

A BRIEF REMONSTRANCE OF THE STATE OF
THE CHVRCH, AND FACE OF RELIGION, IN
THE FIRST AGE OF THE WORLD. FROM THE
CREATION TO NOES FLOUD: THE SPACE OF
1656. YEARES.

Here according to our purpose mentioned before, we will briefly recite certaine principal points of Religion, taught and obserued in the first age. In which the foundations of the true maner of seruing God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these fewen first chapters of Genefis. But first of al, we shal in two words repete (as it is clerly geathered in the same holie Scripture) the ftate of man before, and immediatly after his fall, being the subiect to whom al this pertayneth.

After therefore that God had created other things, both in heauen and earth, laft of al he made Man, to his owne image and likenes, with vnderftanding and freewil, therein like to Angels, and fuperior to al other creatures, and fo made him Lord and maifter of al earthlie things. Neither were these the greateft benefits which God bestowed on man: for his diuine goodnes indued also this his reasonable creature, with innocencie & original iustice, whereby al things were most rightly ordered within him, and about him. His mind, wil, and reason were obedient to God; his senses & inferior part of his foule were subiect to reason; his flesh and bodie obeyed the spirite; and al earthlie creatures obeyed him. God also adorned man with excellent knowledge, both natural and fupernatural. And albeit his bodie was of corruptible substance, yet the same, and al his posteritie, if they had not finned, should haue benne conferued, and without dying, haue benne translated to euerlasting life.

Thus man was placed in Paradife, and Eue there made of a ribbe of his side, to be his mate and vnseparable companion, as man and wife ioyned in Mariage, with Gods blessing, for increafe and multiplication. As appeareth in the two first chapters of this booke.

Man made to Gods image, and in happie ftate.

Man obeyed God, and al earthlie creatures obeyed man.

Man placed in Paradife.

Eccle. 7, 30.
Sap. 2, 24.

But *God hauing made man right, he intangled him selfe* (as holie Scripture speaketh) *with infinite questions*. For the diuel enuying mans felicitie inuegled our mother Eue with questions and lies, and then by her, firft seduced and deceiued, allured also Adam to the transgression of Gods commandment. And so they lost original iustice, which Adam had receiued for him selfe and al mankind: and al proceeding from them by natural propagation are borne the children of wrath, in original sinne contracted from Adam, flauers of the diuel, not only subiect to temporal death, but also are excluded for euer from heauenly blisse and glorie: except by Christs redemption particularly applied, they be restored to grace & iustice in this life.

Man fel by
selling to ten-
tations.

Original sinne.

Sap. 10.

And touching Adam and Eue, whose sinne was not original but actual, directly committed by them selues, Gods mercie so reclaimed them by new grace, that they despaired not (as Cain, and some others did afterwards) but with hope of remission were forie and penitent, and accordingly receiued penance, and redemption. For God *brought Adam from his sinne* (as holie writte testi- fieth) and the same is collected of Eue, God shewing the like signes of his prouident mercie towards them both, of which we shal by and by note some for example.

Adam and Eue,
were penitent.

Now let vs see the more principal points of faith and Religion professed and obserued by the Church of God before Noes flood. Firft they beleued in one Eter- nal and Omnipotent God, who made the whole world and al things therein of nothing. Which is easely confessed of al that are not plaine Atheists, and may be proued against them by reason. And therefore Adam and other Patriarches could not erre in this Article, nor others be ignorant therof, except they were very wicked.

Faith in one
God.

The Mysterie also of the Bleffed Trinitie, three Diuine Persons in one God, though farre about the reach of mans reason, yet was beleued more exprefly by some, more implied by others, and conserued from age to age by tradition, at least amongst the chiefe heades and lead- ers. Whereupon Moyfes afterwordes in finuated the same great Mysterie, by diuers wordes and phrascs, writing

The bleffed
Trinitie.

of God and his workes. The two wordes *God created* if they be rightly considered importe fo much. For the word *Elohim, God*, in the plural number, fignifyeth pluralitie of Perfons (for manie Gods it can not fignifie, seeing there is but one God) and the verbe *bara, created*, in the fingular number fignifyeth one God in nature and fubftance, albeit three Perfons. For whatfoeuer God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate fome worke to one Diuine Perfon, fome to an other. Which alfo proueth diftinction of Perfons in God. So the wordes

Gen. 1. *God created heauen and earth* fignifie the *Father*, to whom *powre* is attributed. *In the beginning*, fignifie *the Sonne*, to whom *wifdome* is appropriated, and the words, *The Spirite of God moued ouer the waters*, fignifie *the Holie Ghof*t, by whose bountiful *goodnes*, the waters were made fruitfull. Likewife Gods owne wordes: *Let vs make man* fignifie the pluralitie of Perfons, and *Image and likenes* in the fingular number, fignifie one God.

Though the B. Trinitie worke ioyntly in al creatures, yet diuers workes are attributed to diftinct Perfons.

Men alfo knew by faith manie things perteyning to them felues. As that the bodie was made of the flime of the earth: the foule not produced of anie thing formerly exifting, but created immediatly of nothing and naturally immortal: that the foule of Adam was indued with grace and iuftice: that he fel from that happie ftate, by yelding to tentation, and breaking Gods commandment of abftinence: that for the fame finne Adam and Eue were caft forth of Paradife, and al mankind fubiect to death, and other calamities.

By faith the ftate of man paff & prefent was knowne.

For remedie againft finne, & reftauration to grace, they beleued in *Chrift* promifed to be borne of the womans feede, who by his death should conquer the wicked ferpent, deliuer man from captiuitie, and reftore him to fpiritual life. And this is the caufe of the perpetual enmitie between the woman (efpecially the moft bleffed Virgin Mother, of whom *Chrift* tooke flesh) and the ferpent, and between her feede, the fpiritual children of *Chrift*, and the ferpents feede, the whole companie of

Beleeffe in *Chrift* to come.

the wicked. Of this battle and conquest Targum Hierofolimitanum thus speaketh. *There shal be remedie and health to the children of women, but to thee, o serpent, there shal be no medicine, yea they shal tread thee vnder their feete, in the latter dayes, by the powre of Chrift their King.* Likewife Gods familiar conuerfation with diuers men in mans shape (*Gen. 2. 3. 4. 6. and 7.*) was a signe of Christs incarnation. And the Sacrifices immolated did prefigure his death, in respect wherof it is said in the Apocalips, *The Lambe was flaine from the beginning of the world.* But more exprefly S. Paul testifieth, that Abel, Enoch, and Noe beleued in Chrift, naming them for example of the first age, and others of other times, and in the end concludeth, that manie more *being approued by the same faith, receiued not the promise* (to wit in their lifetime) *God prouiding that they without others* (of the new Law) *should not be confummate*, that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Pafsion and Ascension.

Neither did the true seruants of God, in those first dayes, only beleue in hart, but they also professed their faith, & Religion by external Rites, namely in offering of Sacrifice (the most special homage & seruice to God) which is clerly testified, *cha. 4.* as wel bloudie in figure of Christs Pafsion, as vnbloudie in figure of the holie Eucharift. Also the accepting of the one rightly offered by Abel, & reiecting the other not donne sincerely by Cain, was declared by external signes, which Cain disdayning and enuying his brothers good worke, knowing his owne to be naught, of mere malice killed his brother.

Besides Sacrifice they had also other Rites in publique Affemblies, praying and inuocating the name of our Lord, in more solemne maner, from Enos time and so forward, according to that is recorded of him, in the *end of the fourth chapter.* For douteles Adam, Abel, and Seth did also pray and call vpon God, and therefore it was some addition or increase of solemnitie in the seruice of God, which is referred to Enos.

Remedie for men but none for Angels that fel. *Heb. 2, 16.*

Apoc. 13, 3.

Heb. 11.

None admitted into heauen before Chrift.

External Sacrifice.

Publique prayer with other Rites.

Gen. 2, 3.	They had moreouer other ceremonies: of the feuenth day particularly bleffed and fanctified by God, kept holie by Adam and other Patriarches, as Abben Ezra witneffeth in his commentaries vpon the tenne commandements.	Ceremonial obferuations. Feaftes.
Gen. 29.	Of abftayning from meates, for it femeth the more godlie forte did eate no flesh, before the flood,	Abftinence.
Gen. 9.	which was after permitted.	Obferuation of cleane
Gen. 7, 2.	and vncleane beaftes for Sacrifice.	vn-cleane.
Gen. 4, 26.	Of peculiar places dedicated to religious vfes where people mette together to pray.	Places dedi-cated to prayer.
Gen. 1.	Likewife diuers other things in the firft age were figures of Chrifts Sacraments: the Spirite of God geuing powre to the waters, (as Tertullian S. Hierom and others expound it) and the flood of Noe, by S. Pe-	Figures of Chrifts Sacra-ments.
1. Pet. 5.	ters teftimonie, were figures of Baptifme. Mariage intituted in Paradife, is the very paterne of holie Matrimonie, a Sacrament in the Church of Chrift, where one man and one wife are onlie lawful, and not more	Baptifme. Mariage.
Mat. 19.	at once in anie wife, Chrift reforming that which in Moyfes law was tolerated (for hardnes of mens hartes, and for auoyding murther, to put away one wife, and take an other) to this firft intitution as it was in the beginning, <i>two in one flesh</i> , not three nor more. The	Penance.
Gē. 2, 14.	repentance of Adam and Eue was a perfect and examplare figure of the Sacrament of Penance. Firft they	Contrition.
Gen. 3.	were afhamed, couering their nakednes, and hiding them felues, which shewed their grieve and forow for the finne committed. Secondly they confefsed their fault, and by what meanes it happened. For God examining Adam, he answered truly and fimply faing: <i>The woman which thou gaueft me, to be my companion, gaue me of the tree and I did eate.</i> Likewife Eue confefsed fincerly, fay-	Confeffion.
	ing: <i>The ferpent deceiued me, and I did eate.</i> Thirdly God gaue them penance (befides death before threatned and other penalties annexed) that Eue <i>fhould in paine and trauel bring forth her children;</i> and Adam <i>fhould eate his bread, in the fweate of his face.</i> And withal caft them forth of Paradife. But not forth of his fauoure, as appeared by his making them garments of skinnes, granting them and their pofteritie, the reft of the earth to liue and labour in, efpecially to ferue him, and do	Satisfaction.

penance, with admonition to remember, that of duft man was made, and into duft he shal returne. Al which were signes of loue, and that finally he would bring them, and manie more to eternal faluation.

From hence is taken the ceremonie of ashes, on Ash-wenefday. Priesthood.

The first borne and heades of families were Priests at the time of the law of nature, vntil the law being changed, God tooke Priests only of the stock of Aaron, and the rest of the Leuites to afsift them in that function, *Aaron & his sonnes thou shalt appoint, faith our Lord, ouer the seruice of Priesthood, for I haue taken the Leuites of the children of Israël for euerie first borne.*

And S. Paul teacheth, that changing of Priesthood and changing of the law goe alwayes together, shewing euidently that euerie lawful communitie or commonwealth vnder God, hath external Priesthood. So that if there had benne no distinct order of external Priesthood in the law of nature, or now were none in the law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the *Annotations, chap. 7. ad Hebre.* Here we only obserue that Abel, Seth, Enos, and other Patriarches were Priests, and exercised priestlie functions: yea Cain also was a Priest (though a bad one) and offered Sacrifice.

Priesthood & Law stand & change together.

Luther li.
de abro-
ganda Miffa.

But external offices or ministerie, without a well disposed mind, and sincere vertues producing *Good workes*, did neuer iustifie anie man. And therefore Cains Sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: wherupon he becoming worfe, and more malicious, God sharply reproued his anger and enuie, conceiued without iust cause, saying: *If thou doest wel, shalt thou not receiue againe: but if thou doest il, shalt not thy finne forthwith be present at the dore?* clerly shewing that euerie one shal receiue according to his workes.

Good workes neccessarie.

Gen. 4.

This place also euidently sheweth *Freewil*, yea in a wicked man. For this exproftulation had neuer benne vttered, by our most reasonable Lord, and Maister, if Cain had benne depriued of freewil. For he might haue excused himselfe, and muft needes haue benne holden excused, if he had benne forced to do as he did. But

Freewil.

God charged him as inexcusable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and should haue powre, and freewil ouer his concupifcence, to correct the fame, if he would, faying: *The luft therof fhall be vnder thee, and thou fhalt haue dominion ouer it.* So that no finner, be he neuer fo wicked, much leffe a iuft man, lacketh freewil. Yet Luther abhorreth the very word, and Caluin wisheth it out of the world.

Li. de
feruo arbit.
li. 2. intit.
ca. 2. para. 8.
Gen. 3.

Temporal punishment is proued to be due for finne remitted, by that both death, and other penalties are inflicted, by Gods iuftice vpon men, after iuftification, and by the particular punishments laid vpon Adam and Eue, confefing their faultes.

Temporal paine
due for finne
remitted.

Purgatorie is alfo proued by the fame iuftice of God. For when anie dieth penitent, and yet haue not made ful fatisfaction, they muft fuffer for that remaineth after death, and be purged, before they can enter into reft.

Purgatorie.

Mat. 5. Which remnant of debt our B. Sauour calleth *The laft farthing*, and faith, it muft be payed. The Iewes alfo at this day hold the doctrin of Purgatorie by tradition. And confequently they *Pray for foules departed*, not only to God, but alfo to the ancient Patriarches (which likewife sheweth *Inuocation of Saints*) in thefe

Prayer for the
dead.
And to Saints.

Officio pro
defunctis.
Iofue. 14.

wordes: *Yee fathers which fleepe in Hebron, open to him the gates of Eden.* That is of Paradife, which was planted in Eden. And Hebron is the place where Adam was buried, and his fepulcher religiously conferued in the time of Iofue, about 1500. yeares after his death.

Sepulchers of
Patriarches
religiously
conferued.

Gen. 23.

The fame is the place which Abraham bought, and there buried Sara: where alfo himfelfe, and Ifaac, and Iacob were buried: and to which finally the bodies of the twelue fonnes of Iacob were tranflated from Sichem. As

li. 2. Antiquit.
Epift. ad
Pamach.

Iofephus writeth. And Sichem alfo was fpecially honored, becaufe fuch perfons had benne buried there, as S. Hierom witnefeth, of his owne knowledge in his time.

Gen. 5.
Heb. 11.

Againe by religious care of burying the dead in this firft age, *Enoch* was more certainly knowne to be *Tranflated* aliue, and not to be dead. For the feuentie Interpreters, and S. Paul fay *He was not found*, which

Enoch
tranflated al-
iue.

importeth that they fought diligently for him, and that his bodie could not be found, for God tranſlated him.

By al which we ſee mutual offices, and communion of good workes amongſt good men alieue and dead, which is called *Cōmunion of Saints*. And herein *Angels*

Communion of Saints.

Gen. 3, 24.

lacked not their offices. For God ſet Cherubins to keepe the gate of Paradife, that neither man ſhould enter, being iuſtly expelled for finne, nor diuels, as S. Auguſtin

Miniſterie of Angels.

li. 11. de Gen. ad lit. c. 40.

noteth, left they ſhould take fruite of the tree of life, and geuing it to men, allure them to more finne. And now *Saints* being exalted to Angels glorie, haue like

Honour of Saints.

Gen. 4.

honorable offices towards other men, as Angels haue. Yea the blood of Abel vniuſtly ſhed by Cain, and iuſtly to be reuenged by God, ſheweth the peculiar honour, which God beſtoweth vpon his Saints, for their vertues and merites in this life, & eſpecially in their death. For

Pfal. 115.

Precious in the fight of our Lord, is the death of his Saints.

Hence alſo is proued, that feeing in this life the good are afflicted, and the bad oftentimes proſper temporally, there muſt nedes be an other *Court* of exact Iuſtice, and an other *Reaconing day*, wherein euerie one ſhal receiue, according as they haue donne good or euil, which was ſufficiently intimated by Gods diſcuſſing, and manifeſting Abels and Cains deferts, which were hid-den before, and in part rewarding them accordingly, yet referuing the full reward of the one, and the puniſhment of the other to the next world. Of the *Iudge* and his ſentence Enoch (alleadged by S. Iude the Apoſtle) profi-cied clerly, ſaying: *Behold our Lord cometh in his holie thouſands, to doe iudgement againſt al, and to re-proue al the impious, of al the workes of their impietie, wherby they haue donne impiouſly, and of al the hard things which impious finners haue ſpoken againſt him.* Thus holie Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared!

General Iudgement.

Epift. Iuda. v. 14.

Behold our Lord cometh in his holie thouſands, to doe iudgement againſt al, and to re-proue al the impious, of al the workes of their impietie, wherby they haue donne impiouſly, and of al the hard things which impious finners haue ſpoken againſt him. Thus holie Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared!

Iudge of the world.

At this Iudgement al ſhal appeare in bodie and foule returning to life. For that *Al men ſhal riſe* from death is proued, by the immortalitie of mans foule, which

Refurrection.

- Gen. 2, 7. God did not make nor produce of corruptible matter, but immediatly *Breathed into his face the breath of life, and man became a liuing foule*. So the foule being immortal, and hauing a natural inclination to the bodie, mans natural perfection requireth the coniunction of bodie and foule. For neither foule nor bodie seperated is a man, but both ioyned in one subistence are a man, in so much that mankind should perish, except the bodies shal rife againe, and liue with the foules. And then shal the bodies be qualified according to the fstate of the foules, happie or miserabile for euer.
- Gen. 5. Of *Eternal life* the tranflation of Enoch is a figure. For seeing God preferueth his corruptible bodie so long, from death and infirmitie, it is a token and manifest signe, that by the same powre of God, the bodies of men shal at laft day, after that al men are once dead, rife againe, and remaine with the foules for euer. The good in *Eternal ioy*: the wicked in *Eternal paine*. Both signified by the custodie of the gate of Paradife by Angels: who for euer kepe out those, that are ftill defiled with sinne, and so they depart into fire euerlasting, and admit the innocent and iust into the kingdome of heauen, which is euerlasting ioy and perfect felicitie.
- Gen. 3, 24. Thus we see the face and briefe summe of Religion, in the beginning of the world, til the flood: and the fstate of the *Church*, which was alwayes *Vifible*, confisting of men good and bad, with a continual *Succeffion* of Rulers, as wel fspiritual as temporal. For the first borne were both Priestes and Princes in euerie familie. And amongst the same one euer chief of al. From which ranke Cain was excluded, or rather excluded him selfe,
- Gen. 4, 16. by *Going forth from the face of our Lord*. Wherupon holie Moyfes reciteth this Monarchical fucceffion of one chiefe, and *Supreme Head*, from *Adam* by the line of *Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathufala, Lamech, and Noe*. Neuertheles he setteth downe also
- Gen. 5. the progenie of Cain, the first beginner of a worldlie, schismatical, and heretical conuenticle, opposite to the Citie of God. He denied Gods prouidence (as Thargum Hierofolomitatum testifieth) protesting to Abel, *That*
- Gen. 4, 17. S. Aug. li. de pastore. c. 8. & 20. Cains negatiue doctrin.
- Euerlasting life.
- The blessed in eternal ioy.
The wicked in endles paine.
- Church euer vifible.
Succeffion of Patriarches.
One supreme head of the Church.
- Cains negatiue doctrin.

there was no Iuftice nor Iudge, nor other world then this, no reward for vertue, nor punishment for finne, and fo desperatly he killed Abel. Of thefe negatiue principles proceeded other like deteftable opinions, and moft wicked life, fauage and barbarous crueltie, and al kind of impietie. And in procefse of time albeit manie remained in true faith, and vnitie of the Church, yet by conuerfation with fuch mifcreantes, especially by

Gen. 6. occafion of Mariages between the faithful and infidels, almoft the whole world was corrupted in maners. But Noe was iuft and perfect. In punishment therefore of fo great and enormous finnes, God fent the general floud, wherby al Cains progenie, and al other infidels were wholly deftroyed and extinguished, and the true Church notibly purged; onlie iuft Noe and his familie referued. By whom the fame true Church was continued, and the world againe replenished with men.

True faith ftill remained in manie.

Some alfo iuft and perfect. Interruption of heretical Sinagogues.

Cōtinuance of the Church.