

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.

And our Lord faid to Moyfes: Behold I haue appointed thee ^athe God of Pharao: and Aaron thy brother fhall be ^athy prophet. ² 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. ³ But ^aI wil indurate his hart, and wil multiplie my fignes and wonders in the Land of Ægypt, ⁴ 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. ⁵ 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. ⁶ Therefore Moyfes and Aaron did as our Lord had commanded: fo did they. ⁷ And Moyfes was eightie yeares old, and Aaron eightie three, when they fpake to Pharao. ⁸ And our Lord faid to Moyfes and Aaron: ⁹ 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. ¹⁰ 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. ¹¹ And Pharao called ^bthe wife men and the enchanter: and ^athey alfo by Ægyptian enchantments and certaine fecrecies did in like maner. ¹² And euery one did caft forth their rodde, the

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

^b Iannes and Mambres *2. Tim. 3.* knowen by tradition.

which were turned into dragons: but Aarons rodde deuoured their rodde. ¹³ And Pharaos hart was indurate, and he heard them not, as our Lord had commanded. ¹⁴ And our Lord said to Moyfes: Pharaos hart is aggrauated, he wil not difmiffe the people. ¹⁵ Goe to him in the morning, behold he wil goe forth to the waters: and thou shalt stand to meete him vpon the banke of the riuer: and the rodde that was turned into a dragon, thou shalt take in thy hand. ¹⁶ And thou shalt say to him: The Lord God of the Hebrewes sent me to thee, saying: Difmiffe my people to sacrifice vnto me in the desert: and vntil this present ^a)thou wouldest not heare. ¹⁷ This therefore saith our Lord: In this thou shalt know that I am the Lord: behold I wil strike with the rodde, that is in my hand, the water of the riuer, and it shall be turned into blood. ¹⁸ The fishes also, that are in the riuer, shall dye, and the waters shall putrifie, and the Egyptians shall be afflicted drinking the water of the riuer. ¹⁹ Our Lord also said to Moyfes: Say vnto Aaron, Take thy rodde, and stretch forth thy hand vpon the waters of Egypt, and vpon their floudes, and riuers and pooles, and al the lakes of waters, that they may be turned into blood: and be there blood in al the Land of Egypt, as wel in the vessels of wood as of stone. ²⁰ And Moyfes and Aaron did as our Lord had commanded: and lifting vp the rodde he stroke the water of the riuer before Pharaoh and his seruantes: which was turned into blood. ²¹ And the fishes, that were in the riuer, died: and the riuer putrified, and the Egyptians could not drinke the water of the riuer, and there was blood in the whole Land of Egypt. ²² And the enchaunters of the Egyptians with their enchantments did in like maner: and Pharaos hart was indurate, neither did he heare them, as our Lord had commaunded. ²³ And he turned away him selfe, and went into his house, neither did he yet set

The first plague in water, in which the Egyptians drowned the Hebrewes infants. *Theodoret. q. 19. in exod. the like Ap. 16.* Because the wicked spile the blood of Gods Saintes, he wil geue them blood to drinke.

^a Induration of hart (saith S. Bernard) is neither cut with remorse, nor softened with pittie, nor moued with prayers, nor yeldeth to threats: yea is more hardned by punishments. *li. 1. de confid. ad Eugen.*

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

ANNOTATIONS

1 The God of Pharaο.) The name of God, which effentially 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 Pharaο, 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 extremly 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 Priests 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 Prielt, and in powre a Prince. In the fame fenfe of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuerers, and the like.

Pfal. 98. v. 6.

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 Pharaοes 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, &

The name of God attributed to men.

Iudges called goddes.

Moyfes the God of Pharaο.

Priests called goddes.

Other titles of God geuen to men.

Moyfes a Holie Prophete, Prielt, and Prince.

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

inforcer, that man tranſgreſſeth; though they denie that God fin-
 neth, or is cauſe of the malice of finne. For exāple, Zuinglius (*Ser.*
de providentia Dei, ca. 5.) ſaith: *Numen ipſum auctor eſt eius,*
quod nobis eſt iniuſticia, 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
 therfore 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, mo-
toris, impulſoris, opus eſt, crimen non eſt: quantum hominis eſt,
crimen ac ſcelus eſt. Therfore the ſelfſame act, as adulterie or
 manſlaughter, 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. Caluin (*li. 8. Inſtit. c. 17. para. 11.*) affirmeth that the
 diuel, & the whole band of the wicked can not conceiue, nor endeu-
 oure, nor doe anie miſchief, *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. Likewiſe (*li. 2. c. 4. para. 4.*)
 alleaging Gods wordes, ſaying he had aggrauated, and hardned
 Pharaos hart, affirmeth, that which God did more, beſides not
 mollifying his hart, was, *quod obſtinatione pectus eius obfirman-*
dum 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.*) ſaith, God ſo
 vvorketh by euil inſtruments, that he doth not only fuffer them to
 worke, nor only moderateth the euent, *ſed etiam vt excitet, impel-*
lat, 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
 preſſed with the blaſphemous abſurditie, that they make God au-
 thor 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 blaſphe-
 mous, and horrible to Chriſtian eares, that they dare not ſay it in
 expreſſe termes.

Zuinglius doctrine.

Caluins doctrine.

Bezas doctrin.

By their doc-
 trin it neceſſarily
 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 induration in Pharaoes hart, or only permitted it? or what els God did to Pharaao, wherby his hart was indurate; and finally by whom it was properly indurate, by God, or by Pharaao him selfe? Al which S. Auguftin explicateth, laying firft this ground (which euerie one is faithfully and firmly to beleue) that God neuer forfaketh any man, before he be firft forsaken by the same man: yea God also 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 vvhen 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 faith: *I vvil indurate the hart of Pharaao*, he would nothing els to be vnderftood, but I wil fufpend 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 fecurely: this was done, becaufe Pharaao, for the huge heape of his finnes, deferued not as a child, to be corrected vnto amendment, but as an enemy was suffered 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 prefume to reprehend or blame Gods iuftice, but certainly beleue, that not Gods violence made Pharaao 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 Pharaao 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 Pharaao, not his rigour, nor his wil or fet purpofe, but his permiffion, and Pharaoes
- The ftate of the controuerfie.
- S. Auguftins doctrine. *fer. 88. de temp.*
God forfaketh not, til he be forsaken.
- God by not punifhing permitted Pharaao 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.

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 ſpeaking, as a father, or a maiſter hauing brought vp his child or ſeruant delicatly, and not ſufficiently puniſhed his frequent faultes, wherby he becometh worfe and worfe, deſperate and obdurate, at laſt the father or maiſter faieth: 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 carelefnes: yet he faieth 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 reclame him, for it ſemeth that had benne greateſt mercie? and God dealeth ſo with ſome, why doth he not with al, that al might be ſaued? 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 vniuft. Let it therefore ſuffice piously and humbly to beleue, that as Moyſes teſtifieth: *God is faithful and vvithout anie iniquitie, iuſt and right:* and as the royal Prophet alſo profeſſeth, *Thou art not a God that vvilt iniquitie,* and as the Apoſtle teacheth, *there is no iniquitie vvith 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 perfecute 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 *ſer. 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 euidently 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 paſſions of ignomie; and into a reprobate ſenſe, to do al thoſe things that are not conuenient, for God deliuereth them* (faith he) *conueniently:* that the ſame

As a father for not puniſhing is ſaid to ſpoile, ſo God to indurate.

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

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.

finnes are made both punifhments of finnes pafte, and are deferts of punifhments to come. Yet he maketh not the willes euil, but vfeth the euil as he wil, who can not wil anie thing vniuftly. Againe, *q. 24.* It appeareth (faieyth he) that the caufes of induration of Pharaos hart, were not only for that his Inchanters did like things (to thofe which Moyfes and Aaron did) but the very patience of God, by which he fpared him. Gods patience according to mens hartes is profitable to fome to repentance, to fome vnprofitable to refift God, & perfift in euil: yet not of it felfe vnprofitable, but through the euil hart.

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

Briefly, *q. 36.* I haue hardned Pharaos hart, that is, I haue bene patient ouer him and his feruants. *Epift. 105.* God doth not indurate by imperting malice, but by not imperting mercie (or grace). *Li. de Prædeft. & Grat. c. 4.* God is fayed to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So alfo to repel him, whom he wil not cal. And *c. 6.* What is that to fay: *I vvil indurate his hart*, but I wil not mollifie it? *cap. 14.* It ought to haue auailed Pharaos faluation, that Gods patience deferring his iuft and deferued punifhment, multiplied vpon him frequent ftripes of miracles, or *miraculous punifhmēts.* *Cap. 15.* Did not Nabucodonofor repent being punifhed after innumerable impieties, and recouered the kingdome which he had loft? But Pharaos by punifhment became more obdurate, and perifhed. Both were men, both Kings, both perfecutors of Gods people, both gently admonifhed by punifhments. VVhat then made their endes diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought againft Gods moft merciful veritie?

Not doing called fometime doing the contrarie.

Miraculorum verbera crebra denfabat.

Freewil the caufe of diuers endes in Pharaos and Nabucodonofor.

Neither is this the doctrin of S. Auguftin alone, but of other Doctors alfo. Origen (*li. 3. Periarch. c. de Libert. arbitrij.*) faieyth: the Scripture fheweth manifeftly, that Pharaos was indurate by his owne wil. For fo God faied to him: *Thou vvouldeft not: If thou vvilt not difmiffe Ifrael.*

Other ancient Doctors teach the fame. Origen.

Exo. 4. 8.

S. Bafil (*Orat. quod Deus non fit auctor malorum*) faieyth, God beginning with leffe fcourges, proceeded with greater and greater to plague Pharaos, but did not mollifie him being obftinate, neither yet did punifh him with death, vntil he drowned himfelfe, when he prefumed through pride, to paffe the fame way, by which the iuft went, fupposing the redde fea would be paffable to him, as it was to the people of God. S. Chryfoftom (*ho. 67. in Ioan.*) God is faied in holie Scripture to haue indurate fome, and deliuered fome into reprobate fenfe, not for that thefe things are done by God (coming in dede of mans owne proper malice) but becaufe God iuftly leauing men, thefe things happen to them. And (*in cap. 1. Rom.*) *He deliuered* (into reprobate fenfe) is nothing els, but *he permitted.* S. Damafcen (*li. 4. ca. 20. de fide orthodoxa*) It is the maner of holie Scripture to cal the permiffion of God his act.

S. Bafil.

Chryfoftom.

Damafcen.

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

As, *He hath geuen them the fpirite 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 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 Pharaos had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how sometimes he would difmisse Ifrael, other times he would not) al these (faieth he) Moyfes recorded to teach vs, that neither Pharaos 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 freewill of the mind.

S. Gregorie (*li. 11. ca. 8. Moral.*) God is said to indurate by his iustice, when he doth not mollifie a reprobate hart. And (*li. 31. c. 11.*) Our Lord is said to haue indurated Pharaos hart, not that he brought the hardnes it selfe, but for that his desertes so requiring, he did not mollifie it, with sensibillitie 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 worse sinne.

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, Pharaos was neuer depriued of freewill, as the Doctors before cited do note, but also expressely attribute the act of induration to himselfe. *Cha. 8. v. 15. Pharaos seeing that rest was geuen he hardened his owne hart. v. 32.* Where the latin readeth in the passiue voice, *ingratatum est cor Pharaonis, Pharaos hart was hardened*, which is more obscure, the Hebrew faieith actiuelly, & the protestantes so translate, *Pharaos hardened his hart this time also*. Likewise *cha. 9. v. 7.* the Hebrew faieith, *Pharaos hart hardened it selfe*. Also *v. 35. He hardened his owne hart, he and his seruants. Cha. 13. v. 15. When Pharaos had indurated himselfe.* And *1. Reg. 6. v. 6. Why do you harden your hartes, as Egypt and Pharaos hardened their hart?* Al which are reconciled with the other textes, that say *God indurated Pharaos hart*, vnderstanding that phrase in like sense to this. (*cha. 15. v. 4.*) *God hath cast Pharaos his chariotes, and his armie into the sea.* Where God only permitted, and in no way forced Pharaos and his armie, to follow the Hebrewes between the walles of water.

As before is here noted out of S. Basil, and S. Augustin, 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 commit euils without al feare. *Osee. 13. v. 9.* Perdition is

Hierom.

Theodoret.

Gregorie the great.

Ifidorus.

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

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

Bible 1552.
1577. 1603.

Ser. 89.

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 heapeft to thy felfe wrath. *Ephes. 4. v. 19.* Gentiles haue geuen vp themfelues to impudicitie (or *vvan-tonnes.*) 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.

S. Aug. li. 18.
c. 18. ciuit.

11 They alfo.) True miracles, being aboue 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 enchanter, falfe prophetes, and diuels, are not in deede true miracles, but either fleights, by quicknes and nimblenes of hand, called legier-demain, conueing 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 known 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 aboue 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 reftrayned by Gods goodnes, left they fhould deceiue, or hurt mankind at their pleafure. So thefe Enchanter 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.

3. Reg. 19.

Iob. 1.

It is further to be obferued, 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

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 aboue the diuels natural powre.

The diuels powre is much reftrained.

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

make shew of miracles, and at last (as Egeippus *li. 3. de excid. Hierosol. c. 2.* and manie others testified) to flie in to the ayer, as 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. hist. Franc. c. 3.* witteffeth, that one Cyrola an Arian Patriarch, pretending to obtaine of God fight to a man, that feared him selfe blind, the man was presently blind in deede, and exclaiming cryed: Take here thy money which thou gauest me, to deceiue the world, restore me my fight, which I had euen now, and by thy perswasion, and for this money, I feared to want. It happened worse to one Bruley a poore man in Geneua, whom Caluin with wordes and money perswaded to feare him selfe dead, and so pretending to raise him to life, the man was found dead in dede, and not he but his wife (hauing consented to the deuife) lamented in earnest, enueiling against that false Apostle, calling him a secrete thefe, and a wicked murderer, that had killed her husband. So writeth M. Ierom Bolbeck *in vita Caluini*. And besides the womans v unexpected outcrie, and affeueration, that her husband was not dead before, but that, through Caluins perswasions, and promises to releue them with almes, they so feared, al Geneua did knowe, that Caluin endeououred to raise the man, and could not. These and manie others haue attempted and could do nothing, but against 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. Against such therefore Gods prouidence more particularly affitteth his seruantes diuers wayes. First he warneth al to stand fast when such tentations happen. *Deut. 13.* If there rise among you a prophet, or one that saith, he hath sene a dreame, and telleth a signe, and a wonder, and it cometh to passe which he spake, and he say to thee: Let vs goe & folow strange goddes, whom thou knowest not, and let vs serue them, thou shalt not heare the wordes of that prophet, or dreamer. In like maner our Sauour foretelleth that false christes, & false-prophetes, shall by great signes & wonders seduce many, warneth al saying: Loe I haue fortold you. If therefore they shall say vnto you: He is in the desert, goe not out. Behold in the closets, beleue it not. Secondly God suffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the dayes of Antichrists dangerous persecution shall be shortned. Thirdly holy Scripture so describeth Antichrist, and his actes, as when he cometh he may be sooner knowne. Our Sauour saith: The Iewes wil receiue him. S. Paul calleth him *the man of sinne*, importing one singular man, and the same replete with al wickednes, *extolled aboute al that is called God, or is worshipped*. Neither worshipping true God, nor other false God aboute him selfe. He shall be deadly wounded and cured. Not only he shall shew strange wonders, but also one of his prophetes shall bring

Gods prouidence in most danger.

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

2. Most dangerous seducers reigne but short time.

3. Notes to know Antichrist.

Mat. 24.

Ioan. 5.

2. Thef. 2.

Apoc. 13.

fire from the firmament, & his image shal speake. Fourthly as our Lord gaue powre and authoritie to his great Prophet Moyfes, against the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his first chief vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: so he wil fend his two referued great Prophetes Enoch and Elias nere the end of the world, to refist Antichrift, and to teach, teftifie, and confirme with their bloud the doctrin of Chrif. For they shal be flaine, and rife againe after three dayes, and ascend into heauen. Then Antichrift holding him selfe most fecure, shal fudainly be deftroyed. 2. *Thef.* 2.

Apoc. 11.

Apoc. 20.

4. Against most dangerous affaltes God fendeth most forcible refiftāce.

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