

## Chapter 7

*Moyfes being conftituted as God of Pharao, and Aaron as the prophet of Moyfes, they declare Gods commandment to Pharao; 10. turne the rodde into a ferpent; 17. & the water into bloud, which is the firft plague. 22. The magicians doe the like by inchantments, and Pharaos hart is indurate.*

**A**nd our Lord faid to Moyfes: Behold I haue appointed thee <sup>a</sup>the God of Pharao: and Aaron thy brother fhall be <sup>a</sup>thy prophet. <sup>2</sup> Thou fhalt fpeake to him al thinges that I command thee: and he fhall fpeake to Pharao, that he difmiffe the children of Ifrael out of his land. <sup>3</sup> But <sup>a</sup>I wil indurate his hart, and wil multiplie my fignes and wonders in the Land of Ægypt, <sup>4</sup> and he wil not heare you: and I wil put in my hand vpon Ægypt, and wil bring forth my armie and people the children of Ifrael out of the Land of Ægypt, by very great iudgements. <sup>5</sup> And the Ægyptians fhall know that I am the Lord, which haue ftretched forth my hand vpon Ægypt, and haue brought forth the children of Ifrael out of the middes of them. <sup>6</sup> Therefore Moyfes and Aaron did as our Lord had commanded: fo did they. <sup>7</sup> And Moyfes was eightie yeares old, and Aaron eightie three, when they fpake to Pharao. <sup>8</sup> And our Lord faid to Moyfes and Aaron: <sup>9</sup> When Pharao fhall fay vnto you, Shew fignes: thou fhalt fay to Aaron: Take thy rodde, and caft it before Pharao, and it fhall be turned into a ferpent. <sup>10</sup> Therefore Moyfes and Aaron going in vnto Pharao, did as our Lord had commanded. And Aaron tooke the rodde before Pharao and his feruantes, the which was turned into a ferpent. <sup>11</sup> And Pharao called <sup>b</sup>the wife men and the enchanter: and <sup>a</sup>they alfo by Ægyptian enchantments and certaine fecrecies did in like maner. <sup>12</sup> And euery one did caft forth their rodde, the

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<sup>a</sup> Aaron alfo was the prophet of God, but fubordinate vnder Moyfes, and ouer Pharao. *S. Aug. q. 17. in Exod.*

<sup>b</sup> Iannes and Mambres *2. Tim. 3.* known by tradition.

which were turned into dragons: but Aarons rodde deuoured their rodde. <sup>13</sup> And Pharaos hart was indurate, and he heard them not, as our Lord had commanded. <sup>14</sup> And our Lord faid to Moyfes: Pharaoes hart is aggrauated, he wil not difmiffe the people. <sup>15</sup> Goe to him in the morning, behold he wil goe forth to the waters: and thou fhalt ftand to meete him vpon the banke of the riuier: and the rodde that was turned into a dragon, thou fhalt take in thy hand. <sup>16</sup> And thou fhalt fay to him: The Lord God of the Hebrewes fent me to thee, faying: Difmiffe my people to facrifice vnto me in the defert: and vntil this prefent <sup>a</sup>)thou wouldeft not heare. <sup>17</sup> This therfore faith our Lord: In this thou fhalt know that I am the Lord: behold I wil ftrike with the rodde, that is in my hand, the water of the riuier, and it fhall be turned into bloud. <sup>18</sup> The fifhes alfo, that are in the riuier, fhall dye, and the waters fhall putrifie, and the Ægyptians fhall be afflicted drinking the water of the riuier. <sup>19</sup> Our Lord alfo faid to Moyfes: Say vnto Aaron, Take thy rodde, and ftretch forth thy hand vpon the waters of Ægypt, and vpon their floudes, and riuers and pooles, and al the lakes of waters, that they may be turned into bloud: and be there bloud in al the Land of Ægypt, as wel in the veffels of wood as of ftone. <sup>20</sup> And Moyfes and Aaron did as our Lord had commanded: and lifting vp the rodde he ftroke the water of the riuier before Pharao and his feruantes: which was turned into bloud. <sup>21</sup> And the fifhes, that were in the riuier, died: and the riuier putrified, and the Ægyptians could not drincke the water of the riuier, and there was bloud in the whole Land of Ægypt. <sup>22</sup> And the enchaunters of the Ægyptians with their enchantments did in like maner: and Pharaoes hart was indurate, neither did he heare them, as our Lord had commaunded. <sup>23</sup> And he turned away him felfe, and went into his houfe, neither did he yet fet his hart to

The firft plague in water, in which the Ægyptiās drowned the Hebrewes infants. *Theodoret. q. 19. in exod. the like Ap. 16.* Because the wicked fpil the bloud of Gods Saintes, he wil geue them bloud to drinke.

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<sup>a</sup> Induration of hart (faith S. Bernard) is neither cut with remorse, nor foftened with pittie, nor moued with prayers, nor yeldeth to threat: yea is more hardned by punifhments. *li. 1. de confid. ad Eugen.*

it this time alfo. <sup>24</sup> And al the Ægyptians digged round about the riuer for water to drinke: for they could not drinke of the water of the riuer. <sup>25</sup> And feuen dayes were fully ended, after that our Lord ftroke the riuer.

## ANNOTATIONS

1 The God of Pharao.) The name of God, which essentially is proper only to the three Diuine Perfons of the B. Trinitie, and incommunicable to anie creature (*Sap. 14.*) is neuertheles by fimilitude attributed in holie Scripture to other perfons. As (*Exod. 12. v. 8.*) Iudges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God. So Moyfes was conftituted the Iudge and God of Pharao, not only to punifh him, for his obftinacie, and finally to compel him to difmiffe the Ifraelites out of Ægypt, but alfo to terrifie him fo in the meane time, that he being otherwife a mightie King, and extremely and often afflicted by Moyfes, yet durft neuer lay violent handes vpon him, left himfelfe, and al his nation fhould prefently haue bene deftroyed. As S. Hilarie (*lib. 7. de Trinitate.*) & S. Gregorie (*ho. 8. in Ezech.*) note vpon this place. Likewife Priefts are called goddes (*Exod. 22. v. 28.*) for their facred function, pertaining to Religion and Seruice of God. Prophetes alfo are called *Videntes*, *Seers* (*1. Reg. 9.*) becaufe by participation of diuine knowledge, they fee fometimes the fecretes of other mens hartes, things fupernatural, and future contingent, though properly and naturally onlie God almightie is *Scrutator cordis*, *the fearcher of the hart*, and knoweth al things. (*Sap. 1.*) Againe S. Peter faith (*2. Epift. c. 1.*) that *iuft men are made partakers of diuine nature*. VVhich is rather more then to participate in name. Al which titles rightly pertained to Moyfes, being in life Holie, in knowledge a Prophete, in function a Prieft, and in powre a Prince. In the fame fenfe of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuerers, and the like.

3 I vvil indurate.) According to our purpofe mentioned in the *Annotations vpon the 9. chap. to the Romanes*, we fhall here recite the fumme of S. Auguftins doctrine (*Ser. 88. de tempore*) touching the hard queftion: How God did indurate Pharaoes hart. And withal we fhall briefly explicate, according to the doctrine of the fame, & other moft learned Fathers of the Church, the true fenfe of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but alfo commandeth, inclineth, inforceth, and compelleth men to do that which is finne: yea that God is the author, internal mouer, & inforcer, that man tranfgreffeth; though they denie that God finneth, or is caufe of the malice of finne. For exâple, Zuinglius (*Ser.*

The name of God attributed to men.

Iudges called goddes.

Moyfes the God of Pharao.

Priefts called goddes.

Other titles of God geuen to men.

Moyfes a Holie Prophete, Prieft, and Prince.

Proteftants hold God to be the caufe that men do finne, yet not the caufe of finne.

Zuinglius doctrine.

*Pfal. 98. v. 6.*

*de providentia Dei, ca. 5.)* faieth: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi veri nullatenus est. The diuine povvre itselfe is author of that thing, vvhich to vs is iniustice, but to him in no vvife is.* And a litle after, *Cum igitur Angelum transgressorem facit, & hominem, ipse tamen transgressor non cōfftitur.* VVhen therefore God maketh Angel, and man transgressor, yet himselfe is not made a transgressor. *Cha. 6. Vnum igitur atque idem facimus, puta adulterum aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen ac scelus est.* Therefore the fellsame act, as adulterie or manflaughter, as it is of God *the author, mouer, inforcer,* is a worke, is not a crime: but as it is of man, is a crime, & a wicked act. Calvin (*li. 8. Inftit. c. 17. para. 11.*) affirmeth that the diuel, & the whole band of the wicked can not conceiue, nor endeouore, nor doe anie mischiefe, *nifi quantum Deus Permiserit, imo nifi quantum ille mandarit. but so farre as God permitteth* (which al Catholiques firmly beleue) *nay but so far as he cōmandeth:* which al Catholiques abhorre and detest. Likewife (*li. 2. c. 4. para. 4.*) alleaging Gods wordes, saying *he had aggravated, and hardned Pharaoes hart,* affirmeth, that which God did more, besides not mollifying his hart, was, *quod obstinatione pectus eius obfirmandum Satanæ mandauit, that he committed his hart to Satan to be obdurated vvith obstinacie:* making God the author, and Satan only the minister of hardning Pharaos hart. Beza folowing this race (*in Respon. ad Castallionem, Aphorismo 22.*) faieth, God so vvorketh by euil instruments, that he doth not only fuffer them to worke, nor only moderateth the euent, *fed etiam vt excitet, impellat, moueat, regat, atque adeo (quod omniū est maximum) etiam creet, vt per illa agat quod constituit:* but also fturreth them vp, driueth them forward, moueth them, ruleth them, and (which is most of al) euen createth them, that by them he may vvorke that which he appointed. *Al vvhich (faith he) God doth rightly, and vvithout anie iniustice.* So in dede these men say, when they are preffed with the blasphemous absurditie, that they make God author and cause of finne, which necessarily and evidently foloweth of their doctrin. For by the very light of nature, it is clere, that the commander or inforcer is author of that euil which an other doth, by his cōmandement or inforcement, and by al law of nature and nations, diuine and humane, is condemned as culpable and guiltie of the fault, which the other cōmitteth: but these ministers say (in the places aboue cited) *God cōmandeth, inforceth, and vvorketh* al that a finner doth. Ergo, God by this doctrin must be author, culpable, and guiltie of finne. VVhich is so blasphemous, and horrible to Christian eares, that they dare not say it in expresse termes.

Caluins doctrine.

Bezaz doctrin.

By their doctrin it neceffarily foloweth, that God should be author of finne.

Seing then God is said to haue indurated Pharaoes hart, and al confesse that induration of hart is a most greuous finne, the controuerfie is: VVhether God commanded, inforced, and wrought

The ftate of the controuerfie.

the induration in Pharaoes hart, or only permitted it? or what els God did to Pharao, wherby his hart was indurate; and finally by whom it was properly indurate, by God, or by Pharao him selfe? Al which S. Auguftin explicateth, laying firft this ground (which euerie one is faithfully and firmly to beleue) that God neuer forlaketh any man, before he be firft forsaken by the fame man: yea God alfo long expecteth, that a finner which much and often offendeth, *conuert and liue*. But when the finner abideth long in his wickednes, of the multitude of finnes rifeth desperation, of desperation is ingendred obduration. *For vwhen the impious is come to the depth of finnes, he contemneth*. Obduration therefore cometh not of Gods powre compelling, but is ingendred by Gods remifnes, or indulgence, and fo not diuine powre, but diuine patience did harden Pharaoes hart. How often foeuer therefore our Lord faieth: *I vvil indurate the hart of Pharao*, he would nothing els to be vnderftood, but I wil fuspend my plagues and punifhments, wherby I wil permit him through mine indulgence to be obdurate againft me. Perhaps fome wil afke, why did God by fparing him, let him be indurate? why did God take from him his wholfome punifhment? I anfwer fe curely: this was done, becaufe Pharao, for the huge heape of his finnes, deferued not as a child, to be corrected vnto amendment, but as an enemie was fuffered to be indurate. For of them, whom Gods mercie fuffereth not to be indurate, it is written: *God fcourgeth euerie child vvhom he receiueth*. And in an other place: *VVhom I loue I correct and chaftife*. Againe: *VVhom God loueth he chaftifeth*. Let no man therefore with Paganes and Manichees perfume to reprehend or blame Gods iuftice, but certainly beleue, that not Gods violence made Pharao indurate, but his owne wickednes, and his vntamed pride againft Gods precepts. Againe, what els is it to fay, *I vvil indurate his hart*, but when my grace is abfent from him, his owne wickednes wil obdurate him?

To know this by examples: water is congeled with vehement cold, but the heate of the funne coming vpon it, is refolued, and the funne departing, it freezeth againe. In like maner by the lafines of finners, charitie waxeth cold, & they are hardned as yfe: but when the heate of Gods mercie commeth vpon them, they are againe foftned. So Pharao without pittie or compaffion afflicting the Hebrewes, became as hard as yfe, but Gods hand touching him with afflictions, he made humble fupplication, that Moyfes and Aaron would pray to God for him, promifing what they demanded: againe, when the plagues were remoued, he was more indurate againft God and his people, then before. VVherby we fee, Gods gentlenes, indulgence, and fparing of Pharao, not his rigour, nor his wil or fet purpofe, but his permiffion, and Pharaoes owne wilful malice hardned his hart, and brought him to obftinate contempt of Gods cōmandments. And therefore God did only indurate him, in that cōmon phrafe of fpeaking, as a father, or

*Ezech. 33.*

*Pro. 18.*

*Heb. 12.*

*Apoc. 3.*

*Pro. 8.*

S. Auguftins doctrine. *fer. 88. de temp.*

God forlaketh not, til he be forsaken.

God by not punifhing permitted Pharao to indurate him felf. And that for his former finnes.

In abfence of grace finne obdurateth.

Gods grace in the obftinate, like the heate of the funne in cold water.

As a father for not punifhing is faied to fpoile, fo God to indurate.

a maister hauing brought vp his child or feruant delicatly, and not sufficiently punished his frequent faultes, wherby he becometh worfe and worfe, desperate and obdurate, at last the father or maister saith: I haue made thee thus bad as thou art. I by sparing thee and suffering thee to haue thine owne pleasure, haue nourished thy peruerfnes, and carelesnes: yet he saith not this, as though by his wil and intention, but by his goodnes and gentlenes the man became so wicked. It may here be demanded againe: why did not our Lord so mercifully punish Pharao, as wholly to reclaim him, for it seemeth that had benne greatest mercie? and God dealeth so with some, why doth he not with al, that al might be saved? First it is most iustly and rightly ascribed to their iniquitie, which deserue to be indurate: againe why this finner is reclaimed, and not an other of the same il deserts, is to be referred to Gods inscrutable iudgements, which are often secrete, neuer vniust. Let it therefore suffice piouly and humbly to beleue, that as Moyse testifieth: *God is faithful and without anie iniquitie, iust and right:* and as the royal Prophet also professeth, *Thou art not a God that vilt iniquitie,* and as the Apostle teacheth, *there is no iniquitie with God.* By al which and some more to the same effect (which we omit) S. Augustin concludeth againe, that properly Pharao hardened his owne hart, God only by bestowing benefites vpon him, which he abused, and not plaguing him so much, as he deserued, but letting him liue, and reigne, and persecute the Church for the time, vntil he and al his armie were in the middes of the sea. VVhither (as the same lerned father noteth *fer. 89.*) their owne desperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe so farre, where God not working, but only ceasing to continew his miracle, the waters returning to their owne nature, and meeting together inuolued and drowned them al.

Other like expositions the same lerned father hath in other places. As, *q. 18. super Exodum,* he teacheth that Pharao being already so wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue bene to his, but he abusing al, became worfe & worfe, by Gods suffering and dispensation, *not only for his iust, but evidently iust punishment. Li. 5. cont. Iulian c. 3.* touching the

ground of tentation he alleageth the Apostle saying: *Euerie one is tempted of his owne concupiscence, abstracted and allured:* but touching one kind of Gods punishing some, that are ouerwhelmed in obstinate finnes, he alleageth the saying of an other Apostle,

*God hath deliuered them into pascions of ignomie; and into a reprobate sense, to do al those things that are not conuenient, for God deliuereth them (saith he) conueniently:* that the same finnes are made both punishments of finnes past, and are deserts of punishments to come. Yet he maketh not the willes euil, but vseth the euil as he wil, who can not wil anie thing vniustly. Againe,

Al the wicked may iustly be damned: but some are iustified and saved.

God neuer willet but only suffereth fine.

Pharao abusing Gods benefites hardned his owne hart. And wilfully perished.

Other places of S. Augustin.

Gods iustice made euident when finnes are more notorious.

*Deut. 32.*

*Pfal. 5.*

*Rom. 9.*

*Iaco. 1.*

*Rom. 5.*

*q. 24.* It appeareth (faieth he) that the causes of induration of Pharaos hart, were not only for that his Inchanters did like things (to those which Moyfes and Aaron did) but the very patience of God, by which he spared him. Gods patience according to mens hartes is profitable to some to repentance, to some vnprofitable to resist God, & persist in euil: yet not of it selfe vnprofitable, but through the euil hart.

Gods patience of it self profitable, by euil harts made vnprofitable.

Briefly, *q. 36.* I haue hardned Pharaos hart, that is, I haue bene patient ouer him and his seruants. *Epist. 105.* God doth not indurate by imparting malice, but by not imparting mercie (or grace). *Li. de Prædest. & Grat. c. 4.* God is sayed to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So also to repel him, whom he wil not cal. And *c. 6.* What is that to say: *I will indurate his hart,* but I wil not mollifie it? *cap. 14.* It ought to haue auailed Pharaos to saluation, that Gods patience deferring his iust and deserued punishment, multiplied vpon him frequent stripes of miracles, or *miraculous punishmēts.* *Cap. 15.* Did not Nabucodonosor repent being punished after innumerable impieties, and recouered the kingdome which he had lost? But Pharaos by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of Gods people, both gently admonished by punishments. VVhat then made their ends diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought against Gods most merciful veritie?

Not doing called sometimes doing the contrarie.

*Miraculorum  
verbera cre-  
bra denfabat.*

Freewil the cause of diuers ends in Pharaos and Nabucodonosor.

Neither is this the doctrine of S. Augustin alone, but of other Doctors also. Origen (*li. 3. Periarch. c. de Libert. arbitrij.*) faieth: the Scripture sheweth manifestly, that Pharaos was indurate by his owne wil. For so God said to him: *Thou wouldest not: If thou wilt not dismisse Israell.*

Other ancient Doctors teach the same. Origen.

*Exo. 4. 8.*

S. Basil (*Orat. quod Deus non fit auctor malorum*) faieth, God beginning with lesse scourges, proceeded with greater and greater to plague Pharaos, but did not mollifie him being obstinate, neither yet did punish him with death, vntil he drowned himselfe, when he presumed through pride, to passe the same way, by which the iust went, supposing the redde sea would be passable to him, as it was to the people of God. S. Chryostom (*ho. 67. in Ioan.*) God is said in holie Scripture to haue indurate some, and deliuered some into reprobate sense, not for that these things are done by God (coming in dede of mans owne proper malice) but because God iustly leauing men, these things happen to them. And (*in cap. 1. Rom.*) *He deliuered* (into reprobate sense) is nothing els, but *he permitted.* S. Damascen (*li. 4. ca. 20. de fide orthodoxa*) It is the maner of holie Scripture to cal the permission of God his act. As, *He hath geuen them the spirite of compunction; eyes, that they may not see: and eares that they may not heare,* and the like; al which are to be vnderstood not as proceeding of Gods action, but as of Gods permission, to wit, for mans free

S. Basil.

Chryostom.

Damascen.

*Ifa. 6.  
Rom. 11. v. 8.*

powre of working. S. Hierom (*Epist. 150. resp. ad q. 10.*) Not Gods patience is to be accused, but their hardnes who abuse Gods goodnes to their owne perdition. Theodoret (*q. 17. in Exod.*) It is to be noted, that if Pharao had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how fometimes he would difmiffe Ifrael, other times he would not) al these (faieth he) Moyfes recorded to teach vs, that neither Pharao was of peruerse nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth freewil of the mind.

Hierom.

Theodoret.

S. Gregorie (*li. 11. ca. 8. Moral.*) God is faied to indurate by his iustice, when he doth not mollifie a reprobate hart. And (*li. 31. c. 11.*) Our Lord is faied to haue indurated Pharaoes hart, not that he brought the hardnes itselfe, but for that his desertes so requiring, he did not mollifie it, with sensibilitie of feare infused from aboue. S. Ifidorus (*li. 2. ca. 19. de summo bono.*) Sinne is permitted for punishment of sinne, when a sinner, for his desert forsaken of God, goeth into an other worfe sinne.

Gregorie the great.

Ifidorus.

Finally conference of holie Scriptures, as in other hard places, so in this, geueth light for better vnderstanding therof. For diuers places do not only shew that in al these resistances, mutations of mind, and obstinacie of hart, Pharao was neuer deprived of freewil, as the Doctors before cited do note, but also expressely attribute the act of induration to himselfe. *Cha. 8. v. 15. Pharao seeing that rest vvas geuen he hardned his ovrne hart. v. 32.* Where the latin readeth in the passiue voice, *ingrauatum est cor Pharaonis, Pharaos hart vvas hardned*, which is more obscure, the Hebrew faieith actiuelly, & the protestantes so translate, *Pharao hardned his hart this time also.* Likewife *cha. 9. v. 7.* the Hebrew faieith, *Pharaoes hart hardned it selfe.* Also *v. 35. He hardned his ovrne hart, he and his seruants. Cha. 13. v. 15. VVhen Pharao had indurated himselfe.* And *1. Reg. 6. v. 6. VVhy do you harden your hartes, as Ægypt and Pharao hardned their hart?* Al which are reconciled with the other textes, that say *God indurated Pharaoes hart*, vnderstanding that phrase in like sence to this. (*cha. 15. v. 4.*) *God hath cast Pharao his chariotes, and his armie into the sea.* VVhere God only permitted, and in no way forced Pharao and his armie, to follow the Hebrewes between the walles of water.

The act of induration attributed to Pharao himself in diuers places.

Bible 1552.  
1577. 1603.

Ser. 89.

As before is here noted out of S. Bafil, and S. Auguftin, and the text it selfe maketh it euident. Againe manie other places confirme, that not God, but the sinners owne wilfulnes, is the proper cause of his sinne. *Iob. 24. v. 23.* God hath geuen him place for penance, and he abuseth it vnto pride. *Eccle. 8. v. 11.* Because sentence is not quickly pronounced against the euil, the children of men comit euils without al feare. *Osee. 13. v. 9.* Perdition is thine, O Ifrael, only in me thy helpe. *Rom. 2. v. 4.* The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapest to thy selfe

How it is said, God cast Pharao into the sea, when himselfe ranne in wilfully? Not God but man the cause of sine: proued by other scriptures.



wrath. *Ephes. 4. v. 19.* Gentiles haue geuen vp themfelues to impudicitie (or *vvantones.*) And manie like places fhew, that God is not the mouer, author, nor forcer of anie thing, as it is finne: but man himfelfe is the author by wilfully confenting to tentations of the diuel, the flefh, and the world, and by abufing Gods benefites, and refifting his grace.

*Mar. 16. v. 20.*  
*Heb. 2. v. 4.*

11 They alfo.) True miracles, being aboute the courfe of al created nature, can not be wrought but by the powre of God; who is truth it felfe, and can not geue teftimonie to vntruth, and therefore they certainly proue that to be true, for which they are done. Other ftrange things done by enchanters, falfe prophetes, and diuels, are not in deede true miracles, but either fleights, by quicknes and nimblenes of hand, called legier-demain, conueying one thing away and bringing an other; or falfe prefentations deceiuing the fenfes, and imaginations of men, by making things feme to be that they are not; or els are wrought by applying natural caufes knowen to fome, efpecially to diuels; who alfo by their natural force can do great thinges, when God permitteth them. And fo by *enchantments and certaine fecrecies*, thefe forcerers either conueyed away the roddes, and water, and brought dragons, and bloud, in their place, & more frogges, from other places; or els by the diuels vjing natural agents turned roddes into ferpentes, water into bloud, & other matter into frogges: al which might be done naturally in longer time, & by the diuel in fhort time.

But manie thinges are wholly aboute the diuels powre: as to deftroy the world, to change the general order therof: to create of nothing: to raife the dead to life: to geue fight to the borne blind: & the like, which are only in Gods powre. In things alfo diuels naturally can do, they are much refrayned by Gods goodnes, left they fhould deceiue, or hurt mankind at their pleafure. So thefe Enchanters fayled in the fourth attempt, not able to make more fciniphes, nor anie more fuch prodigies: and were only permitted to produce fuch ferpents, as were deuoured by Aarons ferpent: and to change water into bloud: and to increafe the number of frogges, for the greater plague, and no profite of the Ægyptians. Neither could they remoue anie plague. Nay themfelues were fo plagued with boyles, that for paine, or for flame, they could not ftand before Moyfes.

It is further to be obserued, that whenfoeuer anie haue attempted to worke miracles to proue falfe doctrin, they haue failed, and by Gods prouidence bene confounded. As when Baals falfe prophetes, crying to their falfe goddes from morning til noone, could not bring fire for their facrifice: and yet the diuel brought fire to burne Iobs fhepe and feruants: God permitting the one, and not the other. God alfo for a time fuffered Simon Magus to make fhew of miracles, and at laft (as *Egefippus li. 3. de excid. Hierofol. c. 2.* and manie others teftifie) to flie in to the ayer, as

*Iob. 1.*

True miracles do certainly proue the truth.

Some ftrange things done by fleight, by deceit of fenfes, & by courfe of nature, efpecially by diuels.

Manie things aboute the diuels natural powre.

The diuels powre is much refrained.

Falfe prophets euer faile, when they pretend by miracles to proue their doctrine.

though he would haue ascended into heauen, but S. Peter praying to God, the magician, notwithstanding his wings wherwith he presumed to flie, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregorius Turonensis *li. 2. hift. Franc. c. 3.* witneffeth, that one Cyrola an Arian Patriarch, pretending to obtaine of God fight to a man, that feaned him felfe blind, the man was presently blind in deede, and exclaiming cryed: Take here thy money which thou gaueft me, to deceiue the world, reftore me my fight, which I had euen now, and by thy perfwafion, and for this money, I feaned to want. It happened worfe to one Bruley a poore man in Geneua, whom Caluin with wordes and money perfwaded to feane him felfe dead, and fo pretending to raife him to life, the man was found dead in dede, and not he but his wife (hauing confented to the deuife) lamented in earnest, enueihing againft that falfe Apoftle, calling him a fecrete thefe, and a wicked murderer, that had killed her hufband. So writeth M. Ierom Bolfeck *in vita Caluini*. And besides the womans vnexpected outcrie, and affeueration, that her hufband was not dead before, but that, through Caluins perfwafions, and promifes to releue them with almes, they fo feaned, al Geneua did knowe, that Caluin endeouored to raife the man, and could not. Thefe and manie others haue attempted and could do nothing, but againft them felues.

Simon Magus confounded.

Cyrola an Arian Bishop detected.

Caluins attempt misproued and he defamed.

Al the danger is when in dede wonders are done that may seme to be miracles. Againft fuch therfore Gods prouidence more particularly affitteth his feruantes diuers wayes. Firft he warneth al to stand fast when fuch tentations happen. *Deut. 13.* If there rife among you a prophet, or one that faieth, he hath fene a dreame, and fortelleth a figne, and a wonder, and it cometh to paffe which he fpake, and he fay to thee: Let vs goe & folow ftrange goddes, whom thou knoweft not, and let vs ferue them, thou fhalt not heare the wordes of that prophet, or dreamer. In like maner our Sauour foretelleth that falfe chriftes, & falfe-prophetes, fhall by great fignes & wonders feduce many, warneth al faying: Loe I haue fortold you. If therfore they fhall fay vnto you: He is in the defert, goe not out. Behold in the clofets, beleue it not. Secondly God fuffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the dayes of Antichrifts dangerous perfecution fhall be fhortned. Thirdly holy Scripture fo defcribeth Antichrift, and his actes, as when he cometh he may be fooner knowne. Our Sauour faieth: The Iewes wil receiue him. S. Paul calleth him *the man of finne*, importing one fingular man, and the fame replete with al wickednes, *extolled aboute al that is called God, or is vvorshipped*. Neither worshipping true God, nor other falfe God aboute him felfe. He fhall be deadly wounded and cured. Not only he fhall fhew ftrange wonders, but alfo one of his prophetes fhall bring fire from the firmament, & his image fhall fpeake. Fourthly as our Lord gaue powre and authoritie to his great Prophet Moyfes,

Gods prouidence in moft danger.

1. His fpecial warning not to credit preachers of a new Religion, though they pretend to be prophetes, or to worke wonders.

2. Moft dangerous feducers reigne but fhort time.

3. Notes to know Antichrift.

4. Againft moft dangerous affaltes God fendeth moft forcible refiftāce.

*Mat. 24.*

*Ioan. 5.*

*2. Thef. 2.*

*Apoc. 13.*

againft the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his firft chief vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: fo he wil fend his two referued great Prophetes Enoch and Elias nere the end of the world, to refift Antichrift, and to teach, teftifie, and confirme with their bloud the doctrin of Chrif. For they fhall be flaine, and rife againe after three dayes, and afcend into heauen. Then Antichrift holding him felfe moft fecure, fhall fudainly be deftroyed. *2. Thef. 2.*

*Apoc. 11.*

*Apoc. 20.*

See the *anno-*  
*tations for c. 5.*  
*v. 24.*