

THE CONTINVANCE OF THE CHVRCH AND
RELIGION, IN THE SECOND AGE OF THE WORLD.
From Noes flood 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 opprefing 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 <i>One God</i> almightie, fupreme Lord of al, by <i>Offering external</i> voluntarie, fpeedie, pure, folemne, and bountiful <i>Sacrifice</i> of Holo-
cauftes, as a <i>Priest</i> vpon an <i>Altar</i> . After which moft grateful office, God making a couenant with him and his feede, neuer againe to deftroy the world by water, confirmed the fame by the figne of the rainbow, which represented the fecond Perfon of the <i>B. Trinitie</i> , the <i>Sonne of God</i> , <i>Chrift</i> our Lord to be borne <i>The Sōne of man</i> , & extended vpon the <i>Croffe: in whom Noe beleeuing was intituted heyre of the iuftice, which is by faith in our Redemer</i> . | One God.
External Sacri-
fice.
Priethood.
Altars. |
| Heb. 11. | <i>of man</i> , & extended vpon the <i>Croffe: in whom Noe beleeuing was intituted heyre of the iuftice, which is by faith in our Redemer</i> . | The B. Trinitie.
Chrift.
Croffe.
Redemer. |
| Gen. 9. | VVe haue here againe <i>Gods operative bleffing</i> , with the effect of increafe and multiplication, the iffue of Noe by his three fonnes, in short time making manie Na-
tions. By the way alfo we haue an example of <i>Fathers folemne Bleffing</i> and <i>Curling</i> their children. The effectes wherof fucceded afterwardes accordingly. Likwife in this
c. 9. v. 25. | Gods bleffing
operatiue.
Fathers bleffing
& curling. |
| c. 9. v. 4. | age was geuen a particular precept <i>Not to eate bloud</i> . | Abftinence from
bloud. |

c. 9. v. 20.	And Noe obserued diftinction of <i>Cleane</i> beaftes, 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> .	Cleane, and vncleane.
c. 10, 10. c. 11.	In that fo ample mention is made of finne and wickednes, there is no doubt, but Noe, the <i>preacher of iuftice</i> , admonished and exhorted finners to <i>Repentance</i> :	Penance preached and inflicted.
2. Pet. 2. c. 9, 5. c. 11.	yea he <i>Punifhed</i> Cham & Chanaan, by his curfe in their pofteritie. And God him felfe <i>Threatned</i> to exacte the bloud of man vniuftly shed. In the meane time <i>Inflicted</i> alfo fome <i>punifhment</i> vpon the builders of Babel, by confounding their tongues. And that by the <i>Minifterie of Angels</i> .	Minifterie of Angels.
	Which punishment in part, and threates of more importe a <i>General Refurrection</i> , and <i>Iudgement</i> , where al things <i>shal be</i> exactly difcuffed and <i>Iudged</i> . And then wil folow <i>Eternal life</i> to the good: and <i>Euerlafting paine</i> to the damned.	Refurrection. Iudgement. Eternal ioy, and paine.
Cap. 8 & 9. c. 10, 11.	Al thefe points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his fonnes) shew clerly a <i>Vifible Church</i> , confifting of good and bad. Noe remaining the fame man as before the flood; <i>Sem</i> and <i>Iapheth</i> are commended and blefled for wel doing; <i>Cham</i> blamed, & curfed in his pofteritie: yet neither he nor anie of his fonnes or daughters fel into herefie, or other infidelitie, for anie thing that appeareth in Scripture, or other authentical teftimonie. <i>Heber alfo and his familie</i> are particularly commended by Moyfes, as the right folowers, and the fpiritual children of Sem (who had innumerable other carnal children) as thofe that were innocent touching the prefumptuous building of others, who for the fame fault loft their old tongue, which the familie of Heber kept. As S. Chrifoftom and 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 description (as S. Gregorie doubteth not to	Church vifible. Good and bad in the Church.
Ho. 30. in Gen. li. 16. c. 11. & li. 18. c. 19. ciuit.	his briefe description (as S. Gregorie doubteth not to	Alwaies fome good.
L. 5. c. 35. Moral in 3. Iob.		

fuppofe) were iuft, and kept the true faith, and vnde-
filed Religion.

Iofeph. li. 1.
c. 4. Antiq.

But *Nemrod* 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 doc-
trin, 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, *That men were
not beholding to God, but to them felues, for temporal
profperitie.*

Nemrod an
Arch-heretike.

His proud
herefie.

VVherof begane a new & cruel confederacie, againft
the Citie of God, & the fecond great Sect of Infidels.

Li. de
herefibus.

For *Barbarifme* being the firft, begun by Cain and
ended by the flood: *The fecond mother* of al Sectes be-
ginning after the flood (as S. Epiphanius writeth) was
Scythifme: 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.

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
feeling aduerfities, or fayling fometimes of their purpofes,
faw there was neede of fupernal helpe, and that earth-
lie 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
goddess, both famous dead men, which had profpered

Vntruthes are
vnconstant.

in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Hence therefore rose the third principal Sect called *Grecifme*, beginning also in this second age, as the fame S. Epiphanius writeth. For Ninus the first king of the Afsirian great Monarchie, brought to passe that his father *Belus Iupiter* was esteemed and worshipped for the onlie great God by the Afsirians. To him the Babylo- nians erected first Temples Altares and Statues. Nem- rod also by the name of *Saturnus*, as the progenitor of Belus, and first great King or Tyrant of Babylon, was accounted a god, and the father of goddes. ^a)About this time likewise begane the Dinaftæ among the Ægyptians, and not fowner, as they vainly brag to haue benne before the flood: yea much longer then in deede the world hath benne. Moreouer the Chaldees worshipped the fire. Others the funne, the moone, and innumerable other feared goddes. Against al which (and likewise against al heresies) are two special arguments. First 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 esteemed for goddes, or truthes, in al places, but with great diuerfitie and disention, one fort allowing that others despice, as holie. Athanasius notably writeth in his oration against Idols in these wordes. *Quot sunt gentes totidem deorum genera confinguntur &c. How manie nations (faith he) so manie kindes of goddes are feared. Also the same countrie, the same citie dissenteth within it selfe in superstition of Idols. The Phenicians certes acknowledge not the Egiptians goddes, neither doe the Egiptians adore the same Idols with the Phenicians: Nor the Scithians receiue the goddes of the Perfians, nor the Perfians of the Scithians: The Pelasgies refuse the Thrafsian goddes, the Thrafsians know not the Thebians. The Indians are against the Arabians, the Arabians against*

The third Sect was Grecifme.

Idolatrie.

Idolatrie and Heresie are cõfuted, by that they beginne disorderly; and are at diffection in their imagined Religions.

Satur deorum.

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

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 ech ditie and eech village not knowing the goddes of their neighboures, fetteth forth their owne, & eftemeth 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 set their feete, confider the forme of Religion, and opinions which they hold, and we shal see as vnorderlie beginnings, and as horrible diffentions in heresies (which S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue discryed 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 agreing against Catholiques, like *syncretifantes* against their cōmon enimies, or Herod, Pilate, & the Iewes against Christ. And in England alone are diuers Sectes without possibible 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, contemneth to stand to Luther or Caluin, to Geneva or Parlement, to Conuocation or Synod of their owne, but to his owne only vnderstanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes against him, so hard it is to make a deceiued Protestant or Puritan confesse that he is conuincid, except by very pregnant meanes you can first cast

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

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

Proud and cōtentious spirites are hardly perfwaded to the truth.

in c. 11. Of ee.

out of him, or bind fast the spirite of prefumption, difsention and contention: whereas the simpliest 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.

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

- li. 16. To returne therefore, from whence we are not vn-
necessarily digrefsed, we conclude with S. Auguftin; VWhen
c. 10. ciuit. Moyfes had shewed the beginning and progresse of Nem-
rods earthlie citie, leauing it in Babylon, that is *confusion*,
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, Na-
chor, Thare, and Abraham*. The rest of Sems children,
and al the progenies of Iapheth and Cham, as not per-
taining to this purpose, 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 pofseffion of
the land of Chanaan, but especially of Chrifst our Rede-
mer, and the fame manie waies confirmed, as wil appeare
in the next age.

The fucceffion
of Patriarches
from Noe to
Abraham.

Abraham a
principal Pa-
triarch.