

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE THIRD AGE, from Abrahams going forth of Chaldea, to the parting of Ifrael 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 alfo the number of professors encreafed and partly by feperation of place and abode, and fpecially by diuerfitie of manners, 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 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 light*, goe not paff *thy feruant*; and by and by as to manie: *VVash yee your feete*. In like maner Moyfes fometimes fpeaketh plurally as of manie, *There appeared to him three men, they faied*: VVhere is Sara? fometimes fingularly; *He faid: I wil come*. So Lot (*Gen. 19.*) fpake to *two Angels* representing the

Three diuine Perfons.

*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. VVho 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 ftrength fodainly the fea 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, vvidome the Sonne, Spirite the Holie Ghoft.

But moft euident 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 fpecial bleffings of the old Teftament) God promifed Abraham a farre greater thing (*Gen. 12.*) that in his feede AL NATIONS AND KINDREDS OF THE EARTH SHOULD BE 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. The fame promifes of poffeffing Chanaan and of Chrift vvere renevv'd and confirmed to Ifaac. (*Gen. 26.*) In like forte to Iacob. (*28.*) For they pertained not to Ifmael, nor to the other fonnes of Abraham, nor to

Chrift promifed to Abraham.

*Rom. 9.*

To Ifaac.

And to Iacob.

Efau. Moreouer Chrif, our Redemer and deliuerer from finne, and captiuitie of the diuel, was prefigured by Abraham, at laft deliuering thofe from captiuitie, who otherwife endeuoring to shake of the yoke of Cordorlahomor, fel further into fubiectiion and bondage. (*Gen. 14.*)

Chrift prefigured by Abraham.

Alfo Melchifedech, King and Prieft, of vnknown generation, extraordinarie vocation, without predecefsor, or fucefsor, prefigured Chrif King and Prieft for euer, who not by fucefsors, but by Priefts his vicars, perpetually exercifeth al Prieftly functions. Likewife *Ifaac* borne about the common courfe of nature (*Gen. 21.*) fingularly beloued of his father, carying wood on his back for the facrificing of himfelfe. (*22.*) *Iacob* flying his brother Efau (*27.*) hardly treated by Laban, (*31.*) yet alwayes inuincible againft his aduerfaries. (*32.*) *Iofeph* hated of his brethren, fold and deliuered to Gentiles, (*37.*) by them alfo perfecuted, (*39.*) but afterwardes aduanced, and called *the Sauour of the world.* (*41.*)

By Melchifedech.

By Ifaac.

Iacob.

Iofeph.

Iuft *Iob* vehemently afflicted; *Moyfes* hidden for a while, then expofed to danger, and thence deliuered: afterwards manifefting him felfe to his brethren, by them reiected, bewrayed, and flying from Pharao, (*Exo. 2.*) returning againe (*Exod. 3. 4. &c.*) and at laft deliuering the Ifraelites from bondage of Ægypt. (*Exo. 14.*) And manie other things, as the ramme facrificed in place of Ifaac (*Gen. 22.*) the ladder of Iacob (*Gen. 28.*) Iofephs fcepter (*47.*) Aarons rodde (*Exo. 7.*) Pafchal lambe (*12.*) prefigured Chrif, borne of a Virgin; the onlie Sonne of God; fometimes hidden, other times conuerfant with men, hated, perfecuted, fold, betraied; vwho caried his ovvne croffe, was facrificed, vanquifhed al his enemies, aduanced, and acknowledged the true *Sauour of the world*, Redemer and deliuerer of mankind, from feruitude, flauerie, thraldome, and bondage of finne, death, and the diuel. Againe Abraham prophecied that of his feede Chrif our Sauour should be borne, 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.*

Iob.

Moyfes.

And manie other things.

Prophecie of Chrif.

*et explic. Pfal. 44.)* S. Ambrose (*li. 1. c. 9. de Abraham*) and S. Augustin (*q. 62. in Gen. et li. 16. c. 33. ciuit.*) expound it. More evidently 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  
Christ the true Redemer, and chiefe Lawgiuer should be  
sent, praied God to haften his mision, 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 friends (*Iob. 1. & 42.*) by Moyfes, Aaron,  
and other ancients of Ifrael. (*Exod. 12.*) Al which  
confequently shew Priefthood, whose proper office is to  
offer Sacrifice, though amongft al the aboue named, on-  
lie Melchifedech was called a Prieft. And among the  
gentiles we finde that Putiphar (*Gen. 41.*) and Iethro  
(*Ex. 3.*) whose 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 vvhether Idolatrical facrifice there were like  
Priefts, and vvhether no external facrifice at al (as amongft  
Proteftants) there are no Priefts, but minifters only.

Sacrifice.

Altares.

Churches, dedi-  
cated.

Vowes.

Priefthood.

Priuilege of  
Priefts.

VVhere is no  
facrifice no  
Prieft is re-  
quired.

In this age also (long before Moyses) the Sacrament of Circumcision was given to Abraham, for distinction of Gods selected and peculiar people, and for remedy of original sinne, in the male sexe of Abrahams feede, and others of his communitie. In the other sexe, and other generation, former remedies of sacrifice, or other profession of faith were available. For other sinnes, not only internal repentance was necessarie, which was ever principally required (& therefore Ioseph dealt so feverly with his brethren, til they had hartie sorrow and contrition for their sinnes) but also certaine external purifications, as washing and changing garments, were ordained. (*Gen. 35.*) Mariage though not then a Sacrament, yet was religiously regarded, with special care of faith and religion in the choise of persons, (*Gen. 24. 27. v. 46. c. 28. v. 1.*) and of certaine degrees of consanguinitie and affinitie. Adulterie was punishable by death (*Gen. 38.*) and in no wife counted lawful, no not among the heathen. (*Gen. 12. 20. 24. 26. 29. 34. 39.*) Pluralitie of wives in some persons and cases, lawful in the law of nature (*Gen. 16. 25. 29.*) as also afterwards in the law of Moyses, not in the law of grace, nor ever pluralitie of husbands.

Spiritual blessing, a preeminence of greater persons, so Melchisedech blessed Abraham. (*Gen. 14.*) Isaac blessed Iacob (*c. 27.*) and Iacob his sonnes (*c. 49.*) and the sonnes of Ioseph, with imposition of hands, and framing the forme of a crosse. (*48.*) Other Ceremonies of oyle and wine, (*Gen. 28. 35.*) *sprinkling the blood* of the Paschal lambe, eating the lambe *standing* with their loynes *gyrded*, *shoes* on their feete, *taues* in their hands, and with *speede*. (*Exo. 12.*) Musical instruments in Diuine seruice. (*Exod. 15.*)

Christes Baptisme prefigured by Circumcision, (*Gen. 17.*) for Christians are *circūcised* (saith S. Paul) *in the Circumcision of Christ, buried with him in Baptisme*. Also by the *cloude* which stode betwene the Ægyptians and Israelites, *lightning the night* on the one side (towards Gods people) *dark* on the other (towards their enemies) and by the *redde sea*, which faued the children of Israel,

Circumcision.

Penance.

Mariage.

Degrees of consanguinitie.

Pluralitie of wives lawful sometimes, neuer of husbands. Blessings.

Signe of the Crosse. Ceremonies.

Musical instruments.

Baptisme prefigured.

1. Cor. 10. and drovned the Ægyptians. (*Exo. 14.*) *All were baptized in the cloude, and in the sea.* So the bread and vvine offered by Melchifedech, the Paschal lambe, and vnleauened bread prefigured the B. Sacrament, and Sacrifice of Christs bodie and bloud, in formes of bread and wine. Iacob also prophecied of this most excellent Mysterie. (*Gen. 49.*) *He shal wash his stole in wine, and his cloke in the bloud of the grape.* In like sorte Melchifedechs Priesthood was a plaine figure of *Christs Priesthood*, who first by himself consecrated and offered his ovrne bodie and bloud, and ftill doth the same by his Priests handes of the new Testament.
- Diuers other Rites were knowen and obserued by *Tradition.* So Abraham paid Tythes to his spirital Superior, (*Gen. 14.*) taught his children and familie *to keepe the way of our Lord*, and doe iudgement and iustice. (*Gen. 18. v. 19.*) Isaac and Iacob kept and taught the Ordinances, Precepts and Ceremonies of their ancesters, vvithout Lavves or precepts vvritten. (*Gen. 26.*) Iudas commanded his second sonne to take the widow of his brother deceased vvithout children. (*Gen. 38.*) The children of Ifrael abstained from eating the finevv of the thigh, in remembrance that the finev of Iacobs thigh was shrunke. (*Gen. 32.*)
- Freewil in men proued, by that Iosephs 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 dismisse Ifrael.* VVhich were vniust if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismisse the Hebrewes, and againe refusing 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 desert, left perhaps it would repent them; and they would returne into Ægypt.* (*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, otherwise only to expect Gods
- The B. Sacrament.
- Priesthood of the new Testament.
- Traditions. Tythes. Forme of iustice.
- Precepts.
- Raising feede to the brother.
- Abstinence.
- Freewil.
- Mans industry necessarie.

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.*

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 beleuing was an act of iuftice. In like maner Abraham

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

*Iac. 2.*

*was iuftified by workes, offering Ifaac his fonne vpon the Altar,* (*Gen. 22.*) but this worke prefuppofed faith,

*Heb. 11.*

*that God is able to raife euen from the dead. So*

*Heb. 13.*

*by workes faith is confumate. By hofpitalitie 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

Perfection in this life.

Foure principal merites of Abraham.

1. Prompt obedience.

2. Faith without flaggering.

3. Propagation of faith and religion.

4. Perfect obedience.

prefently beleueing 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 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 himself, that he would manie waies bleffe him, because (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 himself in meditation or mental prayer, (*Gen. 24.*) obtained by prayer his defire of ifsue. (*Gen. 25.*) Likewise 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 lofses duple. (*ch. 42.*) Moyfes a moft fpecial felected Prophet, *the meekeft man on the earth*, of fingular zeale feuerly punished finne, but withal moft charitably prayed God to forgiue the people and conferue his Church.

Other iuft men.

Ifaac.

Iacob.

He fpake truth in myftical fenfe.

Iofeph.

Iob.

Moyfes.

*Nu. 12.*

*Exo. 32.*

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. (*Gen. 25. Exo. 7.*) His predeftination, foreknowledge and promife, do not exclude but include the meanes, wherby his wil is done in the iuft. (*Gen. 25. 37. 45. 50.*) Neither is Gods reprobation the caufe of anie mans

Election is of Gods mercie.

Predeftination excludeth not ordinary meanes.



damnation, but mans owne finne the proper cause, both of reprobation & damnation. For example, Pharao & his people *enuying*, vainly *fearing* and for their religion *hating*, and perfecuting *the children of Ifrael*, by opprefsing them with vnfupportable laboures, by commanding fecretly to kil their infants, and that not fucceeding, by a new decree to drowne them (*Exo. 1.*) were mercifully after long conniuece, admonished by Gods legates in his name quietly to permit his people to ferue him; but they wilfully contemned this gentle admonition, Pharao proudly and infolently anfwering: *Who is the Lord, that I fhould heare his voice, and difmiffe Ifrael? I know not the Lord, and Ifrael I wil not difmiffe.* (*Exo. 5.*) So they hardned their owne hartes, and more greuoufly afflicted the faithful. God permitting the wicked to liue, and proper for a time in this world, not punishing them fo much as they deferved, nor mollifying their hartes, nor illuminating their vnderftanding vnto effectual conuerfion, but iuftly permitting them to perfift in obftinacie. (*Ex. 7. 8. 9. 10. &c.*)

Protection of Angels & inuocation is proued. (*Gen. 32. 48.*) Patriarches names alfo inuocated. (*c. 48. v. 16.*) Ifaac was blefled & prospered for Abrahams fake, *becaufe Abraham obeyed Gods voice, kept his precepts & cōmandements*, obserued his ceremonies & his lawes. (*Gen. 26.*) Iosephs rodde adored by Iacob. (*Gen. 47.*) Moyfes commanded to put of his shooes, becaufe the place was holie. (*Exod. 3.*) *Swearing by creatures* lawful, and fome times more conuenient, then immediatly by God him felfe. (*Gen. 42.*) Likewise *Ominous fpeech.* (*Gen. 24.*) and *Dreames* (*Gen. 37. 40. 41.*) are fometimes lawfully obserued, and are from God. Idols alwaies vnlawful, but not al Images. (*Gen. 31. 35.*) Reliques to be reuently vfed, as Iosephs bodie conferued in a coffin in Ægypt, (*Gen. vlt.*) tranflated by Moyfes (*Exo. 13.*) and fo brought into Chanaan, and layed 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

Sinne is the cause of reprobation. Pharao and other Ægyptians hardned their owne hartes.

Pharao and other Ægyptians hardned their owne hartes. God did only permitte them to obdurate themfelues. Protection & Inuocation of Angels and Patriarches.

Adoration of creatures.

Swearing by creatures.

Ominous fpeech. Dreames. Images.

Reliques.

Deuotion to holie places.

Figure of Chrifts croffe.

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

*Iofue 24.*

by Moyſes into the bitter water, and making it ſweete (*Exo. 15.*) an other figure therof.

*Funeral obſequies* were obſerued by Abraham for his wife Sara (*Gen. 23.*) with *mourning* and *weeping* for her, according to the qualitie of ſo holie a perſon, who it is like needed not other ſatisfactorie workes as Saul and Ionathas, and others flaine in battel, for whom Dauid and his court did not only mourne and weepe, but alſo faſted til euen. He alſo bought a field with a duple caue, where he buried her, dedicating it for this peculiar uſe, and both himſelf, and Ifaac, Iacob, Rebecca, and Lia were there buried. (*Gen. 49. v. 31.*) Iofeph with al his brethren mourned for their father Iacob, firſt fourtie dayes in Ægypt, then carying him into Chanaan, *celebrated the exequies other ſeuē dayes.* (*Gen. 50.*) His particular *digging of his owne graue* (*v. 5.*) and both his and Iofephſ ſpecial charge to be buried amongſt their anceſters, and the tranſlation of al the twelue ſonnes 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.

Touching the foules departed, euen the moſt perfect, went into the lower partes, generally called *Hel*.

But ſome were in reſt, others in paines, according to their deſertes, none in heauen before Chriſt. As S. Hierom (*comment in Ofee. 13. et Eccles. 3.*) proueth by Iacobs vvordes (*Gen. 37.*) *I wil deſcend vnto my ſonne into hel;* by Iobs lamentation (*Ch. 7. et 17.*) *that al* (good and bad) *were retained in hel,* ſaying: *If I ſhal expect, hel is my houſe, and in darknes I haue made my bed.* VVhich place or receptacle of ſuch Saintes, as Iacob and Iob, vvvas doubtles farre diſtant from hel of the damned, for betvvē Lazarus in Abrahams boſome and the glutton in torments, is a *great chaos* (or large ſpace) and yet the higheſt of theſe places is called hel.

In reſpect of *Refurrection*, the ſame Iacob called his life in this vvorld a *pilgrimage* (*Gen. 47.*) and Iob, (*ch. 7.*) a *warfare vpon earth:* profefſing 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*

Funeral offices.

Place dedicated for burial.

Mourning 40. dayes.

Exequies of ſeuē dayes.

Special place of burial rightly defired.

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

Refurrection.

2. Reg. 1.

Act. 7. v. 16.

Luc. 16.

- shal see God.* Our B. Sauour alfo proueth the Refur-  
 rection, becaufe *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 faieth  
*(ch. 31.) What shal I doe when God shal rife to iudge?*  
*and when he shal aske, what shal I anfwere him?* And  
 Eliu *(ch. 34.)* faieth: *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*  
*punifhment in hel fire.*
- Of eternal life Iacob professed his hope *(Gen. 49.)*  
 faying: *I wil expect thy faluation ô Lord.* And Moyfes  
 (as S. Paul testifieth) *denied him selfe to be the sonne*  
*of Pharaoes daughter, esteeming the reproch of Chrif*  
*greater riches, then the treafure of the Ægyptians. For*  
*he looked vnto the reward.* Thus much touching par-  
 ticulair 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 mul-  
 tiplied 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 vnde-  
 filed, 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. Auguftin 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 alfo *Nachor*  
 repaired afterwards, and there made his habitation, as  
 appeareth. *(Gen. 24.)* But Abraham vvas sooner, and  
 more specially persecuted in Chaldea, as Iosephus testifi-  
 eth *(li. 1. Antiq.)* for his clere and publique profes-  
 sion of one God, Creator of al things, and that by his only
- General Iudgement.
- Eternal  
 punifhment  
 of the wicked:  
 and ioy of the  
 bleffed.
- Continuance  
 of the Church  
 notwithstanding  
 breaches from  
 it.
- Abraham neuer  
 contaminate in  
 Religion.
- Thare* and *Na-  
 chor* reduced  
 from idolatrie.
- Abraham pub-  
 likly professed  
 his faith.

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 vvch fincere profefsion hovv he alvvaies perfeuered is often testified, 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 fuppofe, 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 eightene 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 fuccefsion held on right to *Aaron and Moyfes*, and the vvhole people of Ifrael, vvch vvith them paffed out of Ægypt through the redde fea.

Sem.  
Sale.  
Heber.

Melchifedech.

Manie  
profefsors of  
true Religion.

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 (Nachors fonne) continued henceforth in true faith and religion, yet Laban (the fame Bathuels fonne) had falfe goddes, vvch Rachel tooke away. (*Gen. 31.*) But true

Breaches from  
the Church.

Moabites and  
Ammonites.

Nachors proge-  
nie.

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 eafily brought to true beleefe, and feruice of God. *Ifmael* Abrahams firft fonne was in his youth euil *difpofed* (*Gen. 21.*) and for endeuoring to corrupt Ifaac (vvhich S. Paul calleth perfecution) was together with his mother Agar, *caft out of Abrahams houfe*, yet *profpered in the defert*; had *twelue fannes dukes*, fometime vifited 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 himfelf good or euil. Abraham alfo feperated his other fannes begotten of Cectura (*v. 6.*) from Ifaac, to whom only and not to any other, the promifed land of Chanaan, and other more fpecial blefings pertained. Of thefe laft fannes came the people of Madianites, who kept fome refemblance with the people of God in religion, and therein prefigured heretikes, that defcend from Catholique race, but falling to fchifme & herefie, doe not participate eternal enheritance, with the fpiritual children of God as S. Auguftin teacheth. (*q. 70. in Gen.*) In like forte of the two fannes of *Ifaac*, onlie *Iacob had the fpiritual bleffing*, and enheritance therto belonging. (*Gen. 27.*)

Gal. 4. *Efau* though *prophane* in maners *felling his birthright* (*Gen. 25. v. 32.*) which was a fpiritual iurifdiction wherin he was a figure of the reprobate, yet it femeth he kept the true faith. (*Gen. 35. v. vlt.*) But whether he did or no, fure it is, *Iob*, (who is probably thought to be of his race) (*Gen. 36.*) was a moft holie man and a rare example of vertue. But the pofterities of them both, and al the progenies of *Ifmael*, and of Abrahams other fannes by Cectura, fooner of later fel to infidelitie and idolatrie. In other nations of the world, ftill new goddes and goddefes were multiplied vpon euerie occafion, as S. Auguftin (*li. 18. de ciuit.*) recounteth 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

Ifmaelites.

Madianites.

Idumeans.

Idolatrie ftill increafing yet the Church continued, yea alfo increased.

hated and afflicted in Ægypt. (*Exo. 1.*) VVhither they were brought by the ftrange and fpecial prouidence of God, more ftrangely preferued, and moft miraculoufly deliuered from thence.

Much more the *Church of Chrift* (wherof this was a shadow, and figure) hath benne and shal be euer moft *visible*, from the firft foundation therof to the worlds end. For besides the promifes and predictions in the new Testament, al the Scriptures alfo of the old, which fortel Chrift, do withal forshew his Church. *Totum quod annunciatu de Chrifto* (faieth S. Auguftin *de vnitae Ecclef. c. 2. caput & corpus est.* Al that is fpoken of Chrift is (of) *the head and the bodie; The head is the onlie begotten Iefus Chrift, the Sonne of the liuing God: he the Sauour of the bodie. His bodie the Church.* Againe (*c. 4.*) *Totus Chriftus caput & corpus est.* VVhole Chrift 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 catech. rud. c. 3.*) were al thofe things written, before the coming of our Lord, which we read in holie Scriptures, 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 Chrift,* 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 Chrift.* And (*Coloff. 1.*) *that Chrifts bodie is the Church.* As therfore the great blefsing of redemption and faluation was promifed in Chrift (*Gen. 12. &c.*) fo it was withal exprefsed, 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 fandes of the fea.* VVhich S. Paule faieth (*Rom. 9.*) is not ment of Abrahams natural children, but of *the children of promife*, fuch as the Romane Chriftians, and others,

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

The Church of Chrift in the new Testamēt alwayes visible and great.

The fame Scriptures forshew Chrift and his Church.

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

*Apoc. 7.* Ievves and Gentiles. So S. Iohn favv in a vifion as a certaine number of *twelue thoufand figned of euerie tribe of Ifrael, but after thefe a great multitude which no man could number of al nations, tribes, peoples, and tongues.*

To fay therefore, as fome old and nev v heretikes doe, that the Church of Chrif t fome times confifteth of fevv, or, inuifible perfons, vv ere to fay God kept not promife vv ith Abraham (*Gen. 17.*) and to make the bodie and thing figured, more obfcure then the shadowv and figure; feeing in the whole time of the Lavv of nature, that is in thefe three firft ages of the vvorld, the Church being but a figure of that vv hich is novv, yet vv as alvvayes vifible and notorious, as hath benne declared. And that vv ith perpetual fucceffion of fupreme heades, rulers and gouerners. As is before noted in the firft age from Adam to Noe: in the fecond from Noe to Abraham: fo in this third, by the right line of *Abraham, Ifaac, Iacob, Leui, Caath, and Amran, to Aaron and Moyfes, (Exo. 6.)* the Holie Ghof t not there reciting more genealogies being come to the origin of the Prief tlie Tribe, that is to thefe tvvo vv hom his diuine goodnes felected and ordained, as vv el to *fpeake to Pharao* in behalf of the children of Ifrael, and to *bring them out of the Land of Ægypt*, as aftervvards by one of them to giue his people a vvritten Lavv, and in the other a perpetual prouifion of fpiritual paf tors. For in Aaron the elder brother God eftablifhed an ordinarie fucceffion of Priefthood, from that time to Chrif t, vv hich before pertained to the firftborne in euerie familie: adioyning the reft of Leuites tribe to afsift them, in adminiftration of facred things. But Moyfes the younger brother vv as extraordinarily called (which God therefore shewed and confirmed by fpecial miracles) not onlie to Priefthood, but alfo to be as the God of Pharao, Superior of Aaron, chiefe mediator between God and his people, as vv el in deliuering them from the feruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other fupreme gouernment fpiritual and temporal during his life.

Very abfurde to fay, the Church of Chrif t was at anie time obfcure.

Succeffion of fpiritual gouerners during the law of nature.

*Ex. 28. Nu. 3.*

Priefthood of Moyfes law eftablifhed in Aarons feede.

Moyfes chiefe in fpiritual and temporal gouernment.