

A BRIEFE 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 wil briefly recite certaine principal points of Religion, taught and obserued in the first age. In which the foundations of the true maner of feruing God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these feuen 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 state 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 vnderstanding and freewil, therin like to Angels, and fuperior to al other creatures, and so 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 supernatural. 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.

Man made to
Gods image,
and in happie
state.

Man obeyed
God, and al
earthlie crea-
tures obeyed
man.

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

Man placed in Paradife.

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

But *God hauing made man right, he intangled him felfe* (as holie Scripture fpeaketh) *with infinite questions*. For the diuel enuying mans felicitie inuegled our mother Eue with questions and lies, and then by her, firft feduced and deceiued, allured alfo Adam to the tranfgrefion of Gods commandment. And fo they loft original iuftice, which Adam had receiued for him felfe and al mankind: and al proceeding from them by natural propagation are borne the children of wrath, in original finne contracted from Adam, flaued of the diuel, not only fubieft to temporal death, but alfo are excluded for euer from heauenly blifse and glorie: except by Chrifts redemption particularly applied, they be reftored to grace & iuftice in this life.

Man fel by yielding to tentations.

Original finne.

And touching Adam and Eue, whofe finne was not original but actual, directly committed by them felues, Gods mercie fo reclaimed them by new grace, that they defpared not (as Cain, and fome others did afterwards) but with hope of remifion were forie and penitent, and accordingly receiued penance, and redemption. For God *brought Adam from his finne* (as holie writte teftifieth) and the fame is collected of Eue, God shewing the like fignes of his prouident mercie towards them both, of which we shal by and by note fome for example.

Adam and Eue, were penitent.

Sap. 10.

Now let vs fee the more principal points of faith and Religion professed and obserued by the Church of God before Noes flood. Firft they beleued in one Eternal and Omnipotent God, who made the whole world and al things therin of nothing. Which is eafely confessed of al that are not plaine Atheifts, and may be proued againft them by reafon. 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 Myfterie alfo of the Bleffed Trinitie, three Diuine Perfons in one God, though farre aboute the reach

The bleffed Trinitie.

of mans reason, yet was beleued more exprefly by fome, more implied by others, and conferued from age to age by tradition, at leaft amongft the chiefe heades and leaders. Whereupon Moyfes afterwarde infinuated the fame great Myfterie, by diuers wordes and phrafes, writing of God and his workes. The two wordes *God created* if they be rightly confidered importe fo much. For the word *Elohim, God*, in the plural number, fignifyeth pluralitie of Perfons (for manie Gods it can not fignifie, feeling 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 another. 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 Ghoft*, by whose bountiful *goodnes*, the waters were made fruitful. Likewise Gods owne wordes: *Let vs make man* fignifie the pluralitie of Perfons, and *Image and likenes* in the fingular number, fignifie one God.

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 fubieft to death, and other calamities.

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

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

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

Beleeffe in Chrift to come.

him to spiritual life. And this is the cause of the perpetual enmitie between the woman (especially the most blessed Virgin Mother, of whom Christ tooke flesh) and the serpent, and between her feede, the spiritual children of Christ, and the serpents feede, the whole companie of the wicked. Of this battle and conquest Targhum 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 Christ 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 expressly S. Paul testifieth, that Abel, Enoch, and Noe beleueed in Christ, 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 providing that they without others* (of the new Law) *should not be consummate*, that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Passion and Ascension.

Apoc. 13, 3.

Heb. 11.

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 Passion, as vnbloudie in figure of the holie Eucharist. 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 fo forward, according to that is recorded of him, in the *end of the*

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

None admitted into heauen before Christ.

External Sacrifice.

Publique prayer with other Rites.

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.

Gen. 2, 3.	They had moreouer other ceremonies: of the tenth day particularly bleffed and sanctified by God, kept holie by Adam and other Patriarches, as Abben Ezra witneffeth in his commentaries vpon the tenne commandements.	Ceremonial obseruations. Feastes.
Gen. 29.	Of abstayning from meates, for it seemeth the more godlie sorte did eate no flesh, before the flood, which was after permitted.	Abstinence.
Gen. 9. Gen. 7, 2. Gen. 4, 26.	Of obseruation of cleane and vn-cleane beastes for Sacrifice. Of peculiar places dedicated to religious vses where people mette together to pray. Likewise diuers other things in the first age were figures of Christs Sacraments: the Spirit of God geuing powre to the waters, (as Tertulian S. Hierom and others expound it) and the flood of Noe, by S. Peters testimony, were figures of Baptisme.	Cleane & vn-cleane. Places dedicated to prayer. Figures of Christs Sacraments.
Gen. 1.	the first age were figures of Christs Sacraments: the Spirit of God geuing powre to the waters, (as Tertulian S. Hierom and others expound it) and the flood of Noe, by S. Peters testimony, were figures of Baptisme.	Baptisme.
1. Pet. 5.	Mariage instituted in Paradife, is the very paterne of holie Matrimonie, a Sacrament in the Church of Christ, where one man and one wife are onlie lawful, and not more at once in anie wife, Christ 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 first institution as it was in the beginning, <i>two in one flesh</i> , not three nor more. The repentance of Adam and Eue was a perfect and example figure of the Sacrament of Penance. First they were ashamed, couering their nakednes, and hiding them selues, which shewed their griefe and sorow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saying: <i>The woman which thou gauest me, to be my companion, gaue me of the tree and I did eate.</i> Likewise Eue confessed sincerely, saying: <i>The serpent deceiued me, and I did eate.</i> Thirdly God gaue them penance (besides death before threatned and other penalties annexed) that Eue <i>should in paine and trauel bring forth her children;</i> and Adam <i>should eate his bread, in the sweate of his face.</i> And withal cast	Mariage.
Mat. 19.	Mariage instituted in Paradife, is the very paterne of holie Matrimonie, a Sacrament in the Church of Christ, where one man and one wife are onlie lawful, and not more at once in anie wife, Christ 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 first institution as it was in the beginning, <i>two in one flesh</i> , not three nor more. The repentance of Adam and Eue was a perfect and example figure of the Sacrament of Penance. First they were ashamed, couering their nakednes, and hiding them selues, which shewed their griefe and sorow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saying: <i>The woman which thou gauest me, to be my companion, gaue me of the tree and I did eate.</i> Likewise Eue confessed sincerely, saying: <i>The serpent deceiued me, and I did eate.</i> Thirdly God gaue them penance (besides death before threatned and other penalties annexed) that Eue <i>should in paine and trauel bring forth her children;</i> and Adam <i>should eate his bread, in the sweate of his face.</i> And withal cast	Penance.
Gē. 2, 14.	The repentance of Adam and Eue was a perfect and example figure of the Sacrament of Penance. First they were ashamed, couering their nakednes, and hiding them selues, which shewed their griefe and sorow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saying: <i>The woman which thou gauest me, to be my companion, gaue me of the tree and I did eate.</i> Likewise Eue confessed sincerely, saying: <i>The serpent deceiued me, and I did eate.</i> Thirdly God gaue them penance (besides death before threatned and other penalties annexed) that Eue <i>should in paine and trauel bring forth her children;</i> and Adam <i>should eate his bread, in the sweate of his face.</i> And withal cast	Contrition.
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them forth of Paradife. But not forth of his fauoure, as appeared by his making them garments of skinnes, granting them and their posteritie, the rest of the earth to liue and labour in, especially to ferue him, and do 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 saluation.

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

The first borne and heades of families were Priefts at the time of the law of nature, vntil the law being changed, God tooke Priefts only of the flock 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 Priefthood, for I haue taken the Leuites of the children of Iraël for euerie first borne.*

And S. Paul teacheth, that changing of Priefthood and changing of the law goe alwayes together, shewing euidently that euerie lawful communitie or commonwealth vnder God, hath external Priefthood. So that if there had benne no distinct order of external Priefthood 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 Priefts, and exercised priestlie functions: yea Cain also was a Prieft (though a bad one) and offered Sacrifice.

Priefthood & Law stand & change together.

Luther li.
de abroganda 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 reprobued 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 necessarrie.

This place also euidently sheweth *Freewil*, yea in a wicked man. For this exoftulation had neuer benne

Freewil.

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 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 concupiscence, to correct the same, if he would, saying: *The lust therof shal be vnder thee, and thou shalt haue dominion ouer it.* So that no finner, be he neuer so wicked, much lesse a iust man, lacketh freewil. Yet Luther abhorreth the very word, and Caluin wisheth it out of the world.

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

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

Temporal paine
due for sinne
remitted.

Purgatorie is also proued by the same iustice of God. For when anie dieth penitent, and yet haue not made full satisfaction, they muft suffer for that remaineth after death, and be purged, before they can enter into rest. Which remnant of debt our B. Sauour calleth *The last farthing*, and faith, it muft be payed. The Iewes also at this day hold the doctrin of Purgatorie by tradition. And consequently they *Pray for soules departed*, not only to God, but also to the ancient Patriarches (which likewise sheweth *Inuocation of Saints*) in these wordes: *Yee fathers which sleepe in Hebron, open to him the gates of Eden.* That is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserued in the time of Iosue, about 1500. yeares after his death.

Purgatorie.

Mat. 5.

Officio pro
defunctis.
Iosue. 14.

The same is the place which Abraham bought, and there buried Sara: where also himselfe, and Isaac, and Iacob were buried: and to which finally the bodies of the twelue sonnes of Iacob were translated from Sichem. As Iosueph writeth. And Sichem also was specially honored, because such persons had benne buried there, as S. Hierom witnesseth, of his owne knowledge in his time.

Prayer for the
dead.
And to Saints.

Sepulchers of
Patriarches
religiously
conserued.

li. 2. Antiquit.
Epist. ad
Pamach.

Gen. 5. Heb. 11.	<p>Againe by religious care of burying the dead in this first age, <i>Enoch</i> was more certainly known to be <i>Tranflated</i> aliue, and not to be dead. For the feuentie Interpreters, and S. Paul fay <i>He was not found</i>, which importeth that they fought diligently for him, and that his bodie could not be found, for God tranflated him.</p>	Enoch tranflated aliue.
Gen. 3, 24. li. 11. de Gen. ad lit. c. 40.	<p>By al which we see mutual offices, and communion of good workes amongft good men aliue and dead, which is called <i>Cōmunion of Saints</i>. And herein <i>Angels</i> lacked not their offices. For God fet Cherubins to kepe the gate of Paradiſe, that neither man should enter, being iuſtly expelled for finne, nor diuels, as S. Auguſtin noteth, left they should take fruite of the tree of life, and geuing it to men, allure them to more finne. And now <i>Saints</i> being exalted to Angels glorie, haue like honorable offices towards other men, as Angels haue. Yea the bloud 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 <i>Precious in the fight of our Lord, is the death of his Saints</i>.</p>	Communion of Saints. Minifterie of Angels. Honour of Saints.
Gen. 4. Pfal. 115.	<p>Hence alſo is proued, that feeling in this life the good are afflicted, and the bad oftentimes proſper temporally, there muſt nedes be an other <i>Court</i> of exact Iuſtice, and an other <i>Reaconing day</i>, 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 hidden 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 <i>Iudge</i> and his ſentence <i>Enoch</i> (alleadged by S. Iude the Apoſtle) proficied clerly, ſaying: <i>Behold our Lord cometh in his holie thouſands, to doe iudgement againſt al, and to reproue 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.</i> Thus holie <i>Enoch</i> preached touching the wicked, which</p>	General Iudge- ment. Iudge of the world.
Epift. Iuda. v. 14.	<p>Thus holie <i>Enoch</i> preached touching the wicked, which</p>	

thought there was no Iudgement to come, nor Iudge to be feared!

Gen. 2, 7. At this Iudgement al shal appeare in bodie and foule returning to life. For that *Al men shal rife* from death is proued, by the immortalitie of mans foule, which 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 separtated is a man, but both ioyned in one subfistence 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 ftate of the foules, happie or miserable for euer.

Refurrection.

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 finne, and so they depart into fire euerlasting, and admit the innocent and iuft into the kingdome of heauen, which is euerlasting ioy and perfect felicitie.

Euerlasting life.

The blessed in eternal ioy.
The wicked in endles paine.

Gen. 3, 24. Thus we see the face and briefe summe of Religion, in the beginning of the world, til the flood: and the ftate of the *Church*, which was alwayes *Vifible*, confisting of men good and bad, with a continual *Suceffion* of Rulers, as wel fpiritual 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, by *Going forth from the face of our Lord*. Wherupon holie Moyfes reciteth this Monarchical fuceffion of one chiefe, and *Supreme Head*, from *Adam* by the line of *Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathufala,*

Church euer vifible.

Suceffion of Patriarches.

One supreme head of the Church.

<p>Gen. 4, 17.</p> <p>S. Aug. li. de paftore. c. 8. & 20.</p>	<p><i>Lamech, and Noe.</i> Neuertheles he fetteth downe alfo the progenie of Cain, the firft beginner of a worldlie, fchifmatical, and heretical conuenticle, oppofite to the Citie of God. He denied Gods providence (as Thargum Hierofolomitanum teftifieth) protefting to Abel, <i>That 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.</i> Of thefe negative 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, epecially by</p>	<p>Cains negative doctrin.</p> <p>True faith ftill remained in manie.</p>
<p>Gen. 6.</p>	<p>occafion of Mariages betwen 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 flood, 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.</p>	<p>Some alfo iuft and perfect. Interruption of heretical Sinagogues.</p> <p>Cōtinuance of the Church.</p>