

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE THIRD AGE, from Abrahams going forth of Chaldea, to the parting of Israel out of Ægypt. The fpace of 430. yeares.

One and the fame Church and Religion begunne in the firft age of the world, and continued in the fecond, became more and more confpicuous in the third. For in this age not only the fame principal and particular pointes of faith, were beleued and professed, but also the number of professors encreased and partly by seperation of place and abode, and fpecially by diuerfitie of maners, outward rites, and conuerfation were more diftinct from infidels then before: as vve shal now shew by the facred hiftorie of that time. VVhich beginneth with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the vvorld, in the 75. yeare of his age.

The fame Church & Religion in this age as in the former.

From which time forward God often appeared to him, and after him to Ifaac and Iacob, in the title of EL SADDAI, that is, *God Almighty: Creator of al things, Lord, God, moft high, Poffeffor of heauen and earth.* (*Gen. 14.*) To Moyfes more familiarly (*Exod. 3.*) in his moft proper name, HE WHICH IS. In the name of *four*e letters, which the Iewes count *ineffable*. And in diuers other names, al shewing *One, Eternal, Omnipotent, infinite Maieftie*, of whom al other things depend, and haue their being, himfelfe independent of any other thing.

Beleeffe in one God.

This one diuine nature, and indiuifible fubftance is (aboue al reach of reafon) *three in Perfons*: represented to Abraham (*Gen. 18.*) by three Angels, in forme of men, vvhom, by fpecial inftinct of God, he *adored as one*: and firft fpake vnto them as to one: *Lord* if I haue found grace in *thy fight*, goe not paff *thy feruant*; and by and by as to manie: *VVash yee your feete*. In like

Three diuine Perfons.

orth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

maner Moyfes fometimes fpeaketh plurally as of manie, *There appeared to him three men, they faied: VWhere is Sara? fometimes fingularly; He faid: I wil come.* So Lot (*Gen. 19.*) fpake to *two Angels* representing *the Sonne of God*, and *the Holie Ghoft*, one God with *the Father*, firft as to manie, *I befech you my Lordes*, turne into the houfe of *your feruant*; after as to one: *I befech thee my Lord*, becaufe *thy feruant hath found grace before thee*. VWho likewife answered as one only: *I haue heard thy prayer*. Againe Moyfes sheweth diftinction of Perfons in God, faying (*v. 24.*) *Our Lord rained from our Lord*. Iob alfo (who liued in this age) and his frendes professed and ferued the fame one God, auouching him to be the onlie God and Lord, that *geueth and taketh away*. (*Chap. 1. 2.*) *He the maker and peculiar Keeper of men. He that taketh away finne, and iniquitie. (c. 7.) He that doth great things, incomprehenfible, and meruelous, wherof there is not number. (c. 9.)* And that with termes appropriated to the three diuine Perfons. (*c. 26.*)

In his ftrengh fodainly the feas are gathered together, and with his wifedom he ftroke the proud man. His Spirite hath adorned the heauens. The fame Myfterie of pluralitie of Perfons in one God is more clere by the Hebrevv text *Chap. 30. v. 11.* and *35. v. 10.* where the fame actions are afcribed to God, as to one, and as to manie.

Strength (or power) the Father, vvifdome the Sonne, Spirite the Holie Ghoft.

But moft eident are the promifes, figures, and prophecies of Chrift our Redemer. For befides present abundance of riches, promife of great progenie, and that the fame should poffeffe the fruitful Land of Chanaan (three fppecial blefsings of the old Teftament) God promifed Abraham a farre greater thing (*Gen. 12.*) that in his feede **AL NATIONS AND KINDREDS OF THE EARTH SHOVLDBE BLESSED**. In confirmation whereof, God alfo changed his name *Abram (high or noble father)* into *Abraham (Father of manie nations.) (Gen. 17.)* And fo he was natural father of foure great Kingdomes, *Ifmaelites, Madianites, Idumeans, and Ifraelites*: but fpiritual father of manie more, to wit, of al that beleue in Chrift, Iewes and Gentiles, from that time to the worlds end.

Chrift promifed to Abraham.

Rom. 9.

To Ifaac.

The same promises of possessing Chanaan and of *Christ* were renewed and confirmed to Isaac. (*Gen. 26.*) In like sort to Jacob. (*28.*) For they pertained not to Ismael, nor to the other sons of Abraham, nor to Esau. Moreover Christ, our Redemer and deliverer from sinne, and captivity of the diuel, was prefigured by Abraham, at last delivering those from captivity, who otherwise endeavoring to shake of the yoke of Cordorlahomor, fell further into subjection and bondage. (*Gen. 14.*)

Also Melchisedech, King and Priest, of unknown generation, extraordinary vocation, without predecessor, or successor, prefigured Christ King and Priest for ever, who not by successors, but by Priests his vicars, perpetually exerciseth all Priestly functions. Likewise Isaac borne about the common course of nature (*Gen. 21.*) singularly beloved of his father, carrying wood on his back for the sacrificing of himselfe. (*22.*) Jacob flying his brother Esau (*27.*) hardly treated by Laban, (*31.*) yet always invincible against his adversaries. (*32.*) Joseph hated of his brethren, sold and delivered to Gentiles, (*37.*) by them also persecuted, (*39.*) but afterwards advanced, and called *the Saviour of the world.* (*41.*)

Just Job vehemently afflicted; Moses hidden for a while, then exposed to danger, and thence delivered: afterwards manifesting himselfe to his brethren, by them rejected, betrayed, and flying from Pharaoh, (*Exo. 2.*) returning againe (*Exod. 3. 4. &c.*) and at last delivering the Israelites from bondage of Ægypt. (*Exo. 14.*) And many other things, as the ramme sacrificed in place of Isaac (*Gen. 22.*) the ladder of Jacob (*Gen. 28.*) Josephs scepter (*47.*) Aarons rodde (*Exo. 7.*) Paschal lambe (*12.*) prefigured Christ, borne of a Virgin; the onlie Sonne of God; sometimes hidden, other times conversant with men, hated, persecuted, sold, betrayed; who carried his ownne crosse, was sacrificed, vanquished all his enemies, advanced, and acknowledged the true *Saviour of the world*, Redemer and deliverer of mankind, from servitude, slavery, thralldome, and bondage of sinne, death, and the diuel. Againe Abraham prophesied that of his seede Christ our Saviour should be borne,

And to Jacob.
Christ prefigured by Abraham.
By Melchisedech.
By Isaac.
Jacob.
Joseph.
Job.
Moses.
And many other things.
Prophecie of Christ.

orth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

when he faied to his feruant (*Gen. 24.*) *Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth,* that is, by Chrif, who should come of his loynes, as S. Hierom (*Tradit, Heb. in Gen. et explic. Pfal. 44.*) S. Ambrofe (*li. 1. c. 9. de Abraham*) and S. Auguftin (*q. 62. in Gen. et li. 16. c. 33. ciuit.*) expound it. More euidently Iacob (*Gen. 49.*)

THE SCEPTER SHAL NOT BE TAKEN AWAY FROM IV-DAS, AND A DVKE OF HIS THIGH, TIL HE DO COME THAT IS TO BE SENT, AND THE SAME SHAL BE THE
Iob. 19. EXPECTATION OF THE GENTILES. Iob as planely: *I know that my redemer liueth.* Moyfes foreknowing that Chrif the true Redemer, and chiefe Lawgiuer should be fent, praied God to haften his mifion, faying: *I befech thee Lord, fend whom thou wilt fend.* (*Exod. 4.*)

External Sacrifice was frequent and folemne, as the foueraigne homage to God. And manie Altares erected by Abraham for that purpofe. (*Gen. 12. 13. 15. 22.*) Vnbloudie, in bread and wine by Melchifedech (*Gen. 14.*) other liquide facrifices (*Gen. 35. v. 14.*) offered by Iacob, with dedication of the place called *Bethel: the houfe of God:* which he alfo before hand promifed by vow. (*Gen. 28.*) Diuers other Sacrifices offered by Ifaac, and Iacob. (*Gen. 26. 31. 33. 36.*) By Iob and his frends (*Iob. 1. & 42.*) by Moyfes, Aaron, and other ancients of Ifrael. (*Exod. 12.*) Al which confequently shew Priefthood, whofe proper office is to offer Sacrifice, though amongft al the aboue named, onlie Melchifedech was called a Prief. And among the gentiles we finde that Putiphar (*Gen. 41.*) and Iethro (*Ex. 3.*) whofe daughters Iofeph and Moyfes married, were called *Priefts*, or as the word *Cohenim* doth alfo fignifie, *Princes*, for they were great and eminent men in their countries. At leaft thofe that by fpecial priuilege were exempted from felling their landes to Pharao, and had notwithstanding prouifion of maintenance in time of dearth (*Gen. 47.*) were properly called Priefts, for fuch function as they had in feruing their idols. For where vvas true and right Sacrifice, there vvere alfo right Priefts, and vwhere Idolatrical facrifice

Sacrifice.

Altares.

Churches, dedi-
cated.

Vowes.

Priefthood.

Priuilege of
Priefts.

VWhere is no
facrifice no
Prief is re-
quired.

there were like Priests, and vvhere no external sacrifice at al (as amongst Proteftants) there are no Priests, but minifters only.

<p><i>Gen. 44.</i></p>	<p>In this age also (long before Moyfes) the Sacrament of Circumcision vvvas giuen to Abraham, for diftinction of Gods felected and peculiar people, and for remedy of original finne, in the male fexe of Abrahams feede, and others of his communitie. In the other fexe, and other generation, former remedies of sacrifice, or other profefion of faith were auailable. For other finnes, not only internal repentance was necesfarie, which vvvas euer principally required (& therfore Iofeph dealt fo feuerly vvith his brethren, til they had hartie forow and contrition for their finnes) but also certaine external purifications, as vvashing and changing garments, vvvere ordained. (<i>Gen. 35.</i>) Mariage though not then a Sacrament, yet was religioufly regarded, with fppecial care of faith and religion in the choife of perfons, (<i>Gen. 24. 27. v. 46. c. 28. v. 1.</i>) and of certaine degrees of confanguinitie and affinitie. Adulterie was punishable by death (<i>Gen. 38.</i>) and in no wife counted lawful, no not among the heathen. (<i>Gen. 12. 20. 24. 26. 29. 34. 39.</i>) Pluralitie of vvuiues in fome perfons and cafes, lawful in the lavv of nature (<i>Gen. 16. 25. 29.</i>) as also afterwards in the lavv of Moyfes, not in the law of grace, nor euer pluralitie of husbands.</p>	<p>Circumcifion.</p> <p>Penance.</p>
	<p>Spiritual blefing, a preeminence of greater perfons, fo Melchifedech bleffed Abraham. (<i>Gen. 14.</i>) Ifaac bleffed Iacob (<i>c. 27.</i>) and Iacob his fonnes (<i>c. 49.</i>) and the fonnes of Iofeph, with imposition of handes, and framing the forme of a croffe. (<i>48.</i>) Other Ceremonies of oyle and wine, (<i>Gen. 28. 35.</i>) <i>fprinkling the bloud</i> of the Pafchal lambe, eating the lambe <i>fstanding</i> with their loynes <i>gyrded</i>, <i>fhooes</i> on their feete, <i>ftauues</i> in their handes, and with <i>fpeede</i>. (<i>Exo. 12.</i>) Mufical inftruments in Diuine feruice. (<i>Exod. 15.</i>)</p>	<p>Mariage.</p> <p>Degrees of cōfanguinitie.</p> <p>Pluralitie of viues lawful fometimes, neuer of hufbands.</p> <p>Blefings.</p>
<p>Chriftes Baptifme prefigured by Circumcifion, (<i>Gen. 17.</i>) for Chriftians are <i>circūcifed</i> (faith S. Paul) <i>in the Circumcifion of Chrift, buried with him in Baptifme</i>. Also by the <i>cloude</i> vvvhich ftoode betwene the Ægyptians and</p>	<p>Signe of the Croffe.</p> <p>Ceremonies.</p> <p>Mufical inftruments.</p> <p>Baptifme prefigured.</p>	

orth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

1. Cor. 10. Ifraelites, *lightning the night* on the one fide (tovwards Gods people) *dark* on the other (tovwards their enemies) and by the *redde fea*, vvhich faued the children of Ifrael, and drovvned the Ægyptians. (*Exo. 14.*) *All were baptifed in the cloude, and in the fea.* So the bread and vvine offered by Melchifedech, the Pafchal lambe, and vnleauened bread prefigured the B. Sacrament, and Sacrifice of Chrifts bodie and bloud, in formes of bread and wine. Iacob alfo prophecied of this moft excellent Myfterie. (*Gen. 49.*) *He fhall wafh his ftole in wine, and his cloke in the bloud of the grape.* In like forte Melchifedechs Priefthood was a plaine figure of *Chrifts Priefthood*, who firft by himfelf confecrated and offered his ovvne bodie and bloud, and ftill doth the fame by his Priefts handes of the new Teftament.
- Diuers other Rites were knovven and obferued by *Tradition.* So Abraham paied Tythes to his fpiritual Superior, (*Gen. 14.*) taught his children and familie *to keepe the way of our Lord*, and doe iudgement and iuftice. (*Gen. 18. v. 19.*) Ifaac and Iacob kept and taught the Ordinances, Precepts and Ceremonies of their ancefters, vvithout Lavves or precepts vvritten. (*Gen. 26.*) Iudas commanded his fecond fonne to take the widovv of his brother deceafed without children. (*Gen. 38.*) The children of Ifrael abftained from eating the finevv of the thigh, in remembrance that the finev of Iacobs thigh was shrunk. (*Gen. 32.*)
- Freewil in men proued, by that Iofephs brethren in felling him *thought euil*, not moued nor inclined therto by God, who had no part in their euil thought, but turned it to good, (*Gen. 50.*) by Gods threatning Pharao (*Exo. 8.*) *If thou wilt not difmiffe Ifrael.* VVhich were vniuft if Pharao could not doe otherwife. Likewife by that Pharao often changed his mind, fometimes promifing to difmiffe the Hebrewes, and againe refufing to doe it, which sheweth (faieth Theodoret) freewil of the mind: and by Gods preuention of tentation, *leading the Ifraelites not the neereft way, but by the defert, left perhaps it would repent them; and they would returne into Ægypt.*
- The B. Sacrament.
- Priefthood of the new Teftament.
- Traditions.
Tythes.
Forme of iuftice.
- Precepts.
- Raifing feede to the brother.
Abftinence.
- Freewil.

(*Exod. 13.*) Mans consent therefore is free notwithstanding Gods wil, direction, and commaundement. And so his industry is required in his dailie affaires, and then to relie on Gods prouidence, otherwife only to expect Gods wil, operation, or protection, man himself endeouering nothing is to tempt God. Therefore Abraham (*Gen. 12.*) Ifaac (*c. 26.*) Iacob (*ca. 32.*) and the parents of Moyfes (*Exo. 2.*) being in feare and distrefse vfed al prudence to auoid imminent dangers, albeit they had fpecial reuelations of fafetie and happie fuccefse. Neither doth God euer tempt anie man to finne, but proueth his feruants and maketh them knowen to the world for example of others, and their owne merit. *Gen. 22. Iob. 1. 2. &c.*

Mans industry
neceffarie.

God tempteth
not to euil.

Onlie faith doth not iuftifie, nor workes without faith, but both together do iuftifie, and are meritorious: fo Abraham beleued God becaufe he is omnipotent and truth it felfe, *and it was reputed to him vnto iuftice,* (*Gen. 15.*) but this faith was not fole, for it had hope, loue, obedience, and other vertues adioyned, and fo his

Faith and good
workes together
iuftifie, and are
meritorious, but
neither of them
alone.

Iac. 2.

Heb. 11.

Heb. 13.

beleuing was an act of iuftice. In like maner *Abraham was iuftified by workes, offering Ifaac his fonne vpon the Altar,* (*Gen. 22.*) but this worke prefuppofed faith, *that God is able to raife euen from the dead. So by workes faith is confumate.* By *hospitatitie* Abraham and Lot vnawares receiued Angels to harbour. (*Gen. 18. 19.*) *Abraham* was perfect according to perfection of this life, (*Gen. 17.*) moft highly commended for foure more notorious actes proceeding of two fpecial vertues, faith and obedience. The firft was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, fimply and cherfully expecting Gods further direction, when to goe, and where to abide. (*Gen. 12.*) The fecond was his excellent faith prefently beleuing Gods promife (which by al humane reafon femed vnpoftible) that he should haue innumerable progenie. (*Gen. 15.*) The third was, that he did not only moft fincerly and religiously ferue God, but alfo taught his pofteritie fo to do, as God himself teftifieth of him, faying: *I know that he wil command his children, and his houfe after him, that they kepe*

Perfection in
this life.
Foure princi-
pal merites of
Abraham.
1. Prompt obe-
dience.
2. Faith without
ftaggering.
3. Propagation
of faith and
religion.

orth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

the way of the Lord, and do iudgement and iuftice.
(*Gen. 18.*) The fourth was that moft heroical act of obedience, admirable to al ages, being readie to kil, and facrifice his owne moft dearly beloued fonne Ifaac. For which God fware by himfelf, that he would manie waies bleffe him, *becaufe* (faieth God) *thou haft obeyed my voice.* (*Gen. 22.*) He prayed for Sodom, and had preuailed, if tenne iuft perfons had benne found in that citie. (*Gen. 18.*) And Lot was deliuered from thence for Abrahams fake. (*Gen. 19.*) Ifaac was alfo of moft fincere mind, deuout to God, exercifed himfelf in meditation or mental prayer, (*Gen. 24.*) obtained by prayer his defire of ifsue. (*Gen. 25.*) Likewife Iacob is defcribed in the holie text *a plaine* (or fincere and innocent) *man,* (*Gen. 25. v. 27.*) patient and conftant in tribulations. (*Gen. 29. 31. 32. 33.*) He lawfully purchafed Efaus confent of the firftbirthright. (*Gen. 25. v. 31.*) He neither lied, nor otherwife finned, when he answered his father that he was *Efau his firft begotten fonne* (*Gen. 27.*) but fpake truth in myftical fenfe, agreeable to Gods wil and ordinance, who fo tranfposed Ifaacs bleffing from Efau to Iacob. VVhich Ifaac at length vnderftanding, conformed him felf therto, and confirmed the fame (*v. 33. & ch. 28.*) giuing Efau fuch contentment as he could of temporal bleffings. Iofeph is renowned for al vertues, euen from his youth to his death. (*Gen. 37. 39. 50.*) Iob was *fimple and right, fearing God and departing from euil, a iuft and innocent man,* both before and in his tribulations, *not finning with his lippes: neither fpake he anie folifh thing againft God* (*ch. 1.*) yea more afflicted *retained innocencie* (*ch. 2.*) and finally God receiued his prayer for others, and reftored al his loffes duple. (*ch. 42.*)

Nu. 12. Moyfes a moft fpecial felected Prophet, *the meekeft man on the earth,* of fingular zeale feuerly punished finne,
Exo. 32. but withal moft charitably prayed God to forgiue the people and conferue his Church.

God of his mere mercie electeth al thofe, whom he wil iuftifie and faue, offering al fufficient grace, iuftly leaueth fome obftinate finners in ftate of damnation.

4. Perfect obedience.

Other iuft men.

Ifaac.

Iacob.

He fpake truth in myftical fenfe.

Iofeph.

Iob.

Moyfes.

Election is of Gods mercie.

(*Gen. 25. Exo. 7.*) His predefination, foreknowledge and promise, do not exclude but include the means, whereby his will is done in the iust. (*Gen. 25. 37. 45. 50.*) Neither is Gods reprobation the cause of any mans damnation, but mans owne sinne the proper cause, both of reprobation & damnation. For example, Pharaoh & his people *enuying*, vainly *fearing* and for their religion *hating*, and persecuting *the children of Israel*, by oppressing them with vnsupportable labours, by commanding secretly to kill their infants, and that not succeeding, by a new decree to drown them (*Exo. 1.*) were mercifully after long continuance, admonished by Gods legates in his name quietly to permit his people to serue him; but they wilfully contemned this gentle admonition, Pharaoh proudly and insolently answering: *Who is the Lord, that I should heare his voice, and dismisse Israel? I know not the Lord, and Israel I wil not dismisse.* (*Exo. 5.*) So they hardened their owne hearts, and more grievously afflicted the faithful. God permitting the wicked to liue, and prosper for a time in this world, not punishing them so much as they deserued, nor mollifying their hearts, nor illuminating their vnderstanding vnto effectual conuersion, but iustly permitting them to persist in obstinacie. (*Ex. 7. 8. 9. 10. &c.*)

Protection of Angels & inuocation is proued. (*Gen. 24. 32. 48.*) Patriarches names also inuocated. (*c. 48. v. 16.*) Isaac was blessed & prospered for Abrahams sake, because Abraham obeyed Gods voice, kept his precepts & commandements, obserued his ceremonies & his lawes. (*Gen. 26.*) Iosephs rodde adored by Iacob. (*Gen. 47.*) Moyse commanded to put off his shoes, because the place was holie. (*Exod. 3.*) Swearing by creatures lawful, and some times more conuenient, then immediatly by God himselfe. (*Gen. 42.*) Likewise *Ominous speech.* (*Gen. 24.*) and *Dreames* (*Gen. 37. 40. 41.*) are sometimes lawfully obserued, and are from God. Idols alwaies vnlawful, but not all Images. (*Gen. 31. 35.*) Reliques to be reuently vsed, as Iosephs bodie conserued in a coffin in Ægypt, (*Gen. ult.*) translated by Moyse (*Exo. 13.*) and so brought into Chanaan, and layed

Predefination excludeth not ordinary means.

Sinne is the cause of reprobation.

Pharaoh and other Ægyptians hardened their owne hearts.

Pharaoh and other Ægyptians hardened their owne hearts.

God did only permitte them to obdurate themselves.

Protection & Inuocation of Angels and Patriarches.

Adoration of creatures.

Swearing by creatures.

Ominous speech.

Dreames.

Images.

Reliques.

S. Aug. li. 16. c. 36. ciuit.

Ioseph 24.

orth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

with other Patriarches in Sichem. Going bare foote to holie places an act of religious reuerence, and deuotion. (*Ex. 3.*) The figne of the crofse vfed by Iacob, (*Gen. 48.*) a figure of Chrifts croffe. The wood caft by Moyfes into the bitter water, and making it fweete (*Exo. 15.*) an other figure therof.

Deuotion to holie places.
Figure of Chrifts croffe.

Funeral obfequies were obserued by Abraham for his wife Sara (*Gen. 23.*) with *mourning* and *weeping* for her, according to the qualitie of fo holie a perfon, who it is like needed not other fatisfactorie workes as Saul and Ionathas, and others flaine in battel, for whom Dauid and his court did not only mourne and weepe, but alfo fafted til euen. He alfo bought a field with a duple caue, where he buried her, dedicating it for this peculiar vfe, and both himfelf, and Ifaac, Iacob, Rebecca, and Lia were there buried. (*Gen. 49. v. 31.*) Iofeph with al his brethren mourned for their father Iacob, firft fourtie dayes in Ægypt, then carying him into Chanaan, *celebrated the exequies other feuen dayes.* (*Gen. 50.*) His particular *digging of his owne graue (v. 5.)* and both his and Iofeph's fpecial charge to be buried amongft their ancefters, and the tranflation of al the twelue fonnes of Iacob, into Sichem, confirme the defire of burial in one place rather then in an other, to be agreable to nature, and holie Scriptures.

Funeral offices.

Place dedicated for burial.

2. Reg. 1.

Act. 7. v. 16.

Touching the foules departed, euen the moft perfect, went into the lower partes, generally called *Hel*. But fome were in reft, others in paines, according to their defertes, none in heauen before Chrifft. As S. Hierom (*comment in Ofee. 13. et Eccles. 3.*) proueth by Iacobs vvordes (*Gen. 37.*) *I wil defcend vnto my fonne into hel;* by Iobs lamentation (*Ch. 7. et 17.*) *that al (good and bad) were retained in hel,* faying: *If I fhall expect, hel is my houfe, and in darknes I haue made my bed.* VVhich place or receptacle of fuch Saintes, as Iacob and Iob, vvas doubtles farre diftant from hel of the damned, for betvven Lazarus in Abrahams bofome and the glutton in torments, is a *great chaos* (or large fpace) and yet the higheft of thefe places is called hel.

Mourning 40. dayes.
Exequies of feuen dayes.
Special place of burial rightly defired.

No foule before Chrifft entred into heauen.
Diuers places in hel.

Luc. 16.

In respect of *Refurrection*, the same Iacob called his life in this world a *pilgrimage* (*Gen. 47.*) and Iob, (*ch. 7.*) a *warfare vpon earth*: professing expressly (*ch. 19.*) *In the last day I shal rise out of the earth. And I shal be compassed againe with my skinne, and in my flesh I shal see God.* Our B. Sauour also proueth the Refurrection, because *the God of Abraham, Ifaac, and Iacob* (*Exo. 3.*) *is God of them, not as they are dead, but as they are liuing*, and to returne againe to life in bodie and foule together. Of general Iudgement Iob saieth (*ch. 31.*) *What shal I doe when God shal rise to iudge? and when he shal aske, what shal I anfwere him?* And Eliu (*ch. 34.*) saieth: *The omnipotent wil render a man his worke, and according to the waies of euerie one, he wil recompence them.* Sodom and Gomorra (*Gen. 19.*) were example (faith S. Peter and S. Iude) *of eternal punishment in hel fire.*

Of eternal life Iacob professed his hope (*Gen. 49.*) saying: *I wil expect thy saluation ô Lord.* And Moyfes (as S. Paul testifieth) *denied him selfe to be the sonne of Pharaoes daughter, esteeming the reproch of Chrift greater riches, then the treasure of the Ægyptians. For he looked vnto the reward.* Thus much touching particular pointes of Religion. It resteth to see the visible known members of the Church, with the heades and gouernors therof, succeding without interruption in the same age, notwithstanding some brake and departed from them, and other innumerable sectes of Infidels stil multiplied in the world.

To beginne therefore with Abraham, before the former age was ended, (at which time he was 75. yeares old) holie Scriptures stil speake of him, as alwaies vndefiled, and a true seruant of God, though his father *Thare* and his brother *Nachor* sometimes *serued strange goddes*, (*Iofue. 24.*) but were reclaimed, and the whole familie, (as S. Augustin proueth, *lib. 16. c. 13. de ciuit*) was persecuted by the Chaldees. VVherupon Thare leauing Chaldea brought Abraham, Lot, and Sarai, so farre as Haran in Mesopotamia (*Gen. 11.*) whither also Nachor repaired afterwards, and there made his habitation, as

Refurrection.

General Iudgement.

Eternal punishment of the wicked: and ioy of the bleffed.

Continuance of the Church notwithstanding breaches from it.

Abraham neuer contaminate in Religion.

Thare and Nachor reduced from idolatrie.

orth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

appeareth. (*Gen. 24.*) But Abraham vvas fooner, and more fpecially perfecuted in Chaldea, as Iofephus teftifieth (*li. 1. Antiq.*) for his clere and publique profefion of one God, Creator of al things, and that by his only goodnes, and not by mens ovvne povver, happines is attained. Further Suidas (*vocab. Abraham*) vvriteth, that at the age of 14. yeares, he admonished his father, not for lucre fake, to feduce men by vvorshipping images of falfe goddes, auouching that there is no other, but the celeftical God, maker of the whole world. In vvhich fincere profefion hovv he alvvaies perfeuered is often teftified, and needles here to be repeted. Alfo Sem, Sale, and Heber his proper ancefters (the ninth, feuenth, and fixth in right line before him) were al holie men, and liued al Abrahams time, much of Ifaacs, and part of Iacobs dayes. Likevvife Melchifedech King and Prieft (a diftinct perfon, of an other lineage, as vve fuppofo, from Sem) liued in the beginning of this age. Al which being renowned men had great troupes, or rather countries, which with them ferued the only true God. VVherof we haue example, in that Abraham (being but a ftranger in Chanaan) vpon a fuddaine exploite, (*Gen. 14.*) *made readie of the feruants borne in his houfe, three hundreth and eighteene wel appointed*, men of armes, al of the fame religion; for shortly after they were al circumcised (*Gen. 17.*) yet was king Melchifedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephevv Lot, vvere his ovvne direct progenitors, and by liklihood more potent. Againe from *Abraham* the fucceffion held on right to *Aaron and Moyfes*, and the vvhole people of Ifrael, vvhich vvith them paffed out of Ægypt through the redde fea.

But in the meane time, diuers alfo of Abrahams kindred and feede, brake of from this communitie: and fel to idolatrie. For albeit Lot, his brothers fonne perfeuered in the true feruice of God, yet Lots fonnes, Moab and Ammon, at leaft the Moabites and Ammonites, two nations that came of them (*Gen. 19.*) were infidels and idolaters. Likewife though Nachor, and Bathuel

Abraham publicly professed his faith.

Sem.
Sale.
Heber.

Melchifedech.

Manie
professors of
true Religion.

Breaches from
the Church.

Moabites and
Ammonites.

Nachors proge-
nie.

(Nachors fonne) continued henceforth in true faith and religion, yet Laban (the fame Bathuels fonne) had falſe goddeſſes, vvvhich Rachel tooke away. (*Gen. 31.*) But true religion being not wholly extinguished in theſe families, both Ifaacs wife Rebecca, and Iacobs wiues Lia and Rachel; with their handmaidens Bala and Zelpha, either beleued rightly, or were more eaſily brought to true beleefe, and ſervice of God. *Ifmael* Abrahams firſt fonne was in his youth euil *diſpoſed* (*Gen. 21.*) and for endeouering to corrupt Ifaac (vvvhich S. Paul calleth perfecution) was together with his mother Agar, *caſt out of Abrahams houſe, yet proſpered in the deſert;* had *twelue fonnes dukes*, ſometimes viſited his father, and together with Ifaac buried him. (*Gen. 25.*) And at the age of 137. yeares *died and was put to his people*, that is to others like himſelf good or euil. Abraham alſo ſeparated his other fonnes begotten of Cetura (*v. 6.*) from Ifaac, to whom only and not to any other, the promiſed land of Chanaan, and other more ſpecial bleſſings pertained. Of theſe laſt fonnes came the people of Madianites, who kept ſome reſemblance with the people of God in religion, and therein prefigured heretikes, that deſcend from Catholique race, but falling to ſchiſme & hereſie, doe not participate eternal enheritance, with the ſpiritual children of God as S. Auguſtin teacheth. (*q. 70. in Gen.*) In like ſorte of the two fonnes of *Ifaac*, onlie *Iacob had the ſpiritual bleſſing*, and enheritance therto belonging. (*Gen. 27.*)

Idumeans.

Idolatrie ſtil increaſing yet the Church continued, yea alſo increaſed.

Gal. 4. *2. Paral. 12. 16. & 28.* *Heb. 12.*

Eſau though *prophane* in maners *ſelling his birthright* (*Gen. 25. v. 32.*) which was a ſpiritual iuriſdiction wherein he was a figure of the reprobate, yet it ſeemeth he kept the true faith. (*Gen. 35. v. vlt.*) But whether he did or no, ſure it is, *Iob*, (who is probably thought to be of his race) (*Gen. 36.*) was a moſt holie man and a rare example of vertue. But the poſterities of them both, and al the progenies of *Ifmael*, and of Abrahams other fonnes by Cetura, ſooner of later fell to infidelitie and idolatrie. In other nations of the world, ſtil new goddeſſes and goddeſſes were multiplied vpon euerie occaſion, as S. Auguſtin (*li. 18. de ciuit.*) recounteth

orth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

diuers. Al which notwithstanding, the true Church and citie of God continued moft vifible and notorious, yea with meruelous increafe, efpecially after they were more hated and afflicted in Ægypt. (*Exo. 1.*) VVhither they were brought by the ftrange and fpécial prouidence of God, more ftrangely preferued, and moft miraculoufly deliuered from thence.

Much more the *Church of Chrif*t (wherof this was a shadow, and figure) hath benne and shal be *euer* moft *vifible*, from the firft foundation therof to the worlds end. For befides the promifes and predictions in the new Teftament, al the Scriptures alfo of the old, which fortel Chrif, do withal forshew his Church. *Totum quod annunciatu*r de *Chrifto* (faieth S. Auguftin *de vnit*ate *Ecclef. c. 2. caput & corpus eft.* Al that is fpoken of Chrif is (of) *the head and the bodie*; *The head is the onlie begotten Iefus Chrif, the Sonne of the liu- ing God: he the Sauour of the bodie. His bodie the Church.* Againe (*c. 4.*) *Totus Chrif*tus *caput & corpus eft.* VVhole Chrif is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridegrome and the bride, tvvo in one flesh. Yea for no other caufe (faieth he *li. de cat- ech. rud. c. 3.*) were al thofe things written, before the coming of our Lord, which we read in holie Scrip- tures, but that his coming might be commended, and the future Church prefigured, that is, *the people of God through out al nations, which is his bodie.* The fame doth S. Paul teach vs, not only faying (*Gal. 3.*) *The law was our pedagogue* (or conductor) *to Chrif*t, but alfo (*1. Cor. 12.*) *that as the* (natural) *bodie is one and hath manie members, and al the members of the bodie, wheras they be manie, yet are one bodie; fo alfo Chrif*t. And (*Coloff. 1.*) *that Chrif*t's *bodie is the Church.* As therfore the great blefsing of redemption and falua- tion was promifed in Chrif (*Gen. 12. &c.*) fo it was withal exprefed, that al *nations*, and *kindreds of the earth* should be partakers therof, yea fo innumerable as *the duft of the earth, the ftarres of heauen, and fan- des of the fea.* VVhich S. Paule faieth (*Rom. 9.*) is not

The Church of Chrif in the new Teftamēt alwayes vifible and great.

The fame Scrip- tures forfhew Chrif and his Church.

Multitude of progenie promifed to Abraham pertaineth to the Church of Chrif.

*Gen. 13.
15. 17.
& 22.*

ment of Abrahams natural children, but of *the children of promise*, such as the Romane Christians, and others, Ievves and Gentiles. So S. Iohn savv in a vision as a certaine number of *twelve thousand signed of euerie tribe of Israel, but after these a great multitude which no man could number of al nations, tribes, peoples, and tongues.*

Apoc. 7.

To say therefore, as some old and new heretikes doe, that the Church of Christ some times consisteth of few, or, inuisible persons, were to say God kept not promise with Abraham (*Gen. 17.*) and to make the bodie and thing figured, more obscure then the shadow and figure; seeing in the whole time of the Law of nature, that is in these three first ages of the world, the Church being but a figure of that which is now, yet was alwayes visible and notorious, as hath benne declared. And that with perpetual succession of supreme heades, rulers and gouerners. As is before noted in the first age from Adam to Noe: in the second from Noe to Abraham: so in this third, by the right line of *Abraham, Isaac, Iacob, Leui, Caath, and Amran, to Aaron and Moyfes, (Exo. 6.)* the Holie Ghost not there reciting more genealogies being come to the origin of the Priestly Tribe, that is to these two whom his diuine goodnes selected and ordained, as well to *speake to Pharao* in behalf of the children of Israel, and *to bring them out of the Land of Ægypt*, as afterwards by one of them to giue his people a written Law, and in the other a perpetual provision of spiritual pastors. For in Aaron the elder brother God established an ordinarie succession of Priesthood, from that time to Christ, which before pertained to the firstborne in euerie familie: adioyning the rest of Leuites tribe to assist them, in administration of sacred things. But Moyfes the younger brother was extraordinarily called (which God therefore shewed and confirmed by special miracles) not onlie to Priesthood, but also to be as the God of Pharao, Superior of Aaron, chiefe mediator between God and his people, as well in deliuering them from the seruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other supreme government spiritual and temporal during his life.

Ex. 28. Nu. 3.

Very absurde to say, the Church of Christ was at anie time obscure.

Succession of spiritual gouerners during the law of nature.

Priesthood of Moyfes law established in Aarons feede.

Moyfes chiefe in spiritual and temporal government.