

## Chapter 12

*By the forefaid examples he exhorteth them to patience, and by example of Chrift him felf crucified, 5. and becaufe this difcipline is an argument that they be God's children, 9. with whofe rod they should be much more content then with that of their carnal Fathers: and becaufe it bringeth iuftification. 12. Exhorting them therefore to plucke vp their harts, and to take fafter footing: 18. confidering that al being now fo fweet, and not terrible as in the old Teftament, their damnation, if they refufe to heare, wil be fo much the greater.*

*Col. 3, 8.*  
*1. Pet. 2, 1.*

**A**nd therefore we alfo hauing fo great a cloud of witneffes put vpon vs: laying away al weight and finne that compaffeth vs, by patience let vs run to the fight propofed vnto vs, <sup>2</sup> looking on the author of faith, and the confummatour IESVS, who, ioy being propofed vnto him, fultained the Croffe, contemning confufion, and fitteth on the right hand of the feat of God.

*Prou. 3, 11.*  
*Apoc. 3, 19.*

<sup>3</sup> For, thinke diligently vpon him which fultained of finners fuch contradiction againft himfelf: that you be not wearied, fainting in your minds. <sup>4</sup> For you haue not yet refifted vnto bloud, repugning againft finne: <sup>5</sup> and you haue forgotten the confolation, which fpeaketh to you, as it were to children, faying, *My fonne neglect not the difcipline of our Lord: neither be thou wearied whiles thou art rebuked of him.* <sup>6</sup> *For whom our Lord loueth, he chafteneth, & he fcourgeth euery child that he receiueth.*

<sup>7</sup> Perfeuer ye in difcipline. As vnto children doth God offer himfelf to you. For what fonne is there, whom the father doth not correct? <sup>8</sup> But if you be without difcipline, whereof al be made partakers; then are you baftards, and not children. <sup>9</sup> Moreouer the fathers indeed of our flefh we had for inftstructors, and we did reuerẽce them: fhall we not much more obey the Father of fpirits, and liue? <sup>10</sup> And they indeed for a time of few daies, according to their wil inftucted vs: but he, to

that which is profitable in receiuing of his sanctification.  
11 And al discipline for the present certes seemeth not to be of ioy, but of sorrow: but afterward it wil render to them that are exercised by it, most peaceable fruit of iustice.

Rom. 12, 18. 12 For the which cause stretch vp the flacked hands & the loose knees 13 and make straight steps to your feet: that no man halting erre, but rather be healed. 14 Follow peace with al men, and holiness: without which no man shall see God: 15 looking diligently lest any man a) be wanting the grace of God: lest any root of bitterness springing vp doe hinder and by it many be polluted. 16 Lest there be any fornicator or prophane person b) as Esau: who for one dish of meat sold his first-birth-rights. Gen. 25, 33. 17 For know ye that afterward also desiring to inherit the benediction, he was reprobated: for d) he found not place of repentance, although with teares he had fought it. Gen. 27, 38.

Exo. 19, 20. 18 For you are not come to a palpable mount, kindled (or) burning and an 'accessible' fire and whirle-wind, and darkenes, and storme, 19 and the sound of trumpet, and voice of words, which they that heard excused themselves, that the word might not be spoken to them, 20 for they did not beare that which was said: *And if a beast shall touch the mount, it shall be stoned.* 21 And so terrible was it which was seen, Moyses said: *I am frightened and tremble.* Exo. 19, 12.

τετελειωμένων of al, God: and the spirits of the iust made perfect, 24 and the mediator of the new Testament IESVS, and the sprinkling of blood speaking better then Abel. Gen. 4, 10.

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a That we be not good, there is no lacke on Gods part, who offereth his grace to vs: but the defect is in our selues that are not answerable to Gods calling of vs and grace towards vs.

b Such as forsake their saluation and religion to faue their lands and goods are like Esau.

c The faithful are made fellowes of Angels & of al the perfect soules departed since the beginning of the world, and of Christ himself.

<sup>25</sup> See that you refuse him not speaking. For if they escaped not refusing him that spake vpon the earth, much more we, that turne away from him speaking to vs from Heauen. <sup>26</sup> Whose voice moued the earth then: but now he promifeth, saying, *Yet once; and I wil moue not only the earth, but heauen also.* <sup>27</sup> And in that he saith, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine which are vnmoueable. <sup>28</sup> Therefore receiuing an vnmoueable Kingdom, we haue grace: by the which let vs serue pleasing God, with feare & reuerence. <sup>29</sup> For our God is a consuming fire.

*Ag. 2, 7.*  
*Deut. 4, 24.*

λατρεύωμεν

## ANNOTATIONS

6 He scourgeth.) By this we proue that God often punisheth the finnes euen of his louing children, though not with eternal damnation, yet with temporal chaftifement and correction; & that he doth not alwaies together with the remission of deadly finnes and eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chaftifement of his children in the next life, more then in this world.

17 He found not.) It is not meant, that Esau could not find remission of his finne at Gods hand: but that hauing once sold and yealded vp the right of his first-birth to his yonger brother, it was too late to be forie for his vnaduifed bargaine.

Temporal punishment after remission of finnes, either here or in Purgatorie.