.

Mat. 12. 5.

- 3 The Punishment is double
  - 1 Secret in this life which is a way to the other.
  - 2 Open in the world to come.

Aug. de Civit. God will send them }  
 Psal. 20. 19 Aug. Deus mittet et i. permittet. Whereby they gather that God  
 Lxxa in 2. Thef. permittet; wherein they speak the truth, but not all the truth.  
 2. mittet. i. mitte }  
 permittet. }  
 Aug. loc. citat. (as it is said here) doth more then permit, which they might  
 haue

haue gathered out of the words following those which they  
 alledge, *Judgments of God secretly iust, & iustly secret*: whereby  
 though he acknowledge Satan to be a worker, yet saith he not,  
 that he alone worketh. For even the same action in respect of  
 Satans naught and wicked, which yet in respect of God is iust  
 and righteous.

*Judicatio de-  
 ventur us in  
 die Dni occu-  
 re iustu & iustu  
 occulsi.  
 Idem ibidem.  
 Deus facti iustu  
 iudicio. quod  
 Satan iniquo  
 maligno, con-  
 silio iustu  
 2. Theff. 2. 12.*

2 The second punishment is, that all they may bee damned,  
 Wherein is laid downe the fearfull estate of the wicked, who  
 refusing life offered them, haue therefore instead thereof sent the  
 false teachers, whom they may beleue, that so being carryed  
 from sin to sin, &c: they may at the last be brought to finall de-  
 struction.

Here are out of this place 4 things to be considered.

- 1 That Miracles are no sufficient prooffe for vs now to trie Religion by.
- 2 How far Satan can go in deceiving the world: and herein to consider what we are to thinke of our fathers.
- 3 How grievously the Lord taketh and how fore he punisheth the contempt of his truth.
- 4 The order and great iustice of God in bringing punishment vpon the wicked.

Mat. 12. 39.

1 Miracles a wicked & adulterous generatio seeketh after a signe,  
 so deale our enemies with vs since the time of reformatio, call-  
 ing on vs for signes, and miracles, to confirm our doctrine. & as  
 Bernard saith, that as men in danger of drowning, lay hold fast on  
 that which commeth next to hand, be it dirt or what els, and leaue  
 it not at all: so our enemies seeing their case desperate, among  
 other dirt and baggage which they haue laid hold on, retaine  
 still this one point of miracles, as some great and high matter.

Bern. Serm. 2. de advent. Doms

Brit. Hist. 3.

Briffow in his motiues making a distinctio of miracles Dog-  
 maticall & personall, teacheth, that whatsoever doctrine hath  
 bene proved by miracles, is truth, and that no instance can be  
 brought against it. And in another, Whosoever wrought mira-  
 cles was a preacher of the truth, & that no instance ca be brought  
 against it. And the Rbemists on the 15. of Iohn note, that if the  
 Jewes had not sinned in refusing Christi, having not wrought

Brit. Hist. 6.

Rhem. in 1. Joh. 15. 24.

such

such works and miracles among them, that the foolishnesse of Catholickes were great, to receiue *Luther* without miracles. And as Occupiers which are ready to breake, make the greatest shew, and bring forth to the view whatsoever they haue: so deale they in this matter, bringing out all the stufte they haue. Herevpon *Bristow* telleth vs of *bofts*, which being *pricked did bleed*. And how *Pius 5.* was indued with the gift of working miracles, who at one time droue the diuels out of certaine women, as also of one, who playing the harlot in *London*, and going beyond sea, falling lame, was afterward cured as a *proceffio*. The *Rhemists* also vpon the *Acts*, tell vs of a stone which being throwne at *Steven*, hitting him on the elbow rebounded backe & vs for the truth whereof they refer vs to the 10. *Tom.* of *Aug.* 38. *ser. de diuersis in editione Paris.*

As for the 3. *miraculous bofts* which they say haue bin kept about 200. years, we need beleue the thing no whit the sooner therefore, for the *blood of Hales* was kept amongst vs here in *England* a farre longer time. Concerning *Pius 5.* we know not what power he had to binde & commaunde *Satan*, but we are sure he had no power to *deliuer vnto Satan*, for had hee, it had gone with vs & our realme very ill by this time: & we conceiue that he had no great gift to do good with his  *blessing*, seeing such as he hath cursed most bitterly haue sped the better for it rather then the worse.

The healing of the *lame woman*, were it well sifted, would proue no such miracle as sundry of our Iustices of peace haue wrought in *England*, more strange then that. For, that it was a peece of knavery coueied between the *suffragan* that wrought the feat, and her, may partly appeare, in that the woman had told sundry before, that such a day shee would cast awaie her crutch; and that the *Suffragan* having the same day diuers gentlemen and great persons to minister the Masse vnto, yet left them all of purpose to minister to her. And if for this miracle, any bee disposed to repaire to that place on pilgrimage, they may a great deale better go to *Bridewell* where there are store of reliques of such miracles. As for the place in *Augustine*, if I should

*Brist. Mot. 5. fol. 22. Brist. Mot. 6. fol. 31.*

*Brist. Mot. 5. fol. 20. Phem. in Al. 7. 55.*

*Pius senent. Declarat. cont. Firzib. Regis. Angl.*

should finde it, I would craue pardõ of him, if I beleued it not. But having sought it in all the editions I could see, yet could I not finde it, and having seene one Edition at *Paris*, therein was no such thing. And it is great marvel, that seeing the edition of *Aug.* workes overseene by *Pop.* diuines & printed by *Plantine* came out 5. yeares before the *Rhemists* Testament, that they should not rather follow that: but because indeed, there is no such thing found therein, they lend vs to another edition which hath not that authority with them generally as the other, and of vs cannot bee so soone met withall. How they are deceiued, see *Lyra* on the 14. *Dan.*

*Alexander Hales* confesseth that there hath sometime bin *sejso scene* in the Sacrament by the subtil working of *Satan*.

*Camus* complaineth on the impudency of such men as haue not spared the *Virgin Mary*, no not *Christ* himselfe. *Ludovicus Pius*, also for that the histories of the *Saints* are so penned that they lie covered with the darknes of error, whereas the histories of the heathen flourish amongst all men. But if it were true that many of these things were done indeed, yet haue we warning, that *if one tell a thing and it come to passe, and therevpon he seeke to lead vs after other Gods that we should not for all that follow him.* Wherefore that of *Bristow* is false, that whatsoever at any time hath bene taught by miracles is vndoubtedly true, he should be permitted to the best to give signes on the earth, as wee read also of the Inchanters of *Egypt.* *Lactantius* confesseth many things reported of the Idols to be true, and yet was it right and iust for the Christians then to oppose themselves against them. *Greg. Turonensis*, l. 10. c. 24. reporteth of one who tooke vpon him in *Fraunce* to be *Christ*, who also healeð such as hee touched.

Whereas our Adversaries wil vs to proue our new doctrine by miracles, we answer, that it were brought any new doctrine they were accused that should beleue it, not only though it were accompanied with miracles: but even although an Angel from heaven should come and teach it. Wherefore the only way to try the truth of doctrine is the word of God. And who so now

*Lyra in Dan 14 Et similiter fit in Ecclesia max ima deceptio populi in miraculis fidei a sacerdotibus vel ipsi adhibentibus propter lucrum temporale Can. 111. 6.*

*Deut. 13. 13.*

*Brist. Mot. 5.*

*Apoc. 13. 13.*

*Exod. 8. 7.*

*Lactant. de O.*

*fig. Ety. lib. 3*

*c. 16.*

*L. Theod. de Iust.*

*lib. 5. c. 3.*

*Greg. Turonensis.*

*lib. 10. c. 24.*

*Hom. 49. in 24.*

*Mat. in opere*

*imperf. 1. 2*

*Christ. lib. 1. am. 2.*

*p. 1109. Gal. 1. 8.*



Deut. 13. 1, 2, receaueth not that without a wonder is as *Aug.* saith a wonder himselfe. Let vs then remember *Moses his rule*, *Thou shalt not hearken to the words of the Prophet*, or unto that dreamer of *dreames, &c.* and that it was the scoffe of Christs enemies, whē they bad him to come from the crosse that they might beleue in him. And so doe our enemies call on vs, *let them giue sight to the blind, and lims to the lame, and then will we beleue their doctrine.* As for their miracles whatsoever, they be no other but such as the Apostle here calleth *lying wonders*, false they are, and lying either because they appeare to bee that which they are not, or for that they tend to the confirmation of lies and falsehood.

2 The second generall point concerneth the persons that by this *Man of sinne shall bee deceaued*, which are by the Apostle termed (*such as perish*) wherein by limiting the compass of the *Man of sinne*, and his deceit, he leaueth vnto vs this comfort, *that he shall not be able to deceaue al, but only them that were hereto appointed.* Even as when the foure destroying Angels held the foure winds, the Angel which came from the East, hauing the seale of the living God, commanded them, *not to hurte the earth till the seruaunts of God were sealed.* And againe, where the generall *Apostasie* is spoken of the power given to the beast over every kind, tongue, and nation, it is tied onely to them, *whose names are not written in the booke of life of the lambe.* And when our Saviour saith that the daies should bee so wicked that *even the elect if it were possible should perish*, hee declareth that the elect cannot possibly fall away. Which is the thing which the Apostle in this place layeth downe, & is true in Gods Church, and every true member thereof, because they are founded on that rocke which shall not shrink, and sanctified by that truth that must alwaies preuaile, of which point wee shall haue occasion to speake more afterward.

Now because I haue signified that of all estates, that of the Popes dome is most properly designed by the properties of Antichrist laid down before, & for that most of our ancestors and Predecessors died in the midst of that darknes & professed that Religion; the Papists would haue it answered what we think to haue

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become of all the. For if we shal say that all Papists are condemned, the shall we iustifie that slander of vs, wherein we are accused to condemne to hell all our parents and forefathers. If we shall answer that we thinke not so hardly of them, then will they be ready thereon to conclude, that wee must needs allow of poperie, which even such as are saved haue professed.

*Bristowe* enquireth, If there were ever any Protestant so bold as to condemne to hell *Augustine, &c.* all our ancestours, Founders of Colleges, who himselfe answering for vs saith, that we doe not, as may appeare in that we thanke God hartely for them, &c. The like matter handleth he in his 46 Demand, where he saith that we are so farre from condemning them to hel that *Calvine* setteth downe the quite contrary. Whereas then they commonly slander vs, that we should condemne al our parents and predecessours, our aduersarie as you haue heard, cleareth vs from it. And thus far may wee vlc the scorpion for a remedy against his owne biting. But yet are we to beware of the poison which is in his tongue, for the end is naught to which hee allegeth this. For he asketh how wee can condemne the doctrine of these men for naught, of whom we haue so reverend an opinion as to thinke that their routes be in rest & blisse. Which argument though at the first shew, it seeme strong and forcible yet when we take a narrow view of it, wee shall finde it to bee nothing.

For if wee should aske them if ever any Papists might bee found so peremptorie that would adiudge to hell, *Adam, Lot, David, the Apostles, and Peter* himselfe, who were grieuous sinners, as gultie of Incest, Adulterie, Murder, declining; and denying of Christ, they would say none would, wee might therefore in like manner conclude (as well as they) that disobedience, drunkenesse, incest, &c. were allowed by them, &c. If they say that there is difference, because these sinnes of theirs were excusable and not damnable, they continuing in profession & outward service of God: The course of the scriptures is against them, *though you make many prayers I will not heare for your hands are full of blood. Wherefore haue wee fasted*

*Bisll. Mat. 36.  
Disce. lib. 9. c.  
4. Pū. lib. 22.  
cap. 19. Disce.  
lib. 4. cap. 209.  
lib. 8. cap. 3.*

*Isa. 1. 15.  
Isa. 58. 4.*

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Or then seest it unchristened our selves, and then regardst not behold in the day of your faith you will seeke your will, and require all your debts. Where, notwithstanding the laying aside of their costly apparell, and girding themselves with sackcloth, fasting, &c. so long as they remained cruell hearted, envious, &c.

1. Cor. 6 9. *Their prayer and their fasting was turned into sinne.* Paul saith, of such deeds, that they who do them shall not inherite the kingdom of heaven. Wherefore the consequent is naught, *Men which did these things were saved, ergo these things which they did were not damnable.* If they say that the examples are not like in life and doctrine, yet I say that the forme of argument in both these cases is one, for they gather, *These men were saved, ergo nothing they beleevd was damnable.* And why not as well *these were saved, ergo nothing they did was damnable.* Moreover when our first parents sinned, it was not onely in eating the fruit forbidden, but in hoping to become like vnto God, which the Diavell had put into their heads, and beguiled them, which the Lord also noeth, when scorning them, hee saith, *Now is man become like one of vs.* And Paul erred in doctrine and opinion while he was a persecutor, so did the Apostles whilst they dreamed of a worldly kingdom which Christ should haue, and were in darknesse concerning Christs resurrection, & Thomas expressly, who was so far from beleewing for the time, that hee would not beleevue, till he had thrust his finger into the print of the nayles and put his hand into his side. Yet I aske, whether there were ever any Papist so bold as to condemne to hell our first parents, the holy Apostles *Paul, Peter &c.* And because they doe not, moll they, or wee therefore necessarily allow their error? Whatsoever they can except against this argument, the like may any one against theirs. If they say that these repented the, evē the same may we say of our Ancestors. Yea but they reply, we have evident tokens in these, & testimonies out of the scripture, as of *David, Paul & Peter, &c.* And though this be true, wil they the cōdēnc as impenitent all them of whom they read not the like. For we read not (that I know) any thing of *Adams* conversion, nor of

Lot,

Lot, yet cannot we condēnc therefore our first parents, vnlesse we say that God had not a church so soone as the Devill had a chappel. And we cannot take from Lot that honorable cōmēdation which the holy Ghost giveth him, for *hee being righteous and dwelling amongst them, in seeing & bearing vexed his righteous soule,* &c. Cyprian in a Council decreed, that such as were baptized by heretikes should be rebaptized. *Tertullian* condēned utterly second marriage, many of the ancient Fathers favored the *Milleanaries*, & I thinke the Papists will bring slender proofes that they recalled their errors, yet I thinke no Papist so presumptuous as to condemne al these to hell. As for vs, as we rest in hope that many of our Predecessors are saved; so also hope we, that they found mercy at the hands of our mercifull God whereby their eyes were opened to see the worth so much as was necessary to salvation, and to renounce the contrary errors. Yet say I not, that it was necessary they should renounce each particuler error, but that they received mercy & pardon for them, yea although they knew them not to be errors. Wherefore the Prophet praioeth, *Cleanse me from my secret faults; who knoweth how oft he offendeth?* now if we know not the faults for which we pray for pardon, sure it is wee cannot reforme the, & yet do we pray & by Gods mercy shal obtaine remission of thō.

That we may conceiue this matter the easier, we are to marke that there is a difference both betweene sins and errors. For

There are } 1. Which we bring with vs from the wombe, and  
 sins some } 2. such as are of infirmity.  
 } 3. Crying sins, railing vs and carrying vs away  
 } 4. from all godlinesse.

Such as are of the first sort may be pardoned & yet remaine in vs, els could there not possibly any flesh be saved. To *Paul* there was giue a pricke in the flesh, the messenger of Satan to buffet him. He besought the Lord thrice that it might depart frō him. It was answered him, *My grace is sufficient for thee, &c.* *Paul* himselfe was buffeted, he praised, yea thrice, yet could not be delivered, but received comfortable answers that Gods grace should not faile him. And hence may we gather strōg cōsolatio

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that

1. Cor. 6 9.

Gen. 3. 5. 6.

Gen. 3 22.

A.R. 16. 9. 10.

1. Tim. 1. 13.

A.R. 1 6.

Luk. 24. 11

Ioh. 30. 27. 28

2. Sam. 12.

Ps. 51.

A.R. 9.

Mat. 26. 75.

Cyp. epist. 70.

ad Januar. m.

Cyp. ep. 73. ad

Lubian.

Sabat. 17. c. 3.

Tertullid. 1. ad

corinth.

Iust. Mart. Di-

alatum. Trist.

lib. 39. cap. 15.

c. 23. vide Hier.

Catalog. Papias

Tertul. Chilian

lib. 3. cons.

Marc.

L. lib. 1. de div

vin. promissio l. 7.

cap. 13.

Psal. 19. 12.

2. Cor. 12. 7.

that whē we feele not in vs that zeale in prayer which is required, neither present release from those pricks of sin wherewith all we are troubled, yet to keep vs still on this ground, *My grace is sufficient for thee.* The second sort of sins are *Crying finnes*, of which the Apostle speaketh, *know ye not the vngiftedness shall not inherite the kingdome of God? Be not deceived, neither fornicators, nor Idolaters, nor adulterers, &c.* And againe, *no whore-monger, &c. hath any inheriāce in the kingdome of Christ & of God.* These are of that nature, that although the children of God be fore their calling & after it may fall into them, yet they cannot finde pardon for them, vnlesse they leaue and forsake them. As is plaine by the wordes of the Prophet *Isaiah*. For it is not enough to offer sacrifices, to fast, &c. vnlesse we put away the euill of our workes yea even the euill thoughts out of our hearts, and learne to do well, without which reformation *our prayers themselves shall be turned into sinne.* So that without the forsaking of them they cannot be pardoned vs. For it is not enough to confesse them, so did *Pharaoh*, neither to wish and craue for pardon, for so did *Balaam*; but this made him the more inexcusable, that whereas he wished to dy the death of the righteous, he had no care to liue the life of the righteous.

As we haue deuided sins so may we also distinguish Errors. For there are.

Some }<sup>1</sup> Which shake the very foundations of faith,  
 }<sup>2</sup> That men build contrary to truth, yet on the foundation.

These then haue a diuers consideration. For although some of them proceeding from ignorance may finde mercy, as the Prophet praied, *Clenſe thou me from my secret sins;* yet when ignorantly we defende and maintaine such points as shake the foundation: so far off is it that ignorance should excuse vs, that rather it carrieth vs on to greater sin & punishment, where the Apostle in the former chapt. setteth this ignorance down as an especiall cause procuring Gods everlasting indignation. *Rendering vengeance vnto them that do not know God.* As on the contrary part, *It is life to know God to bee the only very true God and whom*

2. Cor. 6.9.

Eph. 3.5.

Iai. 1. 16, 17.  
Ier. 4. 14.

Prov. 28.9.

Prov. 18. 13.  
Ezod. 9. 27.  
Numb. 23. 10.

Ps. 19. 12.

2. Theſ. 1. 8.

Ioh. 3. 7.

whom he hath sent Iesus Christ. So *Paul* though he had zeale, & what he did was ignorantly, yet had he not received mercy to repent, & forsake his error, & ignorance, he could not haue bin saved. And even so all danable heresies must be recalled in particular. So *Peter* having told the Iewes that what they & their Governours did, it was through ignorance, biddeth them *Amend their liues & turne, that their finnes might be put away.* Otherwaies such as renouced not their sins, were for their ignorance iustly by God punished. Whereas then our aduersaries aske of vs what is become of our Fathers: we say that as wee hope wel of the in the iudgement of charity, so do we trust also that of God they received mercy to beleue and know the foundation & ground of faith, although in other opinions by me built on this foundation they might erre and continue therein. But we say that he whosoever standeth on Fathers or prediceſsors what or howsoever they beleued, when Gods truth is laid open before him, may receive of men a cōmendation for his naturall affection, but he shall then be allowed of God, & saved, when the natural man shall possesse the kingdome of heaue. For this shall you marke in the scripture for a certaine ground and sure Rule of a rebellious people to oppose the example of Fathers to Gods plaine word & expresse commandement, as the Iewes answered the Prophet, *The word that thou hast spoken vnto vs in the name of the Lord we wil not heare it of thee: But we wil do whatſoever is gone out of our mouth, as we haue done, & our fathers, and our kings, and our Princes.* It was a notable saying of *Jerome* (which I take at another mans word, not knowing where it is in his works) but it is a saying worthy so excellent a man. *If my father stood weeping on his knees before me, & my mother hanging on my necke behinde me, & all my brethren, sisters, children, kindfolke, howling on euery side to retaine me in sinnefull life with them; I would sting my mother to the ground: despise all my kindred, run over my father & tread him under my feet, thereby to run to Christ when he calleth me.* Which as he said, for reforming his manners, so might he also say wel enough concerning faith & beleue. And howsoever *Jerome* either said, or thought;

1. Tim. 1. 13.

Act. 3. 17. 19.

Ioh. 3. 9.  
1. Cor. 15. 50.

Ier. 44. 26; 17.

Luk. 14. 26. we know that one greater then *Jerome* had said no lesse, *whosoever loveth father or mother, &c. more then him, is not worthe of him.* More over when to moue vs they cite a Catalogue of fathers, whom they brag to have bin of their Profession, it hath bin (Gods name be praised therefore) made evident that al mē see how hitherto with this vaine shew they haue deceiued the world. For it is manifest that these fathers and their childrens children were gathered to their fathers before the grounds of Popery were laid. For neither to *Augustine*, &c. nor to *Gregory* were these articles of their beliefs ever knowne or signified, of the absolute authority of one man over prince & people, to set vp, and depose princes at his pleasure, on whom al truth hath, whose power is so great, that how great so ever corruptio be in Religion, yet that no man may correct & redresse it without him. This which is the ground of all Popery began indeed to work, when *Zosimus* laboured to haue all appeales made to *Rome*, to which purpose was alleadged a Canon of a former Council, which the Council withstood, finding out the corruption of the Canon, who therefore wrote to the B. of *Rome* of their determination, and of the forgery of the Canon. The like did *Gregory* to the B. of *Constantinople* seeking preheminance over all Bishops. So that although this Monster began then to breed, yet tooke it such a blow at the hands of those good fathers that being smothered it vanished away like the vntimely fruit of a woman. The like may said of the *breaden God*, their *private masse*, their *dry communion*, wherof none durst put forth the head, whiles those watchmen stood vpon the wals. Of Fathers therefore we may say, that although they haue in some places let fall from their pen, some things that are to be covered, yet that out of their own writings & sayings, we may deduce such speeches as correct their escapes, and confirme the truth against the foundations of Popery: I will not cite many examples hereof, one may suffice for many. *Ambrose* & *Anstien* haue happely somewhere too coo swelling words, as concerning our workes, yet *Ambrose* when hee was ready to die is said to haue vttered these words, *I haue not leued as that I am ashamed*

1. In 9. q. 2. Me. no Distinct 90 cap. 2. In. 3. N. unquam. Dist. 40. cap. 1. Papa.

Magdeb. Cent. 5. cap. 10. Concil. Carthag. 6. cap. 3. 4. Concil. Apherica cap. 105. Cent. 6. cap. 7. concil. Primum Greg. Ep. lib 4. Ep 34. Gre 1. 6. Ep 30. Ege. fidenter dicit &c. Dist. 99. cap. Prima Sec. dis. & sequent. Conc. Triid. Sess. 13. cap. 5.

Pausan. in vita Ambrosii.

ashamed to liue any longer, neither haue I so liued as that I am ashamed to die presently, because I haue a good Lord. Of which *Aug. August.* saith, that considering his conversation among men, he knew it was such as before them he needed not to be ashamed, & his confidence before God proceeded from the affiance he had in Gods mercy, because he had a good Lord. Wherefore we are to come to the reading of the Fathers, as to a rich treasure, where as is much gold, and some drosse, and therefore are wee to pray God to open our eies that wee may discern the one from the other. As for these writers of later sort, the iudgement of them is harder, for it is likely that many of them liued and died Papists. But yet we say that as in *Eliab* time, God had refered seauen thousand that never bowed to *Baal*, so it might bee the They mocke vs, I wote well, for this answer. But they cannot refuse it, without refusing also the truth delivered in the scriptures. Of the Church it is prophesied in the Revelation, that shee should see into the wilderness. And the *Rhemists* themselves say that in the daies of Antichrist this shall be, that it may be verified of the Church, which is said by the Prophet, *Goe hide thy selfe in thy closter, &c.* And as in the daies of *Eliab* besides those knowne to the Lord that had not bowed their knee to *Baal*, there were also many who though they had bowed their knee to *Baal*, yet when *Eliab* had preached the truth to them, & declared God to be the Lord, did then confesse the Lord he is God the Lord he is God: Even so we are to thinke, that many there were even among them in the deepest darknes of Popery who saw most, and yet herein offended that they communicated with them, whom yet the Lord as he pleased shewed grace vnto to cōfesse him. Here of may we take example from the daies of *Edward 6.* how many were there who vnfaignedly embraced the Gospel, then freely preached, when it might haue seemed that the tyranny of the 6. Articles had continued all the Professors of the truth. In which respect also the Church wondereth in the Prophet at her suddaine increase. *whom hath begotten these.* As concerning our Founders, we answer even as they doe for vs, that we blesse God for them, and haue hope of their

Postulatus in vita August.

Apoc. 12. 6. Rham. in Apoc. 12.

Isai. 26. 20.

1. King. 19. 18

1. King. 18. 39

Isay. 49. 31.

bleffednesse, yet so as wee professe that the building of all the Schooles and Colleges in the world cannot deserue the ioy of one day in the kingdome of heauen, and as we haue an honourable opinion of them for the purpose which they had, though they did many things which we cannot commend, so doe wee say that the greatest happiness and blessednesse which could come vnto them, was to haue their finnes and offences pardoned them. And whereas they say this is no other hope then we may haue of Pagans, and Infidels: we answer that there is great odds. For it was the singular mercy of God, even still to leaue certaine grounds of saluation even amongst them, as the world though greatly corrupted and darkened: the Articles of our beleefe, the Sacrament of Baptisme, &c. wherefore though many perished, when the watchmen not onely slept, *but tooke away her vesse from her, as the spouse in the Canticles complainereth,* yet no doubt God so provided, that such as hee had appointed to saluation had so much bread as would saue their life, *bread in a measure, & water in a measure,* though not enough to keep them in good plight, and to giue them a fresh colour; the like they finde not among the Pagans, wherefore wee absolutely say for ought we can see they be damned.

Lastly, where they aske vs what excuse the learned can find who cannot be said to haue erred ignorantly, we tel them that *Paul* was as well learned as they, who yet saith, that what he did, he did ignorantly. And to the learned *Athenians* hee obiecieth ignorance, *the time of this ignorance God regarded not.* See what *Augustine* saith of *Cyprian*. Else if lacke of learning were excuse sufficient to saue vs, & there were no excuse for learning, the next and readiest way to saluation, were all ignorance and Barbarisme. We say then that very many, who spent great labour in seruing of sin, were yet saved even as *brands halfe consumed* and so pluckt out of the fire. And howsoeuer, or whatsoeuer many haue spoken before men, yet when they were to commune with God himselfe, the whole stay and confidence which made them bold to die, they felt and acknowledged to be this, *Quia bonum habemus Deum,* to pardon our errors and

not to

Paul. 1. 2.  
A. 3. 26.

Cant. 5. 7.

3 Tim. 1. 13.  
A. 3. 17 23. 30  
Aug. 13. 48. ad  
Pancratium.

Paulus. in vita  
Ambrosii.

judges according to our works. Yea when many were in the waters over head and eares, & nothing out but even the haire even thereby haue they bene drawne out and saved. To conclude, the former times were cruel times when the watchmen were not onely sleepe, but even hinderers and spoilers of the citie: yet God had meanes to keepe some from falling into error, others that fell thereinto, hee in good time called some at the first houre, others at the last. Although they saw not all the errors, yet such as overthrew the foundation of Christianitie no doubt they vnderstood and withstood. And we are to thinke that vnto them many things were pardonable, which now to vs are not. And wee boldly say as did the Prophet, *had not the mercy of the Lord bene great to leaue vs a remnant we had benee as at Sodome, and had benee like to Gomorrah.* But when we speake of Gods mercy we speake of a thing that is bottomlesse and incomprehensible, When they aske of vs, How many or who are they who thus were saued? What other answer can they haue but this; *Who hath knowne the minde of the Lord, or who hath benee his counsellour?*

We are then to thinke that God had some which never bowed their knees to *Baal*, many who although partakers of many their errors yet held the foundation. Some also who being deeply funke in their grosse idolatries, were notwithstanding saved as *brands halfe burnt out of the fire*, being effectually called, some sooner, others later according to the rich mercy of God.

There remaine as yet two points of those which haue benee proposed. The former, the *Cause why God sendeth this great punishment.* Wherin we are to consider how he taketh the contempt of his worde. The later, the order and severity of God in condemning of such as refuse the word of truth offered.

11 *And therefore God shall send them strong delusions, that they should beleene lies.*

12 *That all they might be damned which beleued not the truth but had pleasure in vnrighteousnesse.*

But because the later containing the grievousnes of the punishment

nishment doth sufficiently expresse how il the Lord taketh the offence which deserveth it, I shall touch the same so far as this giveth occasion.

Some there are to whom the word of truth was never sent, which abide in darknes and ignorance, so that no man can expresse the wrath that lyeth on them. Howbeit if we compare it with the fiercenes of that wrath which is here declared against them to whom the word of truth hath bin revealed, but who haue refused it, we shall see, that it is but very little. For here is laid downe the displeasure of God against them, to who bread and water was offered, but they as scornfull childre haue cast it away, and inseed thereof haue poison given them whereon they feed, and drinke to their vtter destruction. Foolish men who when they had the light sent amongst them, *loved darknes more then light*, who therefore had a perpetuall night brought on them, and so were led from iniquity to iniquity, til that punishment of damnation light vpon them.

The Judgements here threatned are two.

1. One in this life.
2. The other in the life to come.

The former *a punishment and sin*. A sin in that they take pleasure in believing lies and delusions, a punishment, in that they are given over thereunto.

The later *a punishment only*. In the first men are both doers & sufferers: in the later they are sufferers only against their will.

The *Pelagians* long since, the *Papists* at this day, with some others, whole names I spare, haue so interpreted both this, and the like places, as having no other meaning, but that God suffereth them to be given vp to delusions, &c: least if they say as the Apostle doth, that *God sendeth them*, they should make him the author of sin. But we may say to them, as *Iob*, *Is it fit to lie for God?* We must say that which is the truth notwithstanding the vaine imagination which men haue of false consequents. For the Scripture is plaine that God not only is a sufferer, but a worker also in these punishments, yet without all sin or blame. For seeing it is said that *he sendeth delusions* as his messengers,

it

is plaine that herein he hath his worke. After which manner the scripture speaketh in other places. *The Lord put a lying spirit in the mouth of the Prophet*. And in the Prophet, *I the Lord haue deceived that Prophet*.

The *Rhemists* in their marginal note on this place, send vs to a place in *Augustine*, out of which to learne how to expound this and other like places. But *Augustine* sheweth that in these things God is more then a bare sufferer. When he calleth it a *righteous iudgement*, which iudgment must needs be his worke, but to know *S. Aug.* meaning read the *5. lib. contra Pelag. c. 3.* where hee sheweth that herein is not only his sufferance but his power. So that God marveilously worketh not only in the bodies, but also in the hearts of men. And for all works we are to hold this: that if we say that God suffereth any thing which he causeth not how or in what sort it falleth out, we deny his *Providence*, if he suffer any thing against his will, we deny his *omnipotent power*. But we may herein note the exceeding power of God, which of the sins of the godly can make comfort to the godly & raise glory to his name; yea the sins of the faithfull to turne to their good, as he made the buffetings of Satan means to keep *Paul* from being prowd through the multitude of revelations. If any man be curious in this, & wil not be satisfied but bring Gods works to mans tribunal, let him looke to be confumed of his glory, & he that cannot hereof speak with reverence, let him hold his tongue altho giue her. *O that you would hold your tongue that it might be imputed vnto you for wisdom*. After then that men refuse the loue of the truth, God in wrath leaveth them to the rage of Satan, who finding the house swept returneth with 7. other worse then himselfe, and there taketh vp possession, leading them on from one sin to another, and at last to perpetuall destruction. When that choice was offered *David* of the three punishments to take one, he said, he was in a great strait, but if he had added for a fourth to haue bin left over to Satan, and to haue bin forsaken of God, the choice had bin easie. *Better it is (said David) to fall into the hands of God then of man, but farre better had it bin to haue fallen into all the evils.*

E 3

which

1 King. 22. 23.

Ezek. 14. 9.

Aug. lib. 20 de

Civ. Dei. cap. 19

In libro de iudicio

Sic non iudicium dicitur

conuenisse et

vultus agi de

us in can. dicitur

malorum hominum

num quicquid

vult.

Mat. 10. 20.

Dan. 4. 31. 32.

Rom. 8. 18.

2. Cor. 12. 7.

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Iob. 3. 10.

Iob. 13. 7.

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which all the world could do, then to be give vp to be punished by Satan. It is a pitefull sight to see children die at the head of every street, for want of food, or that the sworde should destroy our people, or that the pestilence should waike through our cities, if it were to slay but one in a house, as in *Egypt*, but yet were all this comfortable in comparison to see our friends die before our eyes, whether famished, slain with the sword, or destroyed with pestilence; if they died thus in the favor of God this I say were comfort in comparison of this, to see them like wandering sheep, scattered without hope, forsaken of God bound with chaines of sin, held vnder the thraldome of Satan, to see heaven shut against them, & hell gaping to receiue them, their eternall damnation already prepared for them. And such is the heavy iudgement of God against all contemners of his word, wherof we haue prooffe in all ages. And expressly in the Jews, to whom the promises were made, among whom Christ preached, lived, and wrought his miracles, who because they refused this holy one, reviled, crucified him, & wished that his blood might be on their heads, for this cause the wrath of God came vpon them even vnto the vttermost. It had bin a small matter, if only they had bin in the promise of grace of saluatiō made to their fathers, but this punishment passeth all.

To omit the *East churches*, whose candlesticks are removed, in whom *Mahomet* the enemy of God sitteth & keepeth them in most miserable seruitude, we may see how in the *West churches* also, God hath punished this sin. For having at first for the doctrine of Christ, brought in the doctrine of man, they proceeded farther, and set vp one man to vphold it. and so holding on they buried Gods word in ignorance, & led away the poore people to dumbe and senselesse creatures. In the midst of these thicke mists it pleased God to open his light in sundry places, as in this country of ours, & to send saluation among vs, which many haue refused, and some of them fled from it; but consider how the iudgment of God hath fallen on them, into what grosse aburdities haue they run, and how like foolish builders they made that which should be the foundation the rooffe, or rather

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indeed haue left it no place in the building, that is, setting aside Gods word, haue made for the ground of their faith & religion, mens traditions, mens doctrines, & devises, So that the Divines of *Spain* and *Portugall*, which haue not heard of the truth, as these men haue done, haue thought and written farre more of the truth and soundnes of the original, of the dignity & sufficiencie of the scripture. And where the Divines of *Lo- van* haue cleared the fathers from forgeries & singled out the counterfais, our men haue fluffed their Testament with such ware. I know not who saith as *Stapleton* doth, that the Church hath authority to Canonize for scripture those that are not, as the Canons of the Apostles, the booke called the *Pastor*, long since condemned for a notable forgery. But this is Gods iudgement fallen vpon them for their refusal of Gods truth. I will end with them having rehearsed that place which *S. Paul* did against the Iewes out of the Ptophet. *Hearing ye shall heare & shall not vnderstand, & for the hart of this people is waxed fat.*

Now let me speake to you of whom I hope better things, & I would to God I might hope so good, that I might not haue occasion to say as the spirit of God saith to the Church of *Eph.* *I haue somewhat against thee.* *Hoseah* saith, *The iniquity of Ephraim is bound vp.* Alluding to the manner of covetous men, who having store of mony before hand, are wont to bind it vp & lay it by, till it so fall out that they may purchase some gainefull thing thereby. In which manner the iniquity of *Ephraim* is said to be bound vp, as reserved and kept for some purpose. After which maner also the Apostle speaketh of vngodly men that they *treasure vp to themselves wrath against the day of wrath.* I am afraid lest that our sins be bound & kept together for some purpose, and sealed vp as *Iob* speaketh in a bag for some purchase. Wherof I wish you in the feare of God to iudge. The Lord hath prepared a great banquet, the guests haue bin bidden, all maner of fare hath bin appointed, both for the weak & strong, yet haue the commers bin so thin, as they are but as a cluster of grapes, yea of the whole vine not so many as will make a cluster. I could wish that some would make a table in his heart of such

Procl. de Trad.  
Dum. Rat.  
Concil. Trid.

AG. 28. 27

Apoc. 2. 1.  
Hof. 13. 12.

Rom. 2. 5.

Iob 14 17.  
Mat. 22 4.

Lam. 2. 12.

Exod. 11. 30.

Mat. 9. 36.

Act. 16. 6. 7.

2. Tim. 2. 26.

Apoc. 21. 27.

Apoc. 20. 10.

Rom. 9. 3.

2. Thess. 2. 16.

such as he thinketh are effectually called, & I suppose he should finde the number to be very few. *Cornelius* when *Peter* was sent vnto him, was ready with his friend, before God to heare what sauer was commanded him of God. Are there many among vs like *Cornelius*, which wait for the coming of *Peter*, with their acquaintance and friends? And are there many which come with such reverence before God? Some there are that come, but it is while their yearely dignitie lasteth. Shew mee such householders as bring their families and friends to heare what God hath commanded to be told them, and we will giue them the commendations which *Cornelius* had. Thinke you that your wiues, children, and servants haue no soules, or that they are giuen them only for this life, instead of salt to keep their bodies from putrifying. Trowe you that the blessing of God can rest vpon that house, wherein there is no one that feareth God or delighteth to heare his word? You are like to bestow much in maintaining the liberties of your citie, and I could wish you did so, if it be your right, but if you knewe what it were to be free of the kingdome of heaven, you would more earnestly labour for that freedome then for the other. Follow the example of them that are mentioned, *Malach. 3.* &c. who when vngodly men set their hearts on wickednesse, condemning the iustice of God. Such as feared the Lord spake every one to his neighbour and there was a table of remembrance. Otherwise, vnlesse we reforme this fault, wee are to feare least God will punish it in displeasure, and leaue in this place a marke of remembrance for the contempt of his mercy.

To you my brethren of the Vniuersitie, I must say somewhat In the 2. King. 4. it is said that when the famine was great in the land, the children of the Prophet dwelt with *Elizeus*, and hee appointed to make pottage for them: it seemed that that was their ordinary fare, for it is reported afterwarde, that a good man brought *Elizeus* bread of the first fruits, and twentie loaves of Barley, and full eares of corne, which the Prophet bestowed among his sonnes. In the 6. Chapter, mention is made of them againe, that complaining of *Elizeus*, that the roome where they

they were was too little for them, they obtained leaue of him to goe to *Iordan*, and take every man a beame, and so make a place to dwell in. Our commons are I confesse in many places very slender, and short of that which our good Founders meant for vs, which hath risen through the want of faithfull stewards, yet no where is it so scant, as that wee are enforced to gather heabes to make pottage, or to feed on a few Barly loaves. Their dwelling place was enlarged by themselves, & it is likely they were not very sumptuous, for they were not able to beare the charges of an axe head which they had borrowed. We may thanke God for our sumptuous palaces, ready prepared for vs, I would to God we were like to the in other things. At this time the kings of *Israel* had banished religion from amongst them: these men for the loue of the truth & knowledge of God forsook their own dwellings, contented to liue far fro all, courtly preferment, preferring their own buildings before the stately palaces of *Samarita*. These men dwelt with *Elizeus*, though the famine were great without murmuring; so deare vn to them was it, to beare the Covenant, and be made partakers of the promise. *Elizeus* was not behind for his part, but as they were obediēt vnto him, not to build without his leaue: so went he in and out before them, looking to them as the shepherd to his flocke: not only instructing and teaching them, but also in providing necessaries for them, yea setting his owne meat & provision before them. So these men liued in this manner, in so much that I thinke if *Saul* had come into the midst of these men, he would certainly haue prophesied among them. But things goe not so among vs, doe the Heads and Governours goe in and out before their children, doe they take that which is sent them, and set it before their Companies, or rather take they not that which is appointed for others, and deuoure it themselves alone, as though our Colleges were made only for Heads, not at all for members. We need not as *Elizeus* did, part with our owne portions, or not receiue as *Nehemiah*, the bread of the Governour, nay wee lay our hands on that which is none of ours, as if we were come to a common spoile, wee let all things to



sale, and make merchandise of that which wee should bestowe freely. And what though vnder some such naughty Governours, there haue good men come vp, this is no great commendation, nor more wonder then that a Buffard should hatch good haukes. As for the common order, to contemne Statuts, and all good and lawfull orders, is the readiest way to any reformation. Popery is indeed in some sort banished our Colleges, so that I thinke there be not in any of them, any manifest recusant, yet are there such, whom we may looke vpon as the Prophet did on *Hazael, with wauy eyes*, remembering the harme that he should do to *Israel*. But let vs for all this abide in Gods feare and service, such as are Governours and godly, continue it, considering what a worthie thing it is, not only to beget children to God, but even many Fathers to beget many children. Let vs content our selues with the small portion which God hath allotted vs, knowing that a little with the feare of God and his favour, is better then all the world besides. And as God did increase the *widowes oyle in her cruse*, so can he increase that little which we haue, so that our hearts shall be therewith more satisfied, then when *their corne and wine & oile is increased*. Let vs refuse no paines for pretious things. *Jacob served seauen yeares for his wife and it seemed a short while vnto him, because he loued her, yea though it should cost you twenty yeares service as it did him, yet the delight which I hope you haue in it, will make them seeme short vnto you. Blessed is hee that seeketh after wisdom, and findeth it. Take that counsell which Ioseph gave his brethren, fall not out by the way. And that of the Apostle, Obey them that haue the gouernance of you. If we shall doe this, wee are to hope, that in the midst of our want, God will open the heart of some well minded men to enlarge his benefits, as he sent the man to *Elizaeus*, but if wee hold on; there is no doubt, but as the wrath of God fell in abundance vpon Abbeyes wherein he was dishonoured, which raised the foundation, and left not a stone vpon a stone, & alienated their lands from doing good to his Church, so shall it likewise fall vpon our Colleges, when hee will remoue the light of our Candle-*

sticks,

2. King 8. 1.

1 King 17. 14

Psal 47.

Gen 29. 20.

Gen 31. 38.

Prov 8 33.

Gen. 45 14.

Heb. 13. 17.

sticks, and bring vpon vs, either Poperie, or Barbaritie: which the Lord grant that by hartie and vnfeigned repentance wee may turne away from vs.

13 But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation through<sup>t</sup> sanctification of the spirit & the faith of truth.

14 Wherevnto he called you by our Gospell so obtaine the glory of our Lord Iesus Christ.

The Apostle hath heretofore opened the rising and fall of Antichrist, the place where he should set, the pride of his heart how farre he should preuaile, the righteous and severe judgement of God vpon such as should refuse the truth, & take pleasure in vnrighteousnesse, howbeit notwithstanding that multitudes should be caried away with the spirit of deceauablenesse, so that who so should looke vpon the outward face of the Church with a carnall eye might thinke that there were none left to call vpon the name of the Lord, and pray with *Eliah to take away his soule, &c.* because that *both smal and great* had taken the marke of the beast in their foreheads: yet the Apostle setteth out that, in this generally backsliding, the Lord will keepe a residue, though in comparison of the rest they should be but as a cluster in the vintage, or as one grape of a cluster, there should be some saued, though they were not but as a leg or an eare caught out of the mouth of the lion, as the Prophet speaketh, that howsoeuer Antichrist should deceaue the world yet that there should be a number to stand with the lambe on mount Sion, and to accompany him whether soeuer hee should goe. The Evangelist shewing that when our Saviour came into the world, and among his own, the world knewe him not, his own receaued him not; yet it there followeth, that some there were that receaued him, for to them that receaued him, hee gaue power that they should be the sonnes of God.

Therefore the Apostle commeth here to speake of the comfortable state of the godly, how God preferueth them in their great changes.

1. King. 19. 4. Apoc. 13 16.

Am. 3 13.

Apoc. 12. 9.

Apoc. 14. 1.

John. 11. 12.

1 First, then in the person of the *Thessal.* he sheweth from whence such as are preserved haue this grace, in these 2 vers. s.

2 Secondly, he setteth downe a rule for them to rest vpon ver. 15. *stand fast.*

3 Thirdly, declaring that as the beginning and meane, so the end also and continuance was from God, he shutteth vp the whole matter with prayer vnto God,

But we ought to giue thanks, &c. in which wordes hee declareth that both the beginning, meane, and end, come onely from the mercy of the Lord, therefore least the wise man should glory in his wisdom, &c. hee lets them vnderstand whence it is that they stand, where other fall, beginning with thanks that *God hath from the beginning chosen you: even as hee had done in the former Chapter: because your faith groweth exceedingly:* and in the same manner hee beginneth almost every Epistle. Not onely to note that these things are Gods benefits and blessings, as are food, and rayment, and health, (for these are common to the good with the bad, which men may enjoy, and yet be not a whit in their nature changed) but that these are moreouer so proper to Gods children, that the wicked haue no part in them, they being such as are able to make a change and alteration in them, &c.

Therefore neither the *Pelagians* attributing so much to free will as that by it without the speciall grace of God hee may performe the lawe of God. Nor the *Papists* which to Gods grace ioineth his naturall strength, is sufficiently thankful to God, but hee onely, that consecrith flesh and blood to haue nothing to doe in this worke, which is brought to passe without, and against our nature. We see here wherein we are to reioice; that is, when wee see others to obtaine like precious faith, wherein our hearts ought to ioy, that *Christis kingdome is increased*, therefore this minde should be in every one of vs, that was in the disciples, who greatly reioiced whē they heard that other churches had received the gospell, and as the Apostle, who saith of such as he converted to the truth, that they were his Crowne & his reioicing in the Lord, so say I, should our hearts

hearts be filled with ioy, when we heare that God hath added any to his Church. This is spoken to stir vp the dulnesse which is in vs, pittifull it is to see, that whereas among vs, our principal care should be in winning & confirming men in the truth; it falleth out by the strong delusion of Satan, that we not only do not so, but are grieved & offended, whē we see mē brought to Christ. And as when *Eldad and Medad* prophesied in the host, *Ioshua* would haue had *Moses* to haue torbad thē, so many enuy at others blessings, &c: Would to God as our Saviour sendeth vs to the vniust steward to leaue wildome, so the example of the aduersaries diligence, might stir vs vp to the building of Christs church. They spare not to travel by sea nor land, they sticke not to hazard their life (I would to God not their soules also) to win any in whom they see any towardnes of wit or learning; and vse all encouragement, & meane whatsoever, in the end to make them of their Protestants. I would that halfe this care were in vs to maintaine the truth, that is in them to vphold error. But it falleth out with vs otherwise, for as covetous men, we thinke the more that others haue of Gods graces the fewer we should haue our selues.

It followeth for you beloved in the Lord; Where he sheweth plainly whence it came, that they stood in this great falling away, even from God, because he had set his loue upon them. Here then is the cause of our certainty and assured stay, not that we loved God first, but that he loved vs. Wherefore we are here taught that when we speake of the certainty of our standing, we beware that we thinke not any thing to be in vs, for which God should the rather loue or fauour vs. For we must to rest on Gods loue, that we shut out our selues quite from all cause thereof. Even as *Moses* taught the *Israelites*, that God had chosen them, not because of their might or number, &c: but for that he had a loue to them. So this is the ground of all, when we seek the cause of loue, and mercy towards vs, we shall finde it to be none other then loue, &c. So also the Apostle speaketh in the former chapt. to fulfill the pleasure of his goodnesse, where not content to haue named once Gods goodnes, hee doubleth it as

Act 11. 45.

Numb 11. 26, 27, 28.

Luk. 16. 18.

Mat. 23. 19.

B. Harm. Tom. 1

p. 107. ad 1. 1. 1.

Mat. 1. 1. 1.

Conf. 1.

Alic. Apol. pra

Seminar. cap. 2.

1. Joh 4. 19.

Deut 7. 7. 8.

E. 11. 9. 4. 5.

Foh 1. 4. 5. 7.

E. 1. 7.

2. 1. 1. 1. 1. 2.

Jer. 9. 23.

1. Cor. 1. 31.

2. Thess. 1. 3.

Mat. 16. 17.

Joh 3. 36.

Gal. 1. 13. 14.

2. Pet. 1. 1.

AR 11. 23.

AR 13. 48.

Phil. 4. 1.

wanting other words to expresse that which he would say, concerning Gods free mercy and loue.

He addeth, *for that God from the beginning hath chosen you* where he declareth the continuance and ancientnesse of this loue, which was before the world was made, ere the heavens were made, the earth set vpon his pillars, ere the foundations of waters appeared, &c. It was his secret purpose to make vs instruments of his glory. How happy sons are they which haue such a father, as provideth for them even before they be! When we looke here vpon, it may be a stay of comfort vnto vs against all temptations. For when we know that it was his only loue which frō the beginning moved him to haue mercy on vs, wee learne that howeuer our sins be in multitude as the lands of the sea, and in colour as red as scarlet; yet that they are not able to seperate his loue from vs. For before he framed vs, he foresaw the euill which we should commit, & yet he chose vs: they are not therefore these things that can seperate betweene him and vs, for he is not as man, *that he should be charged*. Wherein as we haue a iust exception against some christians, which see downe the foreseeing of our works, as the cause of our electiō, whereas the Apostle layeth downe *the loue of God before the world*, for this cause, that we might know there was no respect had of the works, as he also disputeth elsewhere of the choosing and reiectiō of *Iacob and Esau*, before either of thē had done good or euil: Even as *Austine* saith, that he chose vs not because of the works which he foresaw, but hee foresaw the workes because he chose vs; as the moving of the Wheele, is not the cause of the roundnes of the Wheele, but the roundnesse the cause of the moving: so here is also laid a foundation of consolation, for such as faint vnder the burden of their sins, & think that by the reason of the greatnesse of them, they cannot bee the children of God. This way Satan buffeteth many: For as he draweth many into sin by laying before thē the mercy of God, so he leadeth not a few to distrust, by opening vnto them the severity of Gods iudgements. Wherof when they thinke, they suppose no death more grieuous. But let them know they haue

no more dishonoured God by the sins they haue committed, then by thinking that hee will not pardon and forgive them. Wherefore, when we consider that God of his free grace foreseeing how ill we would be, did yet choose vs, let vs be stirred vp to glorifie his name, and breake out with the Apostle into these words, *who shall seperate vs from the loue of God?*

And as he hath set downe the ground of our saluatiō, so goeth he on (through sanctification, &c.) We haue seene the foundation laid before in the former words, to bee only the good will of God, he sheweth how he goeth on in bringing his purpose to passe, for God leaveth not his worke vnperfect; but bringeth his decree to effect, and whom he hath chosen, them he calleth, &c.

The meanes he is Inward, his Spirit, vsfeth are two } 2 Outward, his Word.

Which both are here exprest.

1 Through sanctification of the spirit) whereby God sanctifieth our mindes, and caufeth vs to yeeld obedience vnto him. Where he nameth (sanctification) he sheweth how loathsome we are of our selues in Gods sight till he make vs cleane, and pure. And where he nameth the (spirit) he sheweth how we receiue this grace, and what the cause is that some notwithstanding they heare the word, yet remaine vnfruitfull. It is his heavenly grace, and holy spirit that worketh sanctification in vs, thereby teaching, that howeuer *Paule plant and Apollos water*, that it is God alone that giveth the increase, vnlesse that God soften the ground, the raine returneth without fruit for our saluatiō, though effectually on the other side to the hardning of our hearts. So great a worke is it to saue a few miserable sinners, that as first they were to be chosen by God, so no creature in the world, but only Gods holy spirit can worke this sanctification in vs. Here also is consolation for the faithful minister who considering the small successe of his travell, though hee faith with *Cirill*, *I haue laboured in vaine*, &c. And that it be truly said, that the sower casteth in vaine, the seed is consumed, &c. yet let him know that his message may be faithfull, & that

Eph. 1.4.

Hsa. 1. 18.  
Rom. 8. 38.Numb. 23. 19.  
Deut. 31. 16.  
20. 21.  
Rom. 9. 11. 12.  
Eph. 1. 4.  
Rom 9. 12.

Rom. 8. 35.

Rom. 8. 30.

1. Pet. 1. 22.  
1. Cor. 6. 11.1. Cor. 3. 6.  
Hsa. 55. 10.Hsa. 49. 4.  
Ier. 6. 29.

he may say with Christ, *my worke is with the Lord;* for the con-  
verting of soules is a worke proper to the holy Ghost. So in  
these words he sheweth the especiall and first cause that bring-  
eth this to passe, viz: the holy Ghost working in vs an effe-  
ctuall faith, which is the meane whereby we lay hold of the  
benefits of Christ. For notwithstanding Gods grace be offered  
to all, yet they *only, that beleuee shalbe saved,* so that all receiue  
not commoditie by Christ, though he be the sonne of God, &  
full of power, yet all are not profited by him, but only they  
that receiue him too, and to receiue him is to beleuee in him.  
But forasmuch as all faith doth not iustifie, the Apostle limit-  
eth it when he calleth it *the faith of truth.* Wherefore the zeale  
of the Iew in this case profiteth not, because it is without know-  
ledge, nor of the Papists that submit not themselves wholly to  
Gods wisdom, nor of any other hereticke, can iustify; it must  
be the *faith of truth.* In the former Chapter it was obserued  
that such as are to be eternally punished, are said to bee such as  
*haue not knowne God.* The thing that sanctifieth vs, *the word of*  
*truth,* Gods word is truth. Here haue I iust occasion to com-  
plaine of our aduersaries, who haue made it a ground of their  
religion, *to bee ignorant:* for which they labour by all meanes  
to keepe away from men the key of knowledge: whatsoever  
other groundes they pretend: that it is not good for the  
common people to heare or read the Scriptures. And although  
they haue translated the Testament, yet it appeareth that their  
meaning is to bury vp the true knowledge of God therein con-  
tained. In their fourth rule concerning the forbidding of read-  
ing certaine bookes, they to terrifie the multitude from med-  
ling with them, that they say, *who so readeth those bookes tran-  
slat without permission: they cannot haue remission of their sins.*  
And in the sixth rule they teach, that to read bookes of contro-  
uersie, it is not lawfull, no not for some Iesuits. So eue for those  
that must bee their guides, it is not lawfull to come to the truth  
any further then they giue them leaue: no they let them not  
read euen their own corrupt translation, least eue in that pud-  
dle they should meet with some cleane water.

Where-

Whereunto he calleth you by our Gospell; here he expresseth the  
outward meane: for the inward meane (as hath bene said)  
is Gods spirit, taking possession in our hearts, and working  
faith in vs, the ordinary meane to bring the which to passe, is  
the preaching of the Gospell, which was also set downe in the  
former chapter (because our testimony towards you was beleued)  
which he calleth *our testimony,* because they delivered it. The  
Gospell therefore preached by the Apostles and Pastors, is the  
ordinary meane to bring men to salvation; the onely rule to  
direct our knowledge and deeds. And when he calleth it ours,  
he sheweth also, how the grace of God, and word of God is  
thus fruitfull in vs, namely when it is preached sincerely, by  
such as are thereunto lawfully called. For though it be profita-  
ble to read and meditate in the word of God, & necessary for  
parents to instruct their children; yet the word hath then espe-  
cially the promise of fruit and effect, when it is to vs delivered  
by those that are appointed stewards over Gods household. 1. Cor. 4. 2.  
Wherefore as before the coming of Christ, the Church of  
God was provided of Prophets, so Christ hath ordained that  
to the ende of the world, there should bee Pastours over his  
Church to preach his word to his people, and gather together Eph 4. 7.  
his Sainrs, therefore this promise is not tied to the bare word,  
but to the preaching and hearing thereof. And those speciall  
privileges and promises annexed to the word, chiefly take  
effect, when the word is preached by them that are in that of-  
fice. So James meaneth, when he willerh vs to receiue with  
meeknesse the word that is engrafed, &c. where hee comparerh  
the Minister vnto a husbandman, by whom the word preach-  
ed is as it were engrafed into vs. So also St Paul, when he saith Rom. 10. 14.  
*that faith commeth by hearing,* he sheweth what hearing, name-  
ly of a preacher, and how can they heare without a Preacher. This  
as it is to bee considered, and obserued against the fanaticall  
dreames of the Anabaptists, which refuse the ordinarie means  
of ingendring faith, and flie to their dreames and revelations, Bul. cont. Anab.  
lib. 3. c. 4. 5. 6. 7.  
so also to the iust reproofe of our aduersaries, who not requir-  
ing the preaching of the word in the Ministers, haue also gi-  
uing

G

VCS

Ioh. 1. 12.

Ioh. 3. 16.

Rom 10. 2.

Ioh. 17. 17.

Cone. Trid. Sess.

22. cap. 8.

Luk 11. 52.

Bellar de verbo

Dei lib. 2. c. 15

Rom. in pres.

*Declar. de cler. lib. 1. cap. 13.* Ven the administration of the Sacrament vnto them that are no ministers. For we are to thinke that as the ordinary promise appertaineth to the word lawfully preached, so also the promise of the Sacrament belongeth to the due and lawfull administration thereof.

*Heb. 5. 4.* Moreover as hence this is to be noted, that no man take this honour vpon him, but he that is therevnto called, as was *Aaron*, so seeing wee knowe that this is the meanes appointed by God, to saue such as he calleth, let al such feare as cloath themselves with the skinnes of Gods people, & drinke their bloud, not regarding at al to feed them, *over whom the holy Ghost hath made them overseers, &c.*

*To obtaine the glory of our Lord Iesuu Christ.*] this is the last point which is here to be observed of vs, the end of all. If the Apostle had said that God had chosen vs to greater store of health, wealth, honor, ease, &c. then the rest of the world, they had bin great things, and such as we should bee thankfull for, but when it is said, *that it is to obtaine the glory of our Lord Iesuu Christ*, it passeth all the benefits that are in the world. Whether by the *glory of our Lord* be meant the glory which he is in, or which he hath purchased for vs, I knowe not: the doctrine which both senses minister is good, that by him, and with him we shall obtaine a kingdome, and that, as he hath trode all our enemies vnder his foot, so wee shall conquer through him, sin, death, and hell, which we are assured shall be accomplished at his comming.

*1. Cor. 15. 25.*

*26.*

*Rom. 8. 37.*

*FINIS.*

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