

THE CONTINVANCE OF THE CHVRCH AND RELIGION, IN THE SEC- OND AGE OF THE WORLD. From Noes floud to Abrahams going forth of his countrie. The fpace of 368. yeares.

No man can wel doubt nor wil denie, that the fame Church continued al the fecond age which was in the firft, confidering that Noe liued aboute 50. yeares after the birth of Abraham, and Sem 150. more: and that thefe three, and fome others of that time are renowned in holie Scripture, for fincere profefors of true Religion. But for more manifeftation of their faith, and that the Church was then very confpicuous, we fhall repete certaine principal pointes of Religion profefed and practifed al that time, by a continual knowne vifible companie vnited in one myftical bodie: though in the meane while, the wicked fprong and grew in number and worldlie force, much oppreffing yet neuer fuppreffing the good.

Noe and Sem
liued in Abra-
hams time.

Articles of Re-
ligion profefed
in the fecond
age.

Gen. 8. Firft iuft Noe coming forth of the arke with his familie, profefed his religious mind to *One God* almightie,

One God.

fupreme Lord of al, by *Offering external* voluntarie,

External Sacri-
fice.

Gen. 9. cauftes, as a *Priest* vpon an *Altar*. After which moft grateful office, God making a couenant with him and his feede, neuer againe to deftroy the world by water,

Priefthood.
Altares.

confirmed the fame by the figne of the rainbow, which reprefted the fecond Perfon of the *B. Trinitie*, the

The B. Trinitie.
Chrift.

Sonne of God, *Chrift* our Lord to be borne *The Sõne*

Heb. 11. *of man*, & extended vpon the *Croffe: in whom Noe beleeuing was intituted heyre of the iuftice, which is by faith in our Redemer.*

Croffe.

Redemer.

m Noes flood to Abrahams going forth of his countrey. The space of 368. yeares.

Gen. 9.	VVe haue here againe <i>Gods operative blessing</i> , with the effect of increase and multiplication, the issue of Noe by his three sonnes, in short time making manie Nations. By the way also we haue an example of <i>Fathers</i> folemne <i>Blessing</i> and <i>Cursing</i> their children. The effectes wherof succeeded afterwarde accordingly. Likwise in this age was geuen a particular precept <i>Not to eate blood</i> . And Noe obserued distinction of <i>Cleane</i> beastes, offering Sacrifice in them only, as before the flood, he was commanded to take moe of them into the arke, then of the <i>Vncleane</i> .	Gods blessing operative. Fathers blessing & cursing. Abstinence from blood. Cleane, and vncleane.
c. 9. v. 25.		
c. 9. v. 4.		
c. 9. v. 20.		
c. 10, 10.	In that so ample mention is made of sinne and wickednes, there is no doubt, but Noe, the <i>preacher of iustice</i> , admonished and exhorted sinners to <i>Repentance</i> :	Penance preached and inflicted.
c. 11.		
2. Pet. 2.	yea he <i>Punished</i> Cham & Chanaan, by his curse in their posteritie. And God him selfe <i>Threatned</i> to exacte the blood of man vniustly shed. In the meane time <i>Inflicted</i> also some <i>punishment</i> vpon the builders of Babel, by confounding their tongues. And that by the <i>Ministerie of Angels</i> .	Ministerie of Angels.
c. 9, 5.		
c. 11.		
	Which punishment in part, and threatnes of more importe a <i>General Resurrection</i> , and <i>Iudgement</i> , where all things <i>shal be</i> exactly discussed and <i>Iudged</i> . And then wil follow <i>Eternal life</i> to the good: and <i>Euerlasting paine</i> to the damned.	Refurrection. Iudgement. Eternal ioy, and paine.
	Al these points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his sonnes) shew clerly a <i>Visible Church</i> , consisting of good and bad. <i>Noe</i> remaining the same man as before the flood; <i>Sem</i> and <i>Iapheth</i> are commended and blessed for wel doing; <i>Cham</i> blamed, & cursed in his posteritie: yet neither he nor anie of his sonnes or daughters fel into herefie, or other infidelitie, for anie thing that appeareth in Scripture, or other authentical testimony. <i>Heber also and his familie</i> are particularly commended by Moyse, as the right folowers, and the spirital children of <i>Sem</i> (who had innumerable other carnal children) as those that were innocent touching the presumptuous building of others, who for the same fault lost their old tongue, which the familie of <i>Heber</i> kept. As <i>S. Chrysostom</i> and	Church visible. Good and bad in the Church.
Cap. 8 & 9.		
c. 10, 11.		
Ho. 30. in Gen.		

li. 16. c. 11. & li. 18. c. 19. ciuit.	S. Auguftin do proue. Againe, diuers of this familie falling afterwards by litle and litle to other nations, the <i>Familie of Thare</i> , faith the fame S. Auguftin (<i>li. 16. c. 12.</i>) albeit not al, or not alwayes, yet euer fome of them, and Abraham continually, with Sem, Heber, Phaleg, & manie others, not mentioned by Moyfes in his briefe defcription (as S. Gregorie doubteth not to fuppofe) were iuft, and kept the true faith, and vnde-filed Religion.	Alwaies fome good.
L. 5. c. 35. Moral in 3. Iob.	But <i>Nemrod</i> Chams nephew, and fonne of Chus defcribed for a valiant hunter, a violent giant, and tyrant, was an Archheretike, a deuifer and teacher of falfe doct-rin, againft God and true faith. By futletie and tyran-nie he induced manie of liking or of feare to folow him, and fo in fchifme he maintained herefie, <i>That men were not beholding to God, but to them felues, for temporal profperitie.</i>	Nemrod an Arch-heretike. His proud herefie.
Iofeph. li. 1. c. 4. Antiq.	VVherof begane a new & cruel confederacie, againft the Citie of God, & the fecond great Sect of Infidels. For <i>Barbarifme</i> being the firft, begun by Cain and ended by the flood: <i>The fecond mother</i> of al Sectes be-ginning after the flood (as S. Epiphanius writeth) was <i>Scythifme</i> : fo called of the Scythians a moft cruel peo-ple. Who according to Nemrods herefie (not thinking themfelues beholding to God for temporal happines, but to their owne forces) tyrannized ouer the weaker, and manie wicked banning together extremly opprefsed the more peacable, efpecially the Church and true feruants of God. And this was one fpecial caufe of building Baby-lon, befides their ambitious defire of perpetual fame, and their bearing the fimple in hand of a defence againft a new flood, to make it in dede, a ftrong hold for tyrants to offend others, and to defend themfelues. Wherefore God (who before deftroyed al Infidels by the flood) con-founded thefe builders by diuiding their tongues, and fo forced them to breake, and part into manie countries.	The firft Sect of Infidels was Barbarifme be-fore the flood. The fecond Scythifme. Crueltie.
Li. de herefibus.	Thus mankind being diuided vpon the earth, opin-ions alfo were multiplied concerning Religion. For shortly the perfwation of mens trufting in themfelues, and in other mortal men appeared abfurde, euen the ftrongeft	Vntruthes are vnconftant.

m Noes floud to Abrahams going forth of his countrie. The fpace of 368. yeares.

feeling aduerfities, or fayling fometimes of their purpofes, faw there was neede of fupernal helpe, and that earthlie things depended much vpon diuine wil and powre. But hauing forfaken God Almightye, the onlie maker and conferuer of al, they begane to imagine and ferue falfe goddes, both famous dead men, which had prospered in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Hence therefore rofe the third principal Sect called *Grecifme*, beginning alfo in this fecond age, as the fame S. Epiphanius writeth. For Ninus the firft king of the Afsirian great Monarchie, brought to paffe that his father *Belus Iupiter* was eftemed and worshipped for the onlie great God by the Afsirians. To him the Babylo- nians erected firft Temples Altares and Statues. Nem- rod alfo by the name of *Saturnus*, as the progenitor of Belus, and firft great King or Tyrant of Babylon, was accounted a god, and the father of goddes. ^{a)}About this time likwife begane the Dinaftæ among the Ægyptians, and not fowner, as they vainly brag to haue benne be- fore the floud: yea much longer then in deede the world hath benne. Moreouer the Chaldees worshipped the fire. Others the funne, the moone, and innumerable other feaned goddes. Againft al which (and likwife againft al herefies) are two fpecial arguments. Firft that they were not from the beginning, as the true God, and al truthes are knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by il men. Secondly they are not accepted and eftemed for goddes, or truthes, in al places, but with great diuerfitie and diffention, one fort allowing that others despice, as holie. Athanafius notably writeth in his oration againft Idols in thefe wordes. *Quot funt gentes totidem deo- rum genera confinguntur &c. How manie nations (faith he) fo manie kindes of goddes are feaned. Alfo the fame countrie, the fame citie diffenteth within it felfe*

The third Sect was Grecifme.

Idolatrie.

Idolatrie and Herefie are cõfuted, by that they beginne diforderly; and are at diffention in their imag- ined Religions.

Satur deorum.

^a Dinaftæ were thofe that raigned in Ægipt by force and policie: & after were great goddes, and litle goddes.

in superstition of Idols. The Phenicians certes acknowledge not the Egyptians goddes, neither doe the Egyptians adore the same Idols with the Phenicians: Nor the Scythians receiue the goddes of the Perfians, nor the Perfians of the Scythians: The Pelagies refuse the Thracian goddes, the Thracians know not the Thebians. The Indians are against the Arabians, the Arabians against the Æthiopians: and in like sorte the Æthiopians differ in their religious affaires from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia besides al these haue goddes of other names. The Bithinians also feaned diuers goddes, the Armenians againe diuers from them. What nede we manie wordes? Those that are in the continent honour other goddes from the Iland people. In briefe eche ditie and eech village not knowing the goddes of their neighboures, setteth forth their owne, & estemeth them only in place of goddes. Thus farre S. Athanasius.

Name we like countries, prouinces, cities, and townes in these partes of Europe, where Luthers scholars haue fet their feete, consider the forme of Religion, and opinions which they hold, and we shal see as vnorderlie beginnings, and as horrible diffentions in heresies (which

Luthers progenies differ as much in opinions of Religion, as Painimes do in their false goddes.

in c. 11. Of ee.

S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue discreded in Paganisme. For Lutherans or Protestants hauing no lawful generation, but proceeding of bastards race, vpstartes of vnknowne progenie, are no lesse at discordes among them selues, only al agreeing against Catholiques, like *syncretifantes* against their cōmon enimies, or Herod, Pilate, & the Iewes against Christ. And in England alone are diuers Sectes without possible meanes to agree in one. For albeit the ciuil ftate endeuoreth prudently and feriously to bring al to vniformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euerie sorte keeping their owne opinions; yea almost euerie preacher and meane scholar (to say nothing of artificers and common minifters) arrogating to be his owne Iudge, contemne to stand to Luther or Caluin, to Geneua or Parlement, to Conuocation or Synod of their owne,

Sectes in England diuers from Luther, and eech one from the rest.

but to his owne only vnderftanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is preffed with that he once faid, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes againft him, fo hard it is to make a deceiued Proteftant or Puritan confefse that he is conuincd, except by very pregnant meanes you can firft caft out of him, or bind faft the fpirite of prefumption, difsention and contention: wheras the fimplieft Catholique in the world hath the felfe fame faith in al points, with the whole Church, in which he remaineth, and vpon whose iudgement he dependeth.

Proud and cōtentious fpirites are hardly perfwaded to the truth.

Vnlerned Catholiques beleue the fame faith in al points with the lerned.

To returne therefore, from whence we are not vnnecefsarily digrefsed, we conclude with S. Auguftin; li. 16. VWhen Moyfes had shewed the beginning and progreffe c. 10. ciuit. of Nemrods earthlie citie, leauing it in Babylon, that is *confufion*, as needles to profecute it further, he returneth to declare the perpetual *fucceffion* of the Citie of God, the Church, as before the floud from Adam to Noe, by the line of Seth, fo after the floud from the fame Noe, by the line of *Sem, Arphaxad, Sale, Heber, Phalag, Reu, Sarug, Nachor, Thare, and Abraham*. The reft of Sems children, and al the progenies of Iapheth and Cham, as not pertaining to this purpofe, omitted, fo connecting thofe in order of generations, by whom the fucceffion is directly brought to Abraham, Prince of the elected people, a moft fpecial Patriarch, to whom new and great promifses are made of multiplication of his feede, and poffeffion of the land of Chanaan, but efpecially of Chrifft our Redemer, and the fame manie waies confirmed, as wil appeare in the next age.

The fucceffion of Patriarches from Noe to Abraham.

Abraham a principal Patriarch.