THE
DISCOVERY
OF THE MAN OF SINNE:
WHEREIN IS SET FORTH THE
CHANGES OF GODS CHURCH,
In her
Afflictions by his Reign.
Consolations by his Ruine.
First preached in divers Sermons to the Univer-
sitie and Cittie of Oxon, by a Reverend & Ju-
dicious Divine R. D. of Divinity and some-
times of Queenes College.
And now published for the further use of both,
and
comfort of all that hate Antichrist and love
the Lord Jesus Christ wheresoeuer ::
By W. Han.

1. Cor. 16. 22.
If any man love not the Lord Jesus Christ let
him be Anathema Maranatha.

AT OXFORD!
Printed by Joseph Barnes. 1624.
TO THE RIGHT WORSHIPFULL
my Reverend and right worthy friend Mr.
D. AIRAY, Provost of the Queens
College in Oxford, Grace & Peace.

I have adventured once againe Right
Worshipfull, reverenced, and belo
ved in Christ Jesus, to put into your
hands, and present unto your view,
what hath fallen into my lap, and lot
from the Lord. This worthy, and ex
cellent Treatise so behoovesfull for all
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, vse, and peruse. Now
the more I did read, ponder, and consider what I read, the
more I did admire the Impressions of wisdome, learning,
religion, satisfaction, and many other rare parts, which
in faire characters of Grace, I found stamp almost in ev
e every page of it. Certainly this Preacher thought to find out
both profitable, and plesant things, words of delight, and
words of truth not to humor, and tickle the itching ear
by plausible, & vaine sounds, as of tinkling Cymbals, but
to refresh the thirsty heart with waters of life, and sati
the hungry foule with good things. I know, Sir, you are
no stranger, neither to the Tree, nor fruit, having formerly
dwelke together vnder one roofe, drank togetheter of
one
one Cristen, and mutually rejoiced together in all offices of duty & love, yet may you now renew the tenderness of your affection by renewing your acquaintance with the fruit of his labours. For seeing here your eye may with more serious observation behold what with good attention herefore your eye hath heard: both eye, and ear, and heart, may be refreshed anew with the renewed presence of it were of an absent & ancient friend. David for his love to Jonathan the Father, showed great kindness to Mephibosheth his Sonne, and I doubt not but this Infant for his Fathers sake, this work is free, for the Authours shall finde aceeze, and acceptance in like manner at your hands. And so commending this and my selfe to your Favour and love, 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 upon you. Banbury in Cherfsire, July. 3. 1674.

Yours ever in all Christian affection.

W. Hinde.
and permissive is it. And give him of this sovereign & sweet
wine, and lay him with these Ranges, comfort him with these
apples; and if once he be thirst, and drink of this fountain; of once
be hunger and eat of this fruit, he shall be sick of leue, & the soul
shall live.

I adde no more.

Only be assured, Christian Reader, that all is the copy which
I had, for the bulk and body of it, reasonable intire, yet I
writ it not without some blunders, & breaches; as I came to my hands,
which by some other help that I had, I laboured to repair. For Al-
legations, & Proofs, I found it very naked & bare, & hance there-
fore made such supply in the margent out of mine owne observation,
& prudence, as might give some better éclaircissement & such as should
direct to, & search further into such things. Which in the
other mention, that if any thing in the margant be not so well
and finely suited, & matched with the tenor of the Text, the Prin-
ter, and my selfe might divide the fault between us, but the Au-
thor might be free. Wherefor my names have beene in searching
out, and setting downe testimonies of Scripture & Controversie
records of Story, and Antiquitie (as the great warriour of matter
hitherto contained doe evidently require) The comfort I have taken
in the book is, the same I have ever borne unto the Author,
and the hope I have conceived of the benefit that may grow unto
many thousands by putting it forth upon the like view, have light
ed, and certified, ye shall be knowne, and deserved all. Wherefore
Christian Reader, commending this to thy wife, and thy selfe to
Gods grace, I interest a favorable acceptance of my poor labour,
and a portion in thy hearty prayers, and so ever.

Bunbury in Cheshire,
July 8. 1614.

Thine in the Lord Iesus

William Hinde.
The Discovery

of the Man of Sin.

and find out our selves or by some other means the truth of some points. And as Caietanus, who confesseth that in interpreting di-
verse places of scripture he goeth against the frame 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 none.

Now the Papists in the Counsell of Trent confesse that the
most of the Fathers conclude that the words in the 6. of John,
16.12, do imply the receiving of the Supper in both kindes, against
the which notwithstanding the faile Counsell hath determined.
And the very props and pillars of their Religion confesse, that
in points wherein the lefther part of the Fathers agree a mad may
probably differ from the greater.

Now of the Fathers (whereof he speake) there are 2, who-
of the 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 he had said a sinful man: & where he calleth him
the son of perdition, which is more vehement, then if he called
him only a reprobate, as Paul calleth Elisha the child of the
Divel, Afc. 1.3. and seeming him the son of perdition, he mean-
eth one made to be defrauded: for whom is prepared some
marvellous and extraordinary kind of death and destruction:
as Moses speakeith of the rebellious Korah and his company.
Num.16.19. He meaneth therefore hereby, that he should not only be sin-
ful in his owne person, and bring a marvellous destruction up-
on his owne head, but that he should lead away many to the
like wickednes, and make them partners 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 drink of the wine of the wrath of her fornication,
Apr. 1.4.8 & 1.7.2.

2. His malice is set out in this, that he is called an Adversary,
a chief enemy against God and his Saints, as that horse in the
7. of Dan. which made battle against the Saints of God and pre-
vented, and as he is described in the Revel. That he throw out
Apr. 1.12 & 13, floods after the womes that flocks might be carried away of the flood.

A. 2.

3. His
The Discovery

2. His Pride is declared to be notable, in that he should exalt himself against God, as Daniel prophesied of another, & that he should sit in the temple of God, which some have expounded of the material temple at Jerusalem which the Antichrist should rebuild and sit in; but this word is never so taken by the Apostle. To sit, here is to reign, rule, govern, & have dominion, as the word is taken in other places, as when the mother of Zebulunchild required of Christ, that one of her sons might sit at his right hand, et cæ. And when Christ failed to his Disciples, thou shalt sit & judge, wherewith this sitting becometh his governor in spiritual matters, & that he should undertake to make laws and constitutions at his own pleasure, which is, to depose Christ out of his kingdom. For although that the whole world be his kingdom, yet the Church of God is so properly called, 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 let out his pride) that he should exalt himself as God, not only that he should say, but also do it, and make it evidently, & manifestly known, which is referred to that which went before, where it is said he should sit, & take on him that which properly belongeth to God, or to that which followeth, when it is said he should come in lying wonders, et cæ.

Jerome although in some place he leanteth to their opinion concerning the revolt, yet in his commentaries on this place (as the work be his) confesseth that it may indifferently be meant either of the declining from simplicity of the Gentiles, or from the Church. Augustine and Chrysostome, they say that the Empire must be taken away first; and after the Antichrist may succeed, yet ground they it not upon these words, but on those that follow. And Augustine, as we before noted, faith that he shall be an antetype of God, Chrysostome faith that there shall be such a revolt from God, that scarce the best shall escape from being offended, & so offend all others in possible effect & effect.

Fathers making for our interpretation. Socrates setting down:

of the Man of Sin:

an epistle against:


Now is the departure of Apollasie: For men have departed, or are become Apostates from the right faith. Origenes on this place faith he meant a departing from God, and the thing is false.

The common Gloss is, he be faith this of the spiritual Empire of the Roman Church, or of a departure from the faith.

Thomas Aquinas, Therefore we must hold that the departure from the Roman Empire ought to be understood not only from the temporal but spiritual state, namely from the Catholic faith. Antielmas faith, all nations must depart from the Empire of Rome, whether it be that a multitude of Churches shall depart from the Bishop of Rome, or that many men shall depart from the faith. Lyra disputeth the matter, & concludes that the Apollasie shall be general.

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

So that by us, our adversaries are confuted. So our exposition is al-

Rhemists themselfes do confirmed.

1. Properties of the person, who shall be the

Now follow...

in the Apostle. 2. Time of his comming.

file these 3. Overhove of him.

things 4. Means to bring it to passe.

5. Persons in whom this adversary shal work;

for his properties it 1. Wickedness.

is said that he should 2. Malice.

be notable in 3. Pride.

2. The Time, before the Apostle come to declare the time of

this Roman, for multitude hominum diffundunt ad eam. 1. Lyra in 2. Thuc. A. 1. 1. R. in 2. Thuc. 1. 1. 3. num. 23. this
The Discovery

Ps. Thee. 1. 1.

is departing, he interlaced with a note of remembrance. 9 Know ye not that what I say, I say not what I speak? I told you these things: whereby he note that the thing is worthy the noting. For surely if these things had not been foretold, when slyly foules should behold the Church so generally defaced, it were no matter if they murmured with Jerem., and said we have been deceived and thou hast deceaved us. Wherefore it pleased God (for help of our infirmity) 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 counsel of God, we may assurne our selves that they must needs turne to his glory, and so to the benefit of his Church that hath appointed them. For this causeth 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 Apocalypse, and often signified by our Saviour.

1. 2.

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

That which lest is: same saie is the Sonne, others the holy Ghost, some the preaching of the word. But seeing it is said that that which wasteth shall be taken out of the way (which phrase signifies 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 saith that hereby is meant the state of the Empire of Rome, for that when it should be removed, the kingdom of Antichrist (the plattform whereof was already begun to be laid) should have its selfe. And herein alfo our adversaries agree likewise with vs. The mystere of iniquitie (the which the Apolline faith, began then to work signifieth the corruption of doctrine which was laboured by heretiches, which the rather is to be noted, for that it may appeare how fondly the Papists vrged that the man of Sinne must bee one singular man, because the greeke article is yet before the word, which is the chiefe foundation of Saunders demonstration, to prove the Pope not to be Antichrist. And it is vrged also by the Rhetoricians in their notes; and as making much for them, they have taken the pains to let the greeke words in the marg ent. But whi 1 Jo. 2. 24, he that denieth is Antichrist, hee must (if that be true) which they say, meane but one: but the same Apostle in his 2. 13, 14. saith, which (whosoever) and affirmeth that there bee many such, wherefore it cannot meane one. Besides the Apostle here addeth the Article to the mystery which is meant of the wicked corruption of doctrine by many. And againe, o be that let: O Adulterer seeth which is not one particuler Emperor but the whole company as the Papists themselues saie: wherefore the article proleth nothing.

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

1. The changeablenes whereunto the visible Church is subiect.

2. Secondly the person or state which cometh nearest to this description of Antichrist; and whereunto the properties here set downe do most properly belong.

This is amatter both of wit and importance.

1. Here is wisdom lesthim that hath wit count the number, Rev. 13. 18.

2. The Apostle not only whe he was present taught them, but by his Epistle putthem in minde of it as a thing worthy the remembrance.

Now the question is who is an Antichrist. For who so breaketh the vnitie of the Church by sicisme or brecyse is such a one. Whereupon 1 Jo. 3. 10, that even in his days there were many Antichrists. And Augustin, Whosoever thou art that commeth against Christ thou art an Antichrist, whether within or without, the Church or without.

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

Neither is it what particuler man he is, but what state of God. Dementation, for it is spoken of some common state. Even as in this same place when it is said, that he only which shall be taken out of the way, though he speake of himself as of one man, yet it is not meant of one particuler person alone. For
The Discovery

Neither mean I that alwayes the Pope is the greatest & chiefest enemy & wicked one, but that sometymes some that are under him are the speciall instrumentes, & dealers in his kingdom of wickednesse. As is also in Daniel meant, when it is said that the Beare had in his mouth between his teeth three ribs, to whom it was said, arise, devoure much flesh; whereby was signified the cruelitie that should be in that kingdome: which was not so much in the Kings & Governours themselfes, as in those who were under them. For * Cyrus gave licence * & commandment to build the Temple, & * Davis would have preferred Daniel from the denne of Lions, but they were such as were inferior in place, who hindered the building and caused that Daniel was cast to the beafts.

Herebe we are 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 we have the alien of our adversaries, and content of the Fathers); and that the eroding of the Popedom was the abolishing of that Empire, I see not how our adversaries can well avoid it, but that the Pope with that state must needs be Antichrist. Wherefrom we may adornie the place deciphered in the Revelation to be the citie feared on heaven hils, which had the government of all the earth. And whereas aagain this the adversaries take exception, for that they say the Emperor is not yet gone chence, it is a slender shift; for that there remained to him the onely naked name, the citie of Rome yeuiding neither tribute, nor subjection unto him. And if the name were enough, * Ishoigion, being carried captive 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 * prophetic that Israel shall be without a king. And that of Jeremy * Servants have borne rule over us. * And no otherwise is the name yet given to the Emperor then as of men to their images & tombs. But as the Apollinians meant that not the name but the power and regement of him that he meant, hindered the revealing; so he meant, that not the name but the thing should be first removed, whereupon also 7. -

of the Man of Sinne.

* Dan. 7:27.

Neither mean I that alwayes the Pope is the greatest & chiefest enemy & wicked one, but that sometymes some that are under him are the speciall instrumentes, & dealers in his kingdom of wickednesse. As is also in Daniel meant, when it is said that the Beare had in his mouth between his teeth three ribs, to whom it was said, arise, devoure much flesh; whereby was signified the cruelitie that should be in that kingdome: which was not so much in the Kings & Governours themselfes, as in those who were under them. For * Cyrus gave licence & commandment to build the Temple, & * Davis would have preferred Daniel from the denne of Lions, but they were such as were inferior in place, who hindered the building and caused that Daniel was cast to the beafts.

Herebo we are 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 we have the alien of our adversaries, and content of the Fathers); and that the eroding of the Popedom was the abolishing of that Empire, I see not how our adversaries can well avoid it, but that the Pope with that state must needs be Antichrist. Wherefrom we may adornie the place deciphered in the Revelation to be the citie feared on heaven hils, which had the government of all the earth. And whereas aagain this the adversaries take exception, for that they say the Emperor is not yet gone chence, it is a slender shift; for that there remained to him the onely naked name, the citie of Rome yeuiding neither tribute, nor subjection unto him. And if the name were enough, * Ishoigion, being carried captive 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 * prophetic that Israel shall be without a king. And that of Jeremy * Servants have borne rule over us. * And no otherwise is the name yet given to the Emperor then as of men to their images & tombs. But as the Apollinians meant that not the name but the power and regement of him that he meant, hindered the revealing; so he meant, that not the name but the thing should be first removed, whereupon also 7. -
The Discoverie.

As a friend of theirs, faith that the Empire many yeares had beene without tribute or subjection.

- Secondly, we are led thus to think by those properties whereby Antichrist here is described. As when in generall he is called that man of sin which is amplitude in particular by 2 points,

- God's glory because he is called on adversity, led elsewhere.

- Enemy to the profissors as hath bin particularly shewed in the compositi of Papiasts with Judas Maccabaeus, 1 Macc. 12, 13, 14.

- Secondly, he is said to be in the Temple of God. Our adversaries to cleare their holy father, interpret this of the rai'd & de
cayed Temple at Jerusalem, wherefore they think that so long as that lyeth wait the Pope cannot be he, and so farre as the Bishop of Rome is from Jerusalem, so farre he is from sitting in Antichrists seat. But this is the very stone whereof also the Jews have stumbled, for looke what great and large promises were made to the Church of God, these have they applied to the material Temple, the city of Jerusalem, the hill of Zion. Wherefore having thus expended it of the material Temple at Jerusalem they have cast the world in a deepe flomer, that they should be far from thinking the Pope to bee Antichrist, while they remembre how far the Popes seat at Rome was distant from the Synagogues in Indies.

... But we know how this name of Gods Temple is vied by Paul, as when he faileth, the Temple of God is holy, which Temple are ye. And by Peter, where he maketh Chriftians living stones of this building. Wherefore as the Jews, so have they stumbled at the stones of this Temple. And as they have erred in the face to in the doctrine of that which concerneth his declaring of himselfe to be God. For they say that Antichrift shall take away all manner of worship both of God and Idols. Wherefore they gather that seeing the Pope hath established a continual and daily worship of the Maffe, though it were Idolatry (as we say yet even for that cause could he not be Antichrist. But we have a rule out of the Scripture, whereby wee knowe that they exalt themselves above God, not only which take from him all his power and majesty, but who translate his honour to themselves. When Rahel fale to Jacob, give mee children or else I die, it is written that Jacob's anger was kindled against her (though he loved her dearly) and said Am I in Gods stead? When Nahum was sent to the King of Israel with his Maffers letter that he might heal him from his leprosy, the king of Israel reading the letter, even for indignation rent his clothes, and said, Am I God to kill and to give life? If to beate and to give children bee so proper to God that to give it to men is to make them Gods: what shall we say to him who fetheth about Gods law, and placeth instead thereof his owne? There is one Lawgiver, faith lam. 6, 12. Lame, that is able to fane and to deliver, and Abarah to king A. 13, 15. As, for a long time hath Israel beene without the true God with out Priest to teach, and without law. Whereby is understood that it is to proper to God to make and appoint lawes, whereby all his people should bee 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.

Wherefore as Princes when they have subdued any people, to shew that they are their governors, are wont to change their customes, alter their state, abrogate their ancient laws, and appoint new at their pleasure: so the Pope herein sheweth himselfe to be God, in that occupying the place in Gods church he taketh upon him to establish and make new and change ordinances at his good pleasure, whereby he commaundeth that by tyring them to the necessity of the keeping of the iis fetheth in their consistencies, as God in the temple of God.

Moreover, 10th in the temple of God; is therein to exercise his rule and government, as it is taken when Zerubbel children would sit, the one, on the right hand, the other on the left, in Mar. 10, 11.
The Discoverie

Of the Man of Sinne.

And this indeed is the point worthy the marking, whereto our Adversaries stand. For if such as amongst vs refuse to communicate with our church in prayer and sacraments, were in their conscience to assure, why they are hereto moved, they could not say for any disliking in the things, but only for that they are not ratified by the Pope. So that question itself, if he would allow them, they so would. And is not this then, to be in Gods temple, to have 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 comeveth Gods glory: without his approbation they will not attempt it; no prince may go about to restore Gods truth & worship, unless by him be first authorized.

In this matter we must maynote Gods 2 Mercies.
1. In that he would so punish his church, that he would let the sinner of perdition sit even in his chair and fear.
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 partakes 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 ruin & confusion of Gods church we may see some stones as remains of the old building. Wherefore in comparison of those that have not heard of Christ, there be amongst them faire stones, as I have said, The Turk hath not a stone of this foundation or building; but here though the wall be miserably shaken, yet appere 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 baptism, though covered under the dust of many name and prophane ceremonies. Yet so long as they have this much, albeit in generality confessed; yet remains there a church. Even as the Prophet in the psion of God faith, I have brought vp rebellious children, children they were, yet rebellious. And in the 16. of Ezekiel he faith, bow his b
The Discovery

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

So that whè we consider the general corruption, they may be termed an adulterous seed, and as we are to wonder at the Lord's severity, who to greatly punish his church, again, 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 licene measure, yet such as might serve for a false 1.

1. King 17. 16 the life of some, as the sole in the crane, and the mole in the barre, a few were saved, but being pulled as brandy half burnt out of the fire.

So that the feast wherein Antichrist is to sit, is not that of the Turks a professed enemy to religion: but of God's temple, that thereby he may the easiester decease work his strongest illusions.

Besides to shew how he challengeth the right and title of God we must bring sufficient testimonies out of his owne laws & Canons, whereof some give him the very name of God. But seeing the moderator, fort of Papists are ashamed of such terrors, let it suffice to have shewed that he is the person who taketh to him that which is proper to God, and so to give childer, breathe, the sick, &c. But to hold the winds from blowing, who causeth that which God hath said to be doubted off, and would have his word to stand for a law, which teacheth, that it slâthern upon the necessity of salvation, that every foul should be subject to his authority. Who honoureth the person of Princes, and their murthering of their innocent subjects, with a holy and counteth the peryry of subjects to their Princes a holy thing, yet the slaughter of Princes by their subjects 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 it is nothing that they regard or refuse for, but to hold him in his feaste, to ratifie his authority and warped governments to that reformatio could stand with the Popes crown & the Monks belly, the matter had been at an end long before this day. The things which for

of the Man of Sinnes.

our edification we may learn: But see, that seeing ambition & filthy covetousnes were the two wings wherewith this Antichrist flew to high, we are to beware, seeing we make profession that we hate him, lest we be lusc & favour the things for which he hath deserved this hate. Wherefore let us take heed as to advance themselves, make no confidence of the duty they owe to God, lest the punishment be like his whole sins they imitate. And such as make marchidie of the rooms and places in Gods church or his Sanctuary. Such as fold doves and changed monies which was necessary for the sacrifices in the temple, made it a den of thieves: and what do they that buy and sell the places thereof? they be their own (they say) & so of some of them I may say indeed as one said of Sylas that the Plater, in Sylia Pretenship was his indeed because he had paid well for it.

Concerning the properties of Antichrist, the time of his appearing, and the place whereof other comment memorise hereunto, as I have received of the Lord, so have I delivered unto you. Now followeth his overthrow: wherein the holy Ghost foretells downe two things to be considered.

1. The overthrow, that God will consume him.
2. The Means, by the breath of his mouth.
3. Confusio, abolish, destroy. If the Lord had given no notice before hand thereof, when men had seen such an enemy, even out of the church of God, considering mans infirmity we must needs thinke that many would have staggered, & enquired after the truth of his promises. But for to avoid this danger he hath forewarned us, as he faith to his Disciples, I have told you of these things, that when the hour is come, ye may remember that I told you them. Besides, if he had spake of the power of Antichrist, and not of his overthrow the children of God considering the mightines thereof, might have doubted how he should have overcomed, and have said with them in Isay, Shall the presence taken from the mighty? or the light cap. Hsy 49. 24.

These things delivered thus now hearing the promise they may in the midst of trouble cleave to the Lord, as it is in the Prophets, and this is the patience of Saints.
The Discovery

2. The meanes whereby this should be wrought is the word of the Lord, which is called the breath of his mouth. It is meeteth that here the Apostle alludeth to a place in Esay, where it is prophesied of Christ, that he should smite the earth with the rod of his mouth and with breath of his lips should smite the wicked speaking of the first coming of Christ & of the secret power of his word; and as there he speaketh of the overthrow of one special membe, 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 prophetie of Ieremia it is attributed to the Minister and publisher thereof, I have set thee over the nations & over kingdoms, &c. By which place Bonface supposed his power over temporal Lords. And hereby was Powne, moved to depose the Queenes Maiestie, And Saunders, in this case, as also the Libeller against the execution of Justice, leaneth hereunto. But who feareth not that Ieremi's speech 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 Theodorot and Lyra also have expounded it.

The weapons of our warfare are not carnall, but spiritual, 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 is cast downe from heaven like lightning, God will send his messengers to pull his wings and make him flind on his feet. But because this beast hath many heads, therefore should recucie indeed a deadly stroke, yet should he not quite bee destroyed till Christ come, whom bee will destroy with the brightness of his comming. Some expound so this phrase as though it were said by the Apostle to shew how eaily God can and will destroy him, but the most plaine signification is to be that by the brightness of his comming we meanes, his bright comming, as it is said in the first chapp. flame of fire, flaming fire. The Apostle here alludeth to that description of Christ's comming, which is there laid downe. Till that time all enemies shall not be taken away. Suelers under the alter cry how long Lord, holy, and true, let thou not judge and avenge our blood on of the Man of Sinne.

And it was answered they should refuse the number of their brethren were fulfilled. Hereto agreement that of our Saviour when the fomes 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 deliverrance, and his effecting overthrow shall bee wrought at Christ's comming.

Here may we leane that when all strength in the world besides, is laid together, yet is it nothing of force to displace Satan, unless the word of God and preaching of his truth be allowed. It is indeed a great blessing of God that Kings make good and wholesome laws for the superfluing of idolatry, and promoting of Religion, as it is a great plague either to have no judges, or to have such as was Gallo, who when Paulus would have answered the accusation of the Jews, told them that if were a matter of wrong, &c. but if it bee a question of wordes and names, and of your lawe, &c. as Epist. Ques. of superflition and of one sopius. Yet when all power & wildome and policie 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 ealling so few are willing to come, why the Man of Sinne is not overthrown, even because we have fought against spiritual adversaries more with the weapons of man than of God. We accuse Turke and Pope for enforcing men by violence, bands, and death, to beleue their religion: yet we see rather practised men means, than the way God hath appointed to ingender faith in mens consciences. Bucer hath said that Humane minds may well make hypotheses, but faithfully Christians the word of God &c. Lane makes it. Which I would they had considered who have feared the Curch of God with dry nures. The dragons, the Dracons, stretch out their breaths, and glue sucke to their young ones, but theew, like the Offrich which leaueth hearegs, are become careleffe and cruel, hardened against their young as though they were not theirs. When the Sonne of the Sinai was dead
The Discovery

18

3. King 44.
35, &c.
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 vied to meete to have conference apart. Elias sent his servant with his staffe (as others will have their deputys,) but the woman lay at the feet of the Prophet, and would not reit till she had him to come himselfe with her. If the people abroad knew the sickness their soules were 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 be at the feet of their Prophets, and protest as shee did, not to depart and leave them. It was as much as Elias himselfe could doe to bring life into the child.

Secodly we may hence note that though vngodlines prosper for a while, yet God will bring each worke to judgement. The Deluge, Sodome, Egypt, may be proofs hereof. How often hath this scepter of England changed? The caufe of those in Scripture is laid downe because all flesh had corrupted his way. And Gidias writeth of our country that before those plagues came on it, the corruption was so great, that no man would keepe a good conscience must have separated himselfe as Enock. The like doth Matthew Paris. writ before the comming of the Danes, when Poperie had the preheminence, so that all men said, great is Antichrist, then came the destruction on them, God even brought out of their bowels, the means whereby that state was overthrown. Luther out of a cloyster, Wolsey had leave from Rome to pull downe the leffer houses, & H.S. beginning where the Cardinal left, proceeded to the greater, till he left not one stone upon another; so that each man may take vp a proverb against them, thus hath the Lord done to the because the fear of the Lord was not in these places. Now as Jude teacheth vs that Sodome is left for an example to vs. And Saul. 1, Cor. 10. speaketh of the lewes, so are these also for vs, he that chastiseth the nations shall not be punishd? Many & mighty are the finnes of our land. Oppression; how many have built them goodly houses, whereof the first stone lieth in blood?

of the Man of Sinne.

19

many sole house to house, field to field, till there be no place left, that they may be placed by the nilo in the midst of the earth, ever labouring about such things as make vs unwilling to die. But the cry of the poor goeth vp, and the damnation of these men, 1 Sam. 4, 5. I seeke not, we have seene Popery shaken, and I am perfivaded 2 Pet. 2, 3, that there be many here which shall fee Gods judgements on these vngodly men, which shall be such that it shall make each ease that heareth it to tingle.

There be three things, faith one, that gape after our death, our friends for our goods, the worms for our body, and the devell for our soule. And there be three that follow, our goods to the brewe, our friends to the Divell, the worms to the grave. Wherefore seing the fashion of the world passeth away, let vs 1, Cor. 3, 11.

not set our hearts on the things thereof, yet to that Jacobs rule, Gen. 31, 30, be not forgotten of vs. When shall I look to mine owne house? & this, so that it be still joined with godliness which hath the pre 1 Tim. 4, 8, wife both of this life, and of that which is to come. And then God being in the midst of vs, we shall not be moved though nations rage, and kingdoms be moved, for the Lord of hosts shall be with vs, the God of Jacob shall be our refuge. Remember David who in his affliction was comforted by his friends to vs humane and fleshly means, to follow policy and wildome of man the Prophet anw始めた. I trust in God, how say you then vs times soltue get thee to a bird to that hill. I trust in God, faith hee, &c. A leffen for vs to learn when wee bee perfivaded of a change, or trouble, or danger, flesh and blood biddeth vs fly to that hill. Vs these unlawful means, 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 you then say to my soule, fly or a bird to this hill. These words, & such allurements of flesh & blood cannot availe with that soule, which hath placed his affiance and safety on the Lord. For when wee shall think that the earth is the Lords, and all therein at his appointment, so Psal. 46, 1, that nothing can comfort and profit vs without his blessing, wee will never bee brought to seeke after any unlawful or vngodly means.
The Discovery

In the description of this adversitie which was to come before the comming of Christ, there were these things proposed to be considered.

1. The properties of this adversitie.

2. The time of his appearing.

3. His overthrow, of which hitherto hath been spoken.

4. The Instruments which he shall use to decease the world.

5. A description of the persons whom he shall decease.

6. Of the Instruments he is, that his comming shall be by the working of Satan with all power, &c. In the fowmes of Belial Satan worketh mightily, but as it is said of Abraham, that he gave all the goods unto Isaac, though he gave gifts also to the fowmes of his Concupines: And as it is said that Elkanah gave to Peninnah his wife, and all his fowmes and daughters portions, but unto Hannah he gave a worthy portion: And as the first-born in the law, was to have twice so much as any other; even so though Satan impart much substance to other of his children, yet this being his first-born, shall come with a double measure of his gifts, and a full power to decease. The meaning therefore is, that such as are to encounter with this adversitie, shall finde him to be no common enemie. For though he shall bee a man, and therefore shall also die as the fowmes of men; yet to great power shall be given him to deceived the world, such as have to deal with him, shall finde that they are to trie with more than flesh & blood. Wherefore therefore the Church hath been always in afflictions, yet those which the fial suffred under Antichrist, shall be so great, that whereas there were but where it is said, that he shall come with all power. It is not meant that fuch might 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 given for were it to mean, then indeed should there no flesh be faved. But the general signe is to be restrained to the matter in hand, that it be meant of the power of working miracles.

of the Man of Sinne.

so as that if I had all faith so that I could move mountains. E. Cor. 14.3: even so here, after he had said all power, it followeth, & signs & lying wonders. For he would hereby thew how that as Christ in the daies of his flesh wrought such works as declared him to be the son of God, & as for the confirmation of the doctrine, which they were to teach, the Lord gave to the Apostles the gift of working miracles: And so Christ answereth them 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 confirm the same by miracles. Whereupon must needs rise a double grievance to the Saints, both for that they should be perfeced and suffer tribulation, and that for refuting the doctrine which the world should see confirmed by strange and wonderful miracles.

Augustine moveth a question, whether these should be wunders indeed, or else only apparell so as which he faith shall then be known when they appeare. But that Satan worketh oftentimes wunders indeed, may appear, Deut. 13.2. As Satan had the windes at commandment, Josh. 3.19. The Beast in Apoc. 1.13. being exalted, made fire come down from heaven. The question is more doubfull of the Enchanters in Egypt, whether the rods were turned indeed Psal. 8.8. Inchanters have serpents at commandement, as Jer. 10.1. Curseds. in Psal. 124.8. Jerome and Cessaredo express.

Wherefore if Satan hath power to work miracles indeed, it is like, seeing that Antichrist is to come with the full power of Satan, that he shall work such wunders as are indeed, and not only apparell to be, as Rev. 13. Fire from heaven. And they are all called (signes) whether they be false indeed appearing to be that which they are not, or for that they seere for the proofe and confirmation of a signe. Of wondrous signes whereby may be set down 1 Thess. 4.17. offences committed against the first table, which concern faith or calling upon the name of the Lord, as Rom. 1. which with Rom. 1.18. holdeth the truth in righteousness. Where he setteth what is therby meant, they do not receive the love of the truth but believe lies. All deceavements whereby is signified that he shall lack no means to deceive the world. Toward such as are simply min. Rom. 16.18. by the apostle, C. 3.
The Discoverie.

Apost. 13, 16. He shall come with a show of godliness, towards the fear of full he shall shew strength and force, to the ambitious he shall pretend power to dispose of kingdoms, to them which looke for wonders, he shall worke them, &c.

In the description of the persons who shall be deceived we 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 pervert, whence is gathered a special comfort, that notwithstanding the power of Antichrist shall be great and mighty, yet shall it not be able to prevail any whit with the elect. Christ's faith. They shall decrease the very elect if it were possible, but as it is impossible.

2. Wherein is laid down the fearful estate of the wicked, who by refusning life offered them, were therefore instead thereof the false teachers, whom they may believe, that so being carried from fin to fin, &c. they may at last be brought to final destruction.

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

1. That Miracles are no sufficient proofs for us now to trie Religion by.
2. How far Satan can go in deceiving the world, and herein to consider what we are to think of our fathers.
3. How grievously the Lord taketh and how he punishth the contempt of his truth.
4. The order and great justice of God in bringing punishment to the wicked.

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

4. God will send them.) On which words the Rhemist note out of Aug. De natur., a. xxviii. Whereby they gather that God permitted the which done the truth. For in these things God is not only a sufferer, for he that suffereth is said, (as it is said here,) doth more them permit, which they might have
The Discovery
such works and miracles among them, that the foolishness of Catholicity were great, to receive Luther without miracles.
And as Occupiers which are ready to break, make the greatest flaw, and bring forth to the view whatsoever they have; so
deal they in this matter, bringing out all the fluffe they have.
Hereupon Briesthe tells us of both, which being precised did bleed. And how Pius 5. was indued with the gift of working
miracles, who at one time droue the divels out of certaine wome
n, as also of one, who playing the harlot in London, and going
beyond the sea, faling lame, was afterward curd at a preceptus.
The Rhenifft also upon the Acts, tells us of a Stone which being
thrown at Steven, putting him on the elbow rebounded backe
& for the truth whereof they refer us to the 10. Tom. of Aug.
38. ser de diversis in editione Paris.
As for the 3. miraculous hofs which they say haue bin kept
about 200. years, we need beleue the thing no whith the foo
ter therefor, for the blood of Hales was kept amongst vs herein
England a faire longer time, Concerning Pius 5. we know not
what power he had to binde & commande Satan, but we are
sure he had no power to deliver unto Satan, for had hee, it had
gone with vs & our reaime very ill by this time; & we conceive
that he had no great gift to do good with his blessing, seeing
such as he hath cursed mostly hauing speeded the better for it
rather then the worse.

The healing of the lame woman, were it well fitt, would
prove no such miracle as fundry of our Jutices of peace haue
wrought in England, more strange then that. For that, it was a
piece of knavery confifed between the suffragan that wrought the
feit, and her, may parly appear, in that the woman had
told fundry before, that such a day fhee would caft away her
crutch and that the suffragan having the fame day divers gentle
men and great persons to minifie the Maffe vnne, yet left
them all of purpose to minifie to her. And if for this miracle,
any bee disposed to repair to that place on pilgrimage, they
may a great while better go to Bridewell where there are flore
of testifiques of such miracles. As for the place in Augultine, if I
should finde it, I would crave pardos of him, I believed it not.
But having sought it in all the editions I could fee, yet could I
not finde it, and having heene one Edition at Paris; therin was
no such thing. And it is great marveil, that seeing the edition of
Aug. orkees overseene by Pop. divines & printed by Plantin
came out 9. years before the Rheniffe 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 foon met withall. How they are
deceived, see Lyra on the 14. Dan.
Alexander Hales confesseth that there hath sometime bin
stale scene on the Sacrament by the jubil working of Satan.
Canne complaineth on the impudence of such men as haue
not spared the Virgin Mary, to not Christ himselfe. Ludovicus
Frons, also for that the histories of the Saints are in penned
Cam. 1. 4. that they lie covered with the darknes of error, whereas the
histories of the heathen flourishe among men. But if we were
true that many of these things were done indeed, yet have we
warned that If one tell a thing and it come to passe, and they be
willing to lend us after other Gods that we should not use for all that
follow him, Wherefore that of Briofen is false, that whatsoever Briof. Mai.
as any time hath beene taught by miracles is undoubtedly true, it
shall be permitted to the bed to great figures on the earth, as we see
Apoc. 13. 13: read also of the Incanters of Egypt. Lalangius confesseth ma
Exod. 8. 7. ny things reported of the Idols to be true, and yet was it right
and just for the Christians then to oppose themselves against
them, Greg. Thom. 1. 10. c. 24. reporteth of one who tooke
upon him in France to be Christ, who also healed such as he abed touched.

Whereas our Adversaries will vs to prove our new doctrine
by miracles, we answer, that we brought any new doctrine
they were accompained with miracles, but even although an Angel
from heaven should come and teach it. Whereas the only way to
Gall. 8. to try the truth of doctrine is the word of God. And who so now
D
The Dominion

Deut. 13:1, 2, recumeth not that without a wonder is as Aug. faith a won-
der him selve. Let vs then remember Moses rule, Those that
not hearken to the words of the Prophet, or unto that dreamer of
dreamers, &c., and that it was the ioco of Christis enemies, wher-
y they bad him to come from the craft that they might deceive
him. And so doe our enemies call on vs, let them give sight to the
blind, and limbs to the lame, and then will we believe their doctrine.
As for their miracles whatsoever, they be not other but such as
the Apostle calleth lying wonders, false they are, and iying eiher
because they appear to bee that which they are not, or for that they tend to the confirmation of lies and falsehood.

2. The second general point concerneth the persons that by
this Man of sinne shall be deceasen, which are by the Apollo
tarned (such as perise) wherein by limiting the compass of the
Man of sinne, and his deceite, he leaseth into vs this comfort,
that he shall not be able to deceasen at, but only them that were
appointed. Even as when the four destroying Angels held the four winds, the Angel which came from the East, having the seale of the living God, commanded them, not to hurt the earth till the servants of God were sealed. And againe, where the general Apo
data is spoken of the power given to the beast over every tongue, and nations, it is tied only to them, whose names are not written in the booke of life of the Lamb. And when our Saviour faith that the days should be 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 Apollo in this place layeth down, &c. is true in Gods
Church, and every true member thereof, because they are foiled
d out of that rocke which shall not shrinke, and sanctified by that
truth that must alwaies prevail, of which point wee shall have occasion to speake more afterward.

Now because I have signified that of all effects, that of the Pope-
dome is most properly design'd by the properties of Antichrist,
lethat down before, &c for most of our ancestors and Prede-
ecessors died in the midst of that darknes & professed that Rel-
igious Papists would have it answer'd what we think to have

become of all thee. For if we shall say that all Papists are condemned,
the shall we justifie that slander of us, wherein we are accused
to condemn 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 poperice, which even lich as are laved haue professed.

Be it known enquirith, if there were ever any Protestant so
bold as to condemn to hell Augusistine, &c. all our ancestors,
Fouders of Colleges, who himselfe answering for vs faith, that
we do not, as may appeare in that we thank God heartely for
them, &c. The like master badoeth he in his 46 Deman, where
he faith that we are so farre from condemning them to hell that
Calvines fetheth downe the quite contrary. Whereas then they
commonly slander vs, that we should condemn at our parents
and predecessors, our adverarie as you have heard, cleanse
us from it. And thus far may wee vs the scorpion for a remedy
against his owne bittting. But yet are wee to beware of the poy-
son which is in his tongue, for the end is naught to which hee
allegeth this. For he asketh how wee can condemne the doc-
trine of these men for naught, of whom we haue so reverend an
opinion as to thinke that their foules be in rest & blisse. Which
argument though at the first seene, it seems strong and forcible
yet when we take a narrow view of it, wee shall finde it to bee
nothing.

For if wee should ask them if ever any Papists might bee
found to peremptorie that would adudge to hell, Adam, Lot,
David, the Apostle, and Peter himselfe, who were greevous
sinners, as guilte of Inceit, Adulterie, Murther, declining and
denyng of Christ, they would say none would, wee might therefore in like manner conclude (as well as they) that dili-
bedience, d. unkenneles, indeit, &e were allowed by them, &e.
If they say that there is difference, because these foules of
theirs were execurable and not damnable, they continuing in
profession & outward service of God: The course of the Scrip-
tures is against them, though you make many prayers I will not
bear for your hands are full of blood. Wherefore haue wee seised

D 2


The Discoveries

...and their regardeth not behold in the day of your flesh you will seek your will, and require all your dues. Where, notwithstanding the laspand aside of the sordly apparel, and girding themselves with tachcloath, fasting, &c., so long as they remained cruel, bearing, deaths, &c., their prayer and their fasting was turned into sinne. Paul faith, that they who do them shall not inherit the kingdom of heaven. Wherefore the consequents are naught, Menn which did these things were sure, "so 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 tombs of argument in both thee cases is one, for they gather, these men were saved, else nothing they believed was damnable. And why not as well these were saved, else nothing they did was damnable. Moreover wher our first parents sinned, it was not only in eating the fruit forbidden, but in hoping to become like unto God, which the Devil had put into their heads, and beguiled them, which the Lord also noteth, when consorting them, hee faith. Now is man become like one of vs. And Paul err'd in doctrine and opinion, while he was a persecutor, so did the Apostles whilist they were med of a worldly kingdom which Christ should have, and were in dasknoble concerning Christ's resurrection, & Thomas expressly, who was so far from believing for the time, that hee would not believe, till he had thrust his finger into the print of the nayles and put his hand into his side. Yet I ask whether there were ever any Papist bold as to condemn us for our fathers, the holy Apostles Paul, Peter, &c., and because they do not, must they, or we therefore necessarily allow their errors? Whosoever they can except against this argument, the like may any one against theirs; if they say that these repeated 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, yet they theodice as impenitent all of whom they read not the like. For we read not (that I know) anything of Adam's conversion, nor of Lott,
that whiche we faile not in vs that zede in praiers which is requireth neithor preerit releaseth 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 sinners, of which the Apostle speakeste, with vs not the unrighteous shall not inherit the kingdom of God. Be not deceived, neither forsake vs, nor dissolve, nor adulterers, nor could he have bin saved. And even so all damnable heretiques must be recalled in particular. So Peter having told the Jews that what they & their Governors did, it was through ignorance, biddest them amend their times & turne, that their lives might be put away. Otherwise such as renounced not their sins, were for their ignorance of God punished. Whereas then our adversaries ask of vs what is become of our Fathers: we say that as wee hope well of the in the judgement of charity, so do we trust alio that of God they received mercy to beleue and know the foundation & ground of faith, although in other opinions by thee built on this foundation they might err & continue therein. But we say that they who ever flandreth on Fathers or prophets, what or howsoever they believed, when God is true, is laid open before him, may receive of men a condemnation for their natural affection, but he shall then be allowed of God, & faired, when the natural man shall possesse the kingdom of heavenly. For this shall you mark in the scripture for a certaine ground and sure Rule of a rebellious people to oppose the example of Fathers to Gods plaine word & express commandement, as the Jews answered the Prophet. The word that thou hast spoken unto us in the name of the Lord we will not hear it of thee, but we will do whatsoever is gone out of our mouth, as we have done, so shall our fathers, and our kings, and our princes. It was an notable faying of Jerome (which I take at another mans word, not knowing where it is in his works) but it is a laying worthy for excellent a man. If my father stood weeping on his knees before me, & my mother hanging on my necke behind me, & all my brethren, sisteres, children, kindred, bowing on every side to retaine me in my full life with them; I would strike my mother to the ground: al the while I knew, rove 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 well enough concerning faith & beliefe. And however Jerome either said, or thought, we
The Discoverie.

we know that none greater then Jerome had said no leffe, who- ever loueth father or mother, &c. more then him, is not worthy of him. Moreover when to moue vs they cite a Catalogue of fathers, whom they brag to have bin among the Prophet, it hath bin (Gods name be praised therefore) made evident that all me see how hitherto with this vain shew they have deceived the worid. For it is manifest that their fathers and their childrens children were gathered to their fathers before the grounds of Popery were laid. For neither to Augustine, nor to Gregory were these articles of their beliefs ever knowne or signified, of the absolute authority of one man over prince & people, to sit vp, and depose princes at his pleasure, on whom at trauh he geth, whose power is so great, that how great soever corruptible in Religion yet that no man may correct & redresse it with out him. This which is the ground of all Popery began indeed to work, when Zosimus laboured to have all apparells made to Rome, to which purpose was all ready a Canon of a former Counsell, which the Counsell witheld, finding out the corruption of the Canon, who therefore wrote to the B. of Rome of their determination, and of the forgerie of the Canon. The like did Gregory to the B. of Constantinople seeking preheminence over all bishops. So that although this Monke began then to breed, yet tooke it such ablow at the hands of those good fathers, that being smothered it vanished away like the untried fruit of a woman. The like may may of the brenden God, their private masse, their dry communion, whereof none durft put forth the head, whiles those watched good upon the wall. Of Fa- ders & seffecthers therefore we may say, that although they have in some places let fall from their pen, some things that are to be corre- cted, yet that out of their own writings & sayings, we may de- duce such speeches as correct their escapes, and confirm the truth against the foundations of Popery; I will not cite many examples herof, one may suffice for many. Ambrose & An- dren have haply somewhat too too feebling words, as concern- ing our workes, yet Ambrose when he was ready to die is said to have vtered these words, I have not lived so that I am ashamed.

of the Man of Sinnes.

ashamed to live any longer, neither have I set at that I am a prodigar vs in the fraud to die presently, because I have a good Lord. Of which Aug. faith, 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 assiance 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, whereby is much gold, and some dross, and therefore are we to pray God to open our eyes that we may discern the one from the other. As for these writers of later sort, the judgement of them is harder, for it is likely that many of them lived and died Papists. But yet we say that as in Elisha time, God had referred feaven 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 Apoc. 16. 6. should bee to the Allerhoyf. And the Rhenish themselves Kierm. in Apocr. say, that in the dates of Antichrist this shall bee, that it may bee 

Greeke and English Bible (1535)
blessednesse, yet so as wee professeth the building of all the Schooles and Colleges in the world cannot deforceth the joye of one day in the kingdome of heaven, and as we have an honori-
table opinion of them for the purpose which they bad, though they did many things which we cannot commend, see doe we say that the greatest ha blesse and blesse the which could come into them, was to have their fmnes and ofhes pardo-
ned them. And whereas they say this is no other hope then we may have of Pagans, and Indians, we answer, that there is great odd. For it was the singular mercy of God, even to fill to leave certaine grounds of salvation even amongst them, as the word though greatly corrupted and darkned the Articles of our be-
liefe, the Sacrament of Baptisme, &c. wherefore though many perish, when the watchmen not onely fleepe, but take away her vaste from her, as the spoewe in the Canticles complaineth, yet no doubt God so provided, that such as hee had appointed to salvation had so much bread as would store their life, bread in a measure; & water in a measure, though not enough to keep them in good plight, and to give them a fresh colour; the like they finde not among the Pagans, wherefore we absolutely say for ought we can see they be damned.
Lastly, where they ask vs what excuse the learned can find who cannot be said to have erred ignorantly, we tell them that Paul was as well learned as they, who yet faith, what he did, he did ignorantly. And to the learned Atheist hee obiecteth ignorance, the same of this ignorance God is regarded not: See what an Augustine faith of Cyprian. Elite if lacke of learning were excuse sufficient to save vs, & there were no excuse for learning, the next and readiest way to salvation, were all ignorance and Barbarisme. We say then that very many, who spent great labour in serving of man, were yet saved even as brands of fire consumed and to pluck out of the fire. And howsoeuer, or whatsoever many have spoken before men, yet when they to commune with God himselfe, the whole liuely and evident which made them bold to die, they felt and acknowledged to be this. Quia enim habemus Dominum, to pardon our errors and not to

of the Man of Sinne.

judge us according to our works. Yea when many were in the waters over head and cares, & nothing out but even the hair even thereby hau they beene drawne out and saved. To conclu-
de, the former times were cruel times when the watch men were not only sleepe, but even hinderers and spoilers of the city: yet God had meanes to keepe some from falling in to errour, others that fell therinto, hee in good time called some at the first hour, others at the left. Although they saw not all the errors, yet such as overthrow the foundation of Christlikeitie no doubt they understand and withfind. And we are to think that unto them many things were pardon-
able, which now to vs are not. And we boldly say as did the Prophet, and not the mercy of the Lord beene great to leaue vs a residuant we had beene at as Sodoma, and had beene like to Gomor-
ra. But when we speake of Gods mercy we speake of a thing that is bottomlasse and incomprehensible. When they aske of vs, How many or who are they who thus were saved? What other answer can they have but this? Who hath known the mind of the Lord, or who hath beene his counsellor?

We are then to think that God had frome which never bowed their knees to Balaam, many who although partakers of many their errors yet held the foundation. Some also who being deeply sunk in their groffe idolatries, were notwithstanding saved as brands of fire burnt out of the fire, being effectually called, come sooner, others later according to the rich mercy of God.

There remaine as yet two points of theoie which have not beene propoised. The former, the Conse why God sendeth this great punishement. Wherin we are to consider how he taketh the contempt of his worde. The latter, the order and severitie of God in condemning of such as refuse the word of truth offered.

And therefore God shall send them strong delusions, that they shoule believeth lies.

That all they might be damned which believeth not the truth but had pleasure in unrighteousnesse.

But because the latter containing the grievousnes of the pun-

E 2
The Discovery

It is plain that herein he hath his work. After which manner the scripture speaketh in other places, *The Lord put a lying spirit in the mouth of the Prophets.* And in the Prophet, *I the Lord have deceived that Prophet.*

*Ezek. 14:4.*

The Rhemist in their marginal note on this place, sendeth to a place in *Augsburg*, one of which to learn how to expound this and other like places. But *Augsburg* beweth that in these things God is more then a bare sufferer. When he calleth a *de righteous judgment*, which judgment must needs be his work; but to know *S. Aug.* meaning read the *5, lib. contra Pelag., c. 5.* where he fetheweth that it is not only his sufferance but his power, so that God manifestly worketh not only in the cursed effect, bodie, 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 form it falleth out, we deny his providence, if he suffer any thing against his will, we deny his omnipotent power. But we may here note the exceeding power of God, which of the fins of the godly can make comfort to the godly & raise glory to his name, yea the sins of the faithful *Rom. 8, 18.*

To turn to their good, as he made the buffetings of *Satans* means to keep *Paul* from being proud through the multitude of *1 Cor. 11, 17.* of revelations, if any man be curious in this, & will not be satisfied but bring God’s works to man’s tribunal, let him looke to be confounded of his glory, & he that cannot hereof speake with reverence, let him hold his tongue altogether. *O that you would Job. 13, 7.*

*Hold your tongue that it might be imputed unto you for wisdom. After that they men scathe the lout of the truth, God in wrath leave them to the rage of *Satans,* who finding the house swept out *Matt. 12, 44,* returneth with, *that other worse than himself,* and there taketh vp possession, leading them on from one sin to another, and at last *Tim. 4, 13.*

To perpetual destruction. When that choice was offered *David* of the three punishments to take one, he said, he was in *1 Sam. 14, 14.* great strait, but if he had added for a fourth to have his left euer to *Satans,* and to have bin for Gyges 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 it had bin to haue fallen into all the evils.

*E 3*
which all the world could do, then to be give vp to be punish-
ized by Satan. It is a pitiful sight to see children die at the head
of every street, for want of food, or that the sword should de-
stroy our people, or that the pestilence should walke through
our citie, if it were to stay but one in a house, as in Egypt, but
yet were all this comfortable in comparison to see our friends
die before our ies, whether famished, slain with the sword, or
destroyed with pestilence; if they died thus in the favor of God
this day were comfort in comparison of this , to see them
like wandring sheep, scattered without hope, forsaken of God
bound with chains of sin, held under the threat of Satan,
to see heaven shut against them, & hell gaping to receive the,
their eternal damnation already prepared for them. And such
is the heavy judgement of God against all contempters of his
word, whereof we have proofe in all ages. And expressly in the
Iews, 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 upon them even unto the vtermoment. It had bin a small
matter, if only they had bin in the promise of grace of Salvatio
made to their fathers, but this punishment paffeth all.

To omit the east churches, whose candlestickks are removed,
in whom Mahomet the enemy of God fitteth & keepeth them
in most miserable servitude, we may see how in the west churches alfo, God hath punished this sin. For having at this for
the doctrine of Christ, brought in the doctrine of man, they pro-
ceeded further, and cut vp one man to uphold it, and so holding
on they buried Gods word in ignorance, & led away the poor
people to dumbe and fenfcle creatures. In the midst of these
thicker mistes it pleased God to open his light in fundry places,
as in this country of ours, & to send salvation among vs, which
many have refused, and some of them fled from it; but consider
how the judgment of God hath fallen on such, into what grofse
abnowledges have they run, and how like foolish builders they
made that should be the foundation of the rooffe; or rather in,

indeed have left it no place in the building, that is, letting a-
side Gods word, have made for the ground of their faith & reli-

which are not had nor heard, & deviled, So that the
Divines of Spaine and Portugall, which have not heard of the
truth, as these men have done, have 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-
vane have cleared the fathers from forgeryes & figured out the
counterfaits, our men have fluffed their Testament with such
ware. I know not who faith 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 Patfar,
long since condemned for a notable forgery. But this is Gods
judgement fallen upon them for their refusall of Gods truth. I
will end with them having rehearsed that place which S. Paulus
did against the Jeues out of the Prophet. Hearing ye shall beare
& that not understand, &c 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 have
occasion to say as the spirit of Gods faith to the Church of Eph.
I have smecticum against thee. & Hebreas faith. The inequity of E-
phraim is bound vp. Alluding to the manner of covetous men,
who having stole of money before hand, are wont to bind it vp
& lay it by, till it is fall out that they may purchase some gaine
full thing thereby, In which manner the inequity of Ephraim is
said to be bound vp, as reserved and kept for some purpose. Af-
ter which manner also the Apostile speaketh of vngodly men that
they treasure vp tothis last wrath against the day of wrath. I am
afraid lest that our sins be bound & kept together for some pur-
pose, and sealed vp as Is saith the Law maker in a bag for some purchase,
Whereof I wish you in the fear of God to judge. The Lord
hath prepared a great banquet, the guests have bin bidden, all
maner of fare hath bin appointed, both for the weak & strong,
yet haue the commensibus in thin, as they are but as a clatter
of grapes, yea of the whole vine not to many as will make a clus-
ter. I could with that some would make a table in his heart of
fich
The Discovery

such as he thinketh are effectually called: & suppose he should finde the number to be very few. Cornelian when Peter was sent unto him, was ready with his friend, before God to heare whatsoever was commanded him of God. Are there many among vs like Cornelian, which wait for the comming 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 they yearly digest their fatness, shew mee such householders as bring their families and friends to heare what God hath commanded to be told them, and we will give them the commendations which Cornelian had. Thine wee that your wives, children, and servants have no violes, or that they are given them only for this life, instead of faith to keep their bodies from purifying. Truow mee that the blessing of God can rest upon that house, wherein there is nought that feareth God, and delightseth to heare his word? You are like to be blowed much in maintaining the liberties of your city, and I could wish you did so, if it be your right, but if you knew what it were to be free of the kingdom of heaven, you would more carefullly labour for that freedome then for the other. Follow the example of them that are mentioned, Malachi 3.16. who when ungodly men set their hearts on wicked deeds, condemning the justice of God. Such as feared the Lord spoke every one to his neighbour and there was a table of remembrance. Otherwise, whilst we reforme this fault, we are to heare least God will punish it in his displeasure, and loose in this place a marks of remembrance for the contempt of his mercy.

To you my brethren of the University, 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 Prophets dwelt with Elias, and he appointed to make provision for them. It seemed that that was their ordinary fare; for it is reported afterwards, that a good man brought Elias bread of the first fruits, and went to his house of Barley, and full ears of com, which the Prophet bestowed among his sons. In the 6. Chapter, mention is made of them againe, that complaining of Elias, that the room where they

of the Man of Staint. 41

they were was too little for them, they obtained leave of him to goe to Jordan, and take every man a boome, and so make a place to dwell in. Our commons are more fit themselves in many places very slender, and short of that which our good Founders meant for vs, which hath reached through the want of faithful stewards, yet no where is it so scant, as that we are enforced to gather heapes to make potage, or to feed on a few Barley loaves. Their dwelling place was enlarged by themselves, & is like-ly they were not very fumitous, for they were not able to heare the charges of an axe head which they had borrowed. We may thank God for our sumptuous palaces, ready prepared for us. 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, to the loss of the truth & knowledge of God fortook their own dwellings, contented to live far from all courtly preferment, preferring their own buildings before the sumptuous palaces of Samaria. These men dwelt with Elias, though the famine was great without murmuring; you are un to them was it, to heare the Governor, and be made partakers of the promisse. Elias was not behind for his part, but as they were obedient unto him, not to build without his leave to went he in and out before them, looking to them as the shepheard to his flock, not only instructing and teaching them, but also in providing necessaries for them, yeastering his own meat & provision before them. So these men lived in this manner, in no small matter of Elias had come into the midst of their men, he would certainly have prophesied among them. But things go not to amends, doe the Heads and Governors goe in and out before their children, do they take that which is sent them, and set it before their Companions, or rather take they not that which is appointed for other, and devour it themselves alone, as though our Colleges were made only for Heads, not at all for members. We need not as Elias did, part with our owne portions, or not receive at Nehemiah, the bread of the Governor, yet all things to sale.
false, and make merchandize of that which wee should bestowe freely. And what though under some such naughtie Governours, there have good men come vp, this is no great commendation, nor more wonder then that a Buffoon should hark good haukets. As for the common orders, to contemne Staints, and all good and lawfull orders, is the readiest way to any ref- ferment. Popery is indeed in some sort banished our Colleges, so that I think there be not in any of them, any manifell reen- fant, yet are there such, whom we may looke vpon as the Pro- phet did on Hazael, with warie eyes, remembering the harme that he should doe to Israel! But let vs vs for this abide in God's fear and service, such as are Governours and godly, continue it, centering what a wrothie thing it is, not only to beget children to God, but even many Fathers to beget many chil- dren. Let vs content our selves with the small portion which God hath allotted vs, knowing that a little with the fear of God and his favour is better then all the world besides. And 2 King 17. 14. As God did increase the widdowers yoke in her strait, so can he in- crease that little which we have, that our hearts shall bee therewith more satisfied, then when their corn and wine & sile is increased. Let vs refuse no pains for precious things. Isa. 66. 12. Servem frome yeares for his wife and it seemed a short while vnto him, because he loved her, yet though it should call you twenty years servise as it did him, yet the delight which I hope you have in it, will make them seeme short vnto you. Blessed is hee that seeketh after wisdom, and findeth it. Take that counsell which Joseph gave his brethren, fall not out by the way. And that of the Apostle, Obey them that have the government of you. If we shall doe this, wee are to hopes, 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 Elias, but if we hold on, there is no doubt, but as the wrath of God fell in abundance vpon Abbeys wherein he was dishonour'd, which rais'd 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 remove the light of our Candle- sicks.

of the Man of Sinte. 43

sick, and bring vp vs, either Poperie, or Barbaritye: which the Lord grant that by bawrie and unfeigned repentance wee may turne away from vs.

5. But we ought to give thanks alwaies to God for you, brethren, beloved of the Lord, because that God hath from the begin- ning chosen you to salvation through sanctification of the spirit and the faith of truth.

7. Whereunto he called you by our Gospel to obtain the glo- ry of our Lord JESUS Christ.

The Apostle hath herefore opened the rising and fall of Antichrist, the place where he should set, the pride of his heart how farre he should prevail, the righteous and seuer judgement of God upon such as should refuse the truth, & take plea- sure in vainglory, &c., because that both small and great Kings 19. 14. had taken the mark of the beast in their foreheads: yet the Apo-(- Apo. 13. 16. file fetech that in this general backsliding, the Lord will keepe a residue, though in comparison of the reit they should bee but as a clisser in the vintage, or as one grape of a clisser, there should be some saved, though they were not but as a leg or an earc caught out of the mouth of the lion, as the Prophet speaketh, that howsoever Antichrist should decease the world Apoc. 12. 9, yet that there should bee a number to stand with the Lamb at Apoc. 14. 1. mount Sion, and to accompany him whether forever hee should see. The Evangelist shewing that when our Saviour came into the world, and among his own, the world knew him not, his own folks. 15, 16. receauid him not; yet is there foloweth, that some there were that receauid him, for to them that receaied him, free gone power that they should be the names of God.

Therefore the Apostle commeth here to speake of the com- fortable state of the godly, how God preferreth them in their great changes.
The Discourse.

1. First, then in the person of the Saviour, heleweth from whence such as are preserved have this grace, in these 2 verses. 2. Secondly, he letteth down a rule for them to rest upon, 3. Thirdly, declaring that as the beginning and means, so the end also and continuance was from God, heulleth us up the whole matter with prayer unto God.

But we ought to give thanks, &c. in which wordes he declareth that both the beginning, means, and end, (as he letteth them understand, where it is that they stand) the other fall, beginning with thanks, and God hath from the beginning chosen you even as he had done in the former Chapter. Because your faith groweth exceeding strong in the same manner he beginneth almost every Epistle. Not only to note that these things are Gods benefits and blessings, or as food, and the elements of health. For these are common to the good with the bad, which men may enjoy, and yet bee not a whit in their nature changed: but that these are moreover so proper to Gods children, that the wicked have 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 special grace of God they may perform the love of God: Nor the Papists which to Gods grace joineth his natural strength, is sufficiently thankful to God, but hee onely, that confirminth flesh and blood to have nothing to doe in this worke, which is brought to passe without, and against our nature. We fee here wherein we are to reioycethat is, when we see others to obtaine like precious fruit, wherein our whole sight not to bee, that Chrits kingdom is encreased, therefore this minde should be in every one of vs, that was in the discipiles, who greatly reioiced when they heard that other churches had received the gospel, and as the Apostle, who faith of such as he converted to the truth, that they were his Crowne & his reioyning in the Lord, so say I, should one heart be filled with joy, when we see that the whole grace which is in vs, pittifull is it is to fee, that whereas among vs, our principal care should be in winning & confirmanding men in the truth, it falleth out by the strong delusion of Satan, that we not only do not go, but are grieved & offended, whe we see me brought to Christ. And as when Eldad and Medad prophesied in the booth, Jonathan would have had Moses to have forbidden it: so many envy at others blessings, &c. Woulid to God at our Saviour sendeth vs to the vineyard, to learne wildomne, in the example of the aduersaries diligence, might frie vs up to the building of Chrits church: They spare no travail by sea nor land, they shew not to hazard their life (I would to God not their foules also) to win any in whom they finde any vouchsor of wit or learning: and we all have encouragement & means whatsoever, in the end to make them of their Profiscet. I would that hafte this care were in vs to maintaine the truth: this is in them to uphold errore. But it felleth out with vs otherwise, for as covetous men, we thinke the more that others haue of Gods graces the fewer we should have our felwes.

It followeth, for you believed in the Lord. Where heleweth plainly whence it came, that they shoulde in this great falling away, even from God, because he had set his love upon them. Here then is the cause of our certaintie and assured faith, not that we heere God first, but that he loved us. Wherefore we are here taught that when we speake of the certaintie of our standing, we beware that we thinke not any thing to be in us, for which God shoulde take the other love or favour vs. For we must set our faith on Gods love, that we shoulde set out our felwes quite from all cause thereof. Even as Moses saith, that God had chosen them, because of their might or number, &c. but for that the Devil was the wisest among vs, he had a love to them. So this is the ground of all, when we seek the cause of love, and mercy towards vs, we shall finde it to be none other then love, &c. So also the Apostle speakeh in the former chapter, to fulliseh the pleasure of his goodnes, &c. where not content to have named once Gods goodnes, he douleth it as...
wanting other words to express that which he would say, concerning God's free mercy and love.

He addeth, for that God from the beginning hath chosen you, where he declareth the continuance and ancientness of his love, which was before the world was made, ere the heavens were made, the earth set upon his pillars, &c. the foundations of waters appeared, &c. It was his secret purpose to make vs instruments of his glory. How happy sons are they which have such a father, as provideth for them even before they be. When we look hereupon, it may be a stay of comfort unto vs against all temptations. For when we know that it was his only love, which fro the beginning moved him to have mercy on vs, wee learne that howsoeuer our sins be in multitude as the sands of the sea, and in number as stars as scarlet yet that they are not able to separate his love from vs. For before he framed vs, he foresaw the evil which we should commit. & yet he chose vs, they are not therefore these things that can separate betweene him and vs, for he is not as man, that he should be changed. Wherein as we have a just exception against some christians, which lett downe the foreseeing of our works, as the cause of our election, whereas the Apostle layeth downe the love of God before the world, for this cause, that we might know there was no respect had of the works, as he also dispues elsewhere of the choosing and relection of Jacob and Esau, before either of the had done good or evil. Even as Augustine faith, that he chooseth not because of the works which he foresaw, but he foresaw the works because he chose vs; as the moving of the Wheele, is not the cause of the roundnesse of the Wheele, but the roundnesse the cause of the moving; so here is also laid a foundation of conformation, for such as faint under the burden of their sin, & think that by the reason of the greteness of them, they cannot bee the children of God. This way Satan buffetth many: For as he draweth many into sin by laying before the mercy of God, so he leadeth not a few to distruft, by opening unto them the severity of God's judgements. Whereof when they think, they suppose no death more grievous. But let them know they have no more dishonoured God by the sins they have committted, then by thinking that hee will not pardonne & forgive them. Wherefore when we consider that God of his free grace foreseeing how ill we would be, did ye choose vs, let vs be firmed vp to glorifie his name, and breake out with the Apostle into these words, who shall separate us from the love of God?

And as he hath set downe the ground of our saluation, so goeth he on through sanctification, &c. We have seen the foundation laid before in the former words, to bee only the good will of God, he foweth how he goeth on in bringing his purpose to paffe, for God leaveth not his worke unperfect, but bringeth his decree to effect, and whom he hath chosen, them he calleth, &c.

The means he 51 Inward, his Spirit, vewth are two 23 Outward, his Word. Which both are here express'd.

1. Through sanctification of the Spirit whereby God sanctifieth our minde, and calleth vs to yield obedience unto him, 1 Cor. 3. 10. Where he nameth (sanctification) he foweth how loathsome we are of our felicity in Gods fight till he make us clean, and pure. And where he nameth the Spirit he foweth how we receive this grac, and what the cause is that some notwithstanding they hear the word, yet remaine vnfruitfull. It is his heavenly grace and holy spirit that worketh sanctification in vs, whereby teaching, that howsoever Pauls plant and Apollos water, that it is God alone that giveth the increase. Wherefore, that God soften the ground, the raine returneth without fruit for our salvation, though effectuall on the other side to the hardening of our hearts. So great a work is it to raise a few miserable sinners, that first they were to be chosen by God, so no creature in the world, but only Gods holy spirit can work this sanctification in vs. Here also is conformation for the faithful minister who considering the small fruitfulness of his travell, though hee be not said, that the founder calleth in vs, the lead is consumed, yet let him know that his message may be faithfull, & that
he may say with Christ, my work is with the Lord: for the converting of souls is a worke proper to the holy Ghost. So in these words he sheweth the especiall and first cause that bringeth this to passe, viz: the holy Ghost working in vs an effectual faith, which is the means whereby we lay hold of the benefits of Christ. For notwithstanding Gods grace be offered to all, yet they only, that believe shall be saved, so that all receive not commodities by Christ, though he be the Sonne of God, & full of power, yet all are not profited by him, but only they that receive him too, and to receive him is to believe in him. But forasmuch as all faith doth not suffice, the Apostle limiteth it when he calleth it the faith of truth. Wherefore the scale of the Lew in this case profesteth not, because it is without knowledge, nor of the Papits that submit not themselves wholly to Gods wildest, nor of any other hereticke, can suffice; it must be the faith of truth. In the former Chapter 1t was obserued that such as are to be eternally punished, are said to bee such as have not knowne God, The thing that sanctifieth vs, the word of truth, Gods word is truth. Here have I now occasion to complayne of our adversaries, who have made it a ground of their religion, to bee ignorant: for which they labour by all means to keepe away from 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 have translated the Testament, yet is apparent that their meaning is to bury vp the true knowledge of God therein contained. In their fourth rule concerning the forbidding of reading certaine books, they to terrifie the multitude from medling with them, that they lay, who so readeth these books translated without permission, they cannot have remission of their sins. And in the first rule they teach, that to read books of controversy, it is not lawfull, no not for some lesuities. So eye for those that must bee their guides, it is not lawfull to come to the truth any further then they give them leave: no they let them not read even their own corrupt translation, least eve in that puddle they should meet with some cleane water.

Whereas he called you by our God,(1) where he expresseth the outward means: for the inward means as hath beene said is Gods spirit, taking possession in our hearts, and working faith in vs, the ordinary means to bring the which to passe, is the preaching of the Gospel, which was also set downe in the former chapter (because our testimony towards you was beleived) which he calleth our testimonie, because they delivered it. The Gospel therefore preached by the Apostles and Pastors, is the ordinary means to bring men to salvation, the only 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 profitable to read and meditate in the word of God, & necessary for parents to instruct their children yet the word hath then especially the promise of fruit and effect, when it is to vs delivered by those that are appointed thereto and Gods household. Cor. 1:Wherefore as before the comming of Christ, the Church of God was provided of Prophets, so Christ hath ordained that to the ende of the world, there should bee Pious over his Church to preach his word to his people, and gather together Eph. 4: his Saints, therefore this promis is not tided to the bare word, but to the preaching and hearing thereof. And those speciall prerogatives and promises annexed to the word, chiefly take effect, when the word is preached by them that are in that office. So James meaneth, when he will eth vs to receave with meeknesse the word that is engraven, &c. where he comparseth the Minister unto a husbandman, by whom the word preached is as it were engraven into vs. So also St Paul, when he faith Rom. 10:14,that faith commeth by hearing, he sheweth what hearing name of a preacher, and how can they heare without a Preacher. This as it is to be considerd, and observed against the fanatical dreams of the Anabaptists, which rehile the ordinacie means of ingending faith, and fide to their dreams and revelations. 1st. c. 4:6, 4: so also to the same reproves of our adversaries, who not requiring the preaching of the word in the Ministers, gave also given
The Discovery

The administration of the Sacrament unto them that are no ministers. For we are to think that as the ordinary promise appertaineth to the word lawfully preached, so also the promise of the Sacrament belongeth to the due and lawful administration thereof.

Moreover as hence this is to be noted, that no man take this honour upon him, but he that is thereunto called, as was Aaron, so seeing we know that this is the means appointed by God, to save such as he calleth, let all such fear as cloath themselves with the skinnes of God's people, & drink their blood, not regarding at all to feed them, over whom the holy Ghost hath made them overseers, &c.

To obtaine the glory of our Lord Jesus 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 Jesus 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 know not: the doctrine which both sensed minister is good, that by him, and with him we shall obtaine a kingdom, and that, as he hath trode all our enemies under his foot, so wee shall conquer through him, sin, death, and hell, which we are assured shall be accomplished at his comming.

FINIS.