

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FIFTH AGE: From the fundation of the Temple, to the captiuitie in Babylon. The space of 430. yeares.

Albeit there were greater Schifmes, Heresies, and more reuoltes from Gods law and seruice in this fifth age, then in the former: Yet the true Church and Religion continued ftill, and were no leffe conspicuous then before. VVhich being clere and euident, touching manie principal Articles, we wil here only remitte the reader to some fpecial places, for confirmation therof: neither wil we be prolix, in declaring other pointes denied, or called into controuerfie at this time, by the impugnors of Catholique Religion.

The Church ftill vifible, and the fame faith as before.

Beleeve in one God appeareth plainly in building, adorning, & dedicating the Temple with fo great folemnitie of the Prieftes, Leuites, and al the Tribes, and particularly by king Salomons prayer. *3. Reg. 7. & 8. 2. Paral. 2. &c.* Alfo *Prouerb. 8. Eccle. 12. Ifaie. 41. 44. 45.* The Myfterie of the *B. Trinitie, Prouer. 12. Ifaie. 6. 48. 49. Ofee. 11. Ioel. 2. Of Chrift our Redemer. Ifaie. 7. 8. 9. 28. 53. Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Ofee. 6. 11. 14. Ioel. 2. Sophon. 2. Aggai. 2. Zachar. 2. &c.* *Sacrifices, Sacramentes, & other Rites* the fame as before.

One God.

Three Perfons. Chrift.

But more frequent Prophecies, that they *fhould be changed into better, and perfecter by Chrift. Prou. 9. Ifai. 12. 52. 55. 61.* In the meane time for more fignification of the *fingular vertue of Chrifts Sacramentes*, the effect of *penitential workes* is often recorded. For example, wicked Achab by *hairecloth, fasting, and other humiliation* efcafed part of his deferued punifhment. *3. Reg. 21. Manaffes recovered Gods fauoure, and his temporal kingdom. 2. Par. 33.* VVho yet was punished in his pofteritie. *4. Reg. 23.* And the Niniuites by fuch penance *auoided deftruction. Ione. 3.* Yea nothing is more frequent in the Prophetes then preaching of penance. *Ifa. 1. 2. 3. 30. Iere. 3. 18. &c.* and

Sacrifices, Sacramentes to be changed by Chrift.

Fruict of penance.

others, al ascribing the caufe of plagues, and afflictions to the want of repentance. And *falfe Prophetes* condemned of errour and falfe doctrine, *for promifing the people peace*, and *fecuritie in their finnes*. *Ierem. 14. Lamen. 2.* Besides *abftinence* from diuers fortes of meates, Abftinence. counted vncleane (*Ifaiæ. 66.*) and *ordinarie faftes*, according to the law, *other faftes* were appointed sometimes, vpon occafions requiring, not only to fubdue, and mortifie the flesh, but alfo *to obtaine mercie* at Gods handes in fpecial diftreffes. *2. Par. 20. Ioel. 1. 2. Ione. 3. Elias fafting fourtie dayes, 3. Reg. 19.* prefigured *Chrifts faft*. VWhich the Church imitateth in *Lent of fourtie daies*, according to the humane habilitie, for the faftes of Chrif, Elias, and Moyfes were miraculous.

Faftes.

Lent.

To the Feaftes intituted before, was added the *Dedication of the Temple. 3. Reg. 7. 2. Par. 3.* Which was built in Mount Moria, *2. Par. 3.* the fpecial place defigned long before for this purpofe, when Abraham was directed thither by God, & was there readie to facrifice his fonne Ifaac, *Gen. 22.* where Dauid alfo offered facrifice. *2. Reg. 24. 1. Par. 21.*

Feaftes.

Place of the Temple defigned long before.

This being the *onlie ordinarie place for Sacrifice*, there were for other vfes of daylie prayer reading, preaching, and hearing the word of God other *Synagogues built* (as it were Parish churches) in great number: in Ierufalem it felf foure hundred and foure fcore, and manie more in the whole kingdom, as the Hebrew Traditions teftifie. Of al which places, efpecially *of the Temple*, there was *venerable respect* had. For which caufe when Ioiada the High Prieft gaue order to kil Athalia, he fuffered it not to be donne in the Temple, but commanded firft to draw her forth. *4. Reg. 11. 2. Par. 23.* And as peculiar places, fo *fpecial Pfalmes*, and *Hymnes* were appointed for diuers purpofes and occafions. *2. Par. 20.*

Synagogues.

Sanctuarie.

Sette forme of prayers.

The *minifterie of Angeles* was very vfual in this time. One was *fent to comforte* and direct *Elias* the prophet in his afflictions. *3. Reg. 19. 4. Reg. 1.* An *Angel ftroke the Affyrians* whole campe, *4. Reg. 19. 2. Par. 32.* Alfo the *Interceffion of Angels* is fo euident, *Tobiæ 12. Raphael offering Tobias prayer to God*, that Proteftants

Minifterie of Angeles.

haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.

Honour of other Sainctes, and their Interceffion is proued a *Maiori*. For fo much as honour was religiously exhibited to fpiritual power and excellencie, in men yet liuing in this world. So a *Noble man adored Elias* the Prophet, being farre greater then he in ciuil, and worldlie refpectes. *3. Reg. 18.* *Elifeus* alfo was *adored by his difciples*, not for anie worldlie authoritie or eminence, but for his *fpiritual power and fuperioritie* amongft them. *4. Reg. 2.* Likewise al *Prophetes*, and *Prieftes* were *religiously honored for their holie and fpiritual functions*. *3. Reg. 13.* Much more Sainctes are rightly honored being immortal, and in eternal glorie. It appeareth alfo that *Elias*, *feuen yeares after* that he was *tranflated* from humane conuerfation (when *Elifeus* was chiefe Prophet *4. Reg. 3.* which was in or before the eighteenth yeare of *Iofaphat*, who reigned fiue and twentie, *3. Reg. 22.*) *had care of Ioram*, and his kingdom, *admonifhing him by letters* of Gods wrath, againft him and his people for their finnes. *2. Par. 21.* And the Scripture faieith often, that *God fpared and protected Ierufalem, and the kingdom of Iuda for Dauids fake*. *3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Ifa. 37.* We haue alfo example of *Sainctes Reliques* in the *cloke of Elias*, *4. Reg. 2.* in *Elifeus bones*, *4. Reg. 13.* and in an *other Prophetes bodie buried* in Bethel. VWhich *Iofias* would not fuffer to be touched. *4. Reg. 23.* *Images* were conferred in the *Temple*, *3. Reg. 7.* as before in the *Tabernacle*: when idolatrie was moft deftroyed. *3. Reg. 15. 4. Reg. 23.* Yea an abufe rifing of the *brafen ferpēt*, for which *Ezechias deftroyed it* *4. Reg. 18.* yet he touched not the images of Cherubins in the Temple. VWhich none but Infideles fought to deftroy. And *Ofee* the Prophet (*ch. 3.*) bewayleth the want of *Theraphim* or *Images*, amongft other facred thinges, *Sacrifice*, *Altar*, and *Ephod*. VVherby the ancient Rabbins proue very wel, that *Images of Angels* (and the fame of other Sainctes) are *not contrarie to the Decalogue*, but the images of Idoles. *Good workes* were rewarded,

Honour and
Interceffion of
Sainctes.

Reliques.

Images.

Good workes
meritorious.

	and <i>bad punished</i> , 3. <i>Reg.</i> 9. and the whole historie of this age testifieth the fame. VVhere by the way may be obserued, that some <i>iust men fel from their iustice</i> , as Salomon 1. <i>Par.</i> 28. 3. <i>Reg.</i> 11. <i>Ioas.</i> 4. <i>Reg.</i> 12. 2. <i>Par.</i> 24. <i>Ozias.</i> 2. <i>Paral.</i> 26. Others from wickednes returned to pietie, as Manaffes 4. <i>Reg.</i> 23. 2. <i>Par.</i> 33. the multitude of the people very often much following the disposition of their kinges. <i>Special State of life</i> not commanded by the law, was <i>voluntarily professed</i> , and obserued by some Prophetes, and their disciples, called <i>the children of Prophetes</i> : Keeping particular Rules, and wearing distinct habite. 4. <i>Reg.</i> 1. 2. 4. The orders of Nazarites, and Rechabites instituted before, continued still. <i>Amos.</i> 2. <i>Ierem.</i> 35. Al which were very exemplary figures of Religious State, and Orders in the new Testament, and perpetual chastitie of clergie men embraced by such, as follow <i>Euangelical counsailes</i> proposed, and not commanded by our Sauour. To which S. Paul likewise exhorteth, though there be no precept thereof to anie, before they bind themselves.	Euangelical counselles prefigured.
Mat. 19. 1. Cor. 7. Act. 5. 1. Tim. 5.	<i>Exequies for the dead</i> were continually kept, as the sacred historie witnesseth, recording where and with what solemnitie the kinges were buried, which would be ouerlong, & needles to recite: the like is also written of some Prophetes. 3. <i>Reg.</i> 13. 4. <i>Reg.</i> 23. Holie Tobias by example, and fatherlie admonition exhorted his sonne, to do workes of mercie, not only to the liuing, but also to the dead. Put thy bread, and thy wine vpon the sepulchre of the iust, c. 4. <i>Ifaias.</i> ch. 57. as the Iewes both vnderstood and practised, prayed, that peace be geuen to the iust, in his couch, or resting place after his death.	Chastitie of clergie men, & religious orders.
Gen. 5.	Of the general Refurrection, Elias translation is a figure, who yet liuing sheweth, that God can and wil restore al men to life againe in their bodies, after death, as he conferueth him, and Enoch in their mortal bodies without corruption. Ezechiel also prophesieth of the Refurrection of the dead, applying it mystically to spiritual refurrection, and reftauration of Israell to former state. ch. 37. Of the last Iudgement, and eternal glorie to the good, and euerlasting paine to the wicked, Salomon	Solemne Exequies for the dead. Refurrection. Iudgement. Eternal glorie or paine.

agreeably to the doctrin of other Prophetes, discourfeth in his booke of Ecclefiaftes, namely *ch. 3. 11.* and in *the laft* concludeth that. *Let vs al together heare the end of fpeaking: Feare God, and obferue his commandmentes: for this is euerie man* (or, to this end man is created) *and God wil bring into Iudgement al thinges, that are done, for euerie error* (or obfcure thing) *whether it be good or euil.*

Neither were thefe and other *pointes of Faith and Religion* interrupted, but *ftil beleued and professed* in the *Church alwaies vifible and incontaminate*, notwithstanding *some boughes* and branches became vnfruitful, and rotten: others *brake of* and were *feperated* from this vine. For when *Salomon falling* to luxurie, multiplying manie wiues and concubines, was by them feduced and brought to *fpiritual fornication*, and idolatrie, *making altars, & offering facrifices to Idoles, the Prieftes, Prophetes, and people generally perfeuered in Gods law & feruice. 3. Reg. 11.* After whose death *Ieroboam* his feruant, of the tribe of Ephraim, *poffeffing Tenne Tribes* (called the kingdom of Ifrael) to maintaine his new ftate, fearing that if the people reforted to Ierufalem, for religions fake, they would depart from him, and returne to the right heyres of Daudid and Salomon, *made an egregious Schifme; fetting vp two golden calues in Bethel, and Dan, 3. Reg. 12. made temples, altares, and prieftes* to ferue them, al oppofite to Gods ordinance. But not only the other *Two Tribes*, called the kingdom of Iuda, but alfo *the greateft part of Ifrael*, efpecially *Prieftes, Leuites, and deuouteft people, repayred ftill to Ierufalem, not yelding to that fchifme* and idolatrie. *2. Par. 11.* Moreouer God raifed vp and *fent fpecial Prophetes*, to confirme the weake and recal the feduced.

Church without interruption.

Ieraboams wicked policie.

4. Reg. 23. For Ieroboam had no fowner fette vp his new altar in Bethel, and begunne to offer incenfe vpon it, but a *Prophet came out of Iuda, in the word of our Lord:* and cried againft that altar, foretelling that wheras for that prefent, they burnt frankincenfe vpon it, the time should come, when the falfe prieftes should be burned there, confirming by prefent *miracles* that which he auerred in

Prophets inspired by God to refist Schifme and Herefie.

wordes, *the kings hand suddanly withering, & reftored againe by the prophets prayer, and the new altar cleuing in funder, that the ashes fel out. 3. Reg. 13.* Further an other Prophet called *Ahias forefhewed the deftrucion and vtter extirpation of Ieroboams familie*, for his enormous wickednes, and namely, (which is moft often inculcate) *for making Ifrael to finne*, by deuifing and fetting abroch a new religion, *3. Reg. 14.* which ruine happened very shortly. For himfelf reigning twentie two yeares (*3. Reg. 14.*) one of his fonnes died prefently according to the Prophets word. *v. 18.* An other called *Nadab* fucceeding to his father, reigned only two yeares, and vvas *flaine together with their whole race* and kindred, by *Baafa* of the tribe of Ifsachar. *3. Reg. 15.* Likewife *Baafa* folowing the bad fteppes of Ieroboam was forewarned by *Iehu a Prophet*, that his houfe should alfo be deftroyed. And accordingly when he had reigned foure and twentie yeares, his fonne *Ela* reigning but two yeares, was *flaine* by his feruant *Zambri*, and al his kinred deftroyed. VVhich *Zambri* reigned but feuen dayes. For being forthwith befieged by *Amri*, of the tribe of Beniamin, he defperatly burned him felf together with the kinges palace. Neither did *Amri* then poffeffe the kingdome with peace. For he being chofen king by the armie only, whereof he was general, an other part of the people chofe & folowed *Thebni*. Wherof arofe ciuill warre between the Antikinges, continuing three yeares: til *Thebni* died, and fo *Amri* reigned alone, but wickedly as his predecefsors, twelue yeares in al. Then fucceeded his fonne *Achab* moft wicked. Who married *Iezabel* a Sydonian, & by her was perfwaded to worfhippe Baal. *3. Reg. 16.* To him notwithstanding God fent manie admonitions by fundrie Prophetes, and beftovved great benefites vpon him, wherupon he did fome notorious penitential workes; but not perfeuering in anie good thing, returned to his wickednes. *3. Reg. 20.* And finally *beleuing falle prophetes*, and perfecuting *Michaes* for prophecying the truth, was *flaine in battel* when he thought him felf moft fecure, *3. Reg. 22.* hauing reigned twentie two yeares. *3. Reg. 16.* His fonne *Ochozias*

The often change of Kinges, and euil fucceffe in the kingdō of Ifrael.

The firft familie reigned but 24. yeares.

The fecond newe familie 26.

The third but 7. daies.

The fourth, 48. yeares.

reigning but two yeares fel through a window, and died of the hurt. *4. Reg. 1.* His other fonne *Ioram*, after twelue yeares was flaine by *Iehu* of an other familie: who then difpatched *Iezabel*, and leauing her in the ftreete, the dogges did eate her carcaffe. He alfo caufed feuentie fonnes of *Ioram* to be flaine, and vtterly deftroyed al *Achabs* houfe. *4. Reg. 10.* For which feruice he was eftablished in the kingdome, for foure generations, *v. 30.* So himfelfe reigning twentie eight yeares, *3. Reg. 10.* after him reigned fuccefsiuely his fonne *Ioachaz* feuenetene yeares, his fonne *Ioas*, fixtene yeares, *4. Reg. 13.* his fonne *Ieroboam* one and fourtie yeares. Laftlie his fonne *Zacharias*, vvhom his feruant *Sellum* of an other race, killed when he had reigned but fix monethes. *4. Reg. 15.*

The fifth 103.

And after one moneth *Sellum* vvas flaine by *Manahen* of an other progenie. VVho reigned tenne yeares. Then his fonne *Phaceia* reigning two yeares, was flaine by *Phacee* of an other generation. He reigning twentie yeares, *manie* of his people were *carried captiue into Affiria*, and himfelfe was flaine by *Ofee* of an other kindred. *4. Reg. 15.* Finallie the *Affirians* taking *Samaria* by three yeares fiege, in the ninth yeare of *Ofee* *poffeffed the kingdome of Ifrael, and led al the principal perfons captiues* into *Afsiria*: about two hundred fourtie two yeares after that *Ieroboam* firft reigned ouer the Ten Tribes. Thus there were in al *ninetene kinges. Befides Thebni*, who onlie reigned in part againft an other. Of which the firft *Ieroboam*, and *Iehu* were aduanced by Gods ordinance, for punishment of others. *Amri* was chofen by the armie, the reft of the people chofing *Thebni*. Six inuaded by mere force, killing their predecefsors. The reft fucceeded, by fuch titles as their fathers had. And though fome were better fome worfe then others, al were wicked, and at laft ouerthrowen.

The fixth, one moneth.
The feuenth, 12. yeares.
The eight 20. yeares.

The ninth nine yeares.
Then ouerthrowen and the kingdom neuer reftored.

Contrariwife *in the kingdome of Iuda* ftanding after the feperation of tenne tribes about foure hundred yeares, though fome kinges were wicked, yet fome were good; and in them al *God preferued Dauids feede, by the line of Salomon*, in this direct fuccefsion: *Roboam, Abias, Afa, Iofaphat, Ioram, Ochozias, Ioas*, (in whole

The kingdom of Iuda for Dauids fake conferued in his fede.

infancie, his grandmother *Athalie* vsurped the kingdome six yeares) *Amasias*, *Ozias*, *Ioathan*, *Achaz*, *Ezechias*, *Manaffes*, *Amon*, *Iofias*, *Ioachaz* (hitherto the sonne euer succeeding his father) then *Ioakim* (brother of *Ioachaz*) *Ioachin* otherwise called *Iechonias*, sonne of *Ioachaz*. And finally his vncle *Sedecias*; who was carried captiue into Babilon. But *Iechonias* by Gods special prouidence, was fauored and exalted by a new king of Babilon. Whither he was led captiue before. In whole line *Dauids* offspring continued though not with title of kinges, yet in eminent state, and estimation. As refteth to be noted in the sixth age of the world.

The progenie also of *Aaron* continued in their office and function of Priesthood, with succession of High Priestes; as before from *Aaron* to *Sadoc*, partly in the line of *Eleazar*, partly of *Ithamar*, both *Aarons* sonnes; so from *Sadoc*, by the like succession of both families. For of *Eleazar* is recorded this *Genealogie* 1. *Paral.* 6. *Sadoc*, *Achimaas*, *Azarias*, *Iohanan*, *Azarias*, *Amarias*, *Achitob*, *Sadoc*, *Sellum*, *Helcias*, *Azarias*, *Zaraias*, and *Iofedech*. VVho vvas High Priest in the captiuitie, (v. 15.) being caried into Babilon in the first tranfmigration vvith king *Iechonias*, before the general captiuitie of al, as it seemeth 4. *Reg.* 24. his father *Zaraias* yet liuing, vvho vvas flaine nine yeares after by *Nabuchadonofor*, 4. *Reg.* 25. And amongst these there vvere some *High Priests of Ithamars line*. To witte, *Ioram*, *Ioiada* (4. *Reg.* 11. 2. *Par.* 23.) *Ioathan*, *Vrias*, (4. *Reg.* 16.) and some others; or els some of the aboue mentioned, had other names, recited by *Iosephus*, lib. 10. cap. 11. *Antiq.* and *Nicephorus* lib. 2. cap. 4. *Hift. Ecclef.*

Succeffion of
Priestes contin-
ued.

Moreouer besides this ordinarie succession of Priestes, there vvas an *extraordinarie mission of Prophetes*: to supply more fullie the office of preaching the truth, and admonishing offenders. And these God inspired and sent, most especially when and where errors sprong, and finnes most abounded: geuing them *extraordinarie grace* and most excellent vertues, to counterpoise the enormities of vvicked men. Such vvere in the times of *Achab* and

Extraordi-
nary mission
of Prophetes.

Iezabel, in the kingdome of Ifrael, befides manie others, the *two famous great Prophets Elias, & Elifeus*. VVhofe admirable liues and holie conuerfation vv ere a mirrour to the vvorld, and great terrour to the vvicked. VVhofe vvorkes and miracles merueloufflie confirmed the vv el difpofed, encouraged the weake, conuerted manie tranfgreffors, confounded falfe Prophets, iuftified their ovvne preaching, and much glorified God. *Elias 1. Shutte the heauen, that it rayned not in three yeares. 2. Was fedde by rauens. 3. Multiplied a poore vv idovves meale & oile. 4. Raifed her dead fonne to life. (3. Reg. 17.) 5. Brought fire from heauen, to burne his facrifice: thereby confounding foure hundred and fifty falfe prophets of Baal. 6. By prayer procured rayne. (3. Reg. 18.) 7. Fafted vv ithout eating or drincking fourtie daies and nightes together. (3. Reg. 19.) 8. Procured fire from heauen, which deuoured two infolent captaines, and their hundred men. (4. Reg. 1.) 9. Diuided the riuer of Iordan vv ith his cloke, that himfelfe and Elifeus paffed ouer the drie chanel. 10. VVas affumpled in a fire chariote into fome place, vv here he yet liueth. And parting a vvay obtained of God, the like duple fpirit (of prophecie and miracles) to Elifeus. In like manner Elifeus 1. Diuided Iordan againe by Elias cloke, and fo returned to his difciples. 2. Amended the bitternes of certaine waters, by cafting in falte. 3. Boies being curfed by him, for deriding him, were forthvv ith torne by beares. (4. Reg. 2.) 4. He procured water vv ithout rayne, for three kinges in the campe. (4. Reg. 3.) 5. Multiplied a poore vv idovves oile. 6. By his prayers a barren woman became frutefull. 7. He raifed her fonne from death. 8. Made the bitter broth of his difciples fweete. 9. Fedde manie vv ith few loaues. (4. Reg. 4.) 10. Cured Naaman of leprofie. 11. Stroke Giezi vv ith the fame. (4. Reg. 5.) 12. Made yron to fwimme. 13. Knewe the fecret counfels of the Syrian king. 14. Made one fee horfemen, and fire chariotes, vv hich to others vv ere inuifible. 15. Made the Syriannes blinde, that vv ere fent to apprehend him, and fo ledde them into Samaria. 16. Forfhewed vv unexpected plentie of corne the next day, vv ith the death of a great*

Great effectes of their preaching and miracles.

Elias his miracles.

Elifeus his miracles.

man, that would not beleue it. (4. Reg. 7.) 17. And after his death an other mans dead bodie, touching his bones reuiued. 4. Reg. 13.

Other Prophets vvrought alfo miracles, but thefe for example may fuffice to shevve, that God preferued religion alfo in the kingdome of Ifrael. VVhich himfelfe further teftified, euen in moft defolate times, vvhen Elias lamented that he vvas leift alone. (3. Reg. 19.) For God anfvvered, *that feuen thoufand* (meaning therby a great multitude) *had not bowed their knees to Baal*, not fo much as in outvvard shevve conformed themfelues to infidelitie, or idolatrie. Iehu in his time, deftroyed all the worfhippers of Baal. (4. Reg. 10.) But none at anie time could wholly deftroy true Ifraelites. For God would not fuffer it. 4. Reg. 14. v. 27.

Religion
not wholly
defstroyed in
the kingdom of
Ifrael.

Yea not vvithftanding diuers notorious herefies vvere preached, & folovved in that kingdome of the Tenne tribes, yet al did not fall, nor embrace them. Ieroboam not onlie made and fet vp golden calues, but alfo taught, that they vvere gods, faying: Behold thy goddes, O Ifrael, which brought thee out of the land of Ægypt. 3. Reg. 12. making temples, altars, and imaginarie prieftes, which were not of the children of Leui. Alfo a feaft the fifteenth day of the moneth, after the fimilitude of the folemnitie, that was celebrated in Iuda. Al which the holie Scripture faith: He fcourged of his owne hart. The very propertie of Archeretickes. But the true Prieftes, Leuites, and manie others, that had geuen their hart to feke our Lord, went into Ierufalem, to immolate theirie victimes before our Lord the God of their fathers. 2. Par. 11. Yea Naaman a ftranger of Syria, and a Neophite in religion, taught by his example, that none may yeld conformitie, nor otherwife communicate with Infideles, then Gods Priests, or Prophetes approue for lawful. 4. Reg. 5.

Herefies in the
kingdom of
Ifrael.
Ieroboamites.

Manie conftant
in true religion.

Vnto this herefie of Ieroboam Achab, by Iezabels perfwafion, added the worfhipping of Baal, as God, 3. Reg. 16. making both temple and altar to him in Samaria. Ieroboams priefts feruing fitly this purpofe. Though al the former heretikes no more agreed to this new herefie,

Iezabelites.

then Lutherans now admitte of Caluinifme. For *Iehu a Ieroboamite deftroyed al Iezabelits* that he could by a ftratageme gette together. *4. Reg. 10. v. 28. 29.* Much leffe did al Ifrael ferue Baal.

Againe after that Salmanazar king of Afsyria had taken Samaria, and placed there a new people, *4. Reg. 17.* they learning the *rites of the Ifraelits religion*, mixed their *Paganifme* there with, and made a new herefie, or rather manie new herefies. For being diuers nations they had in feveral conuenticles, their particular goddes, and fo manie diuers Sects. The *Babylonians*, *Cutheites*, *Emathites*, *Heueites*, and *Sapharuaimites*. *4. Reg. 17.* But as the Prieftes, which taught them rites of true religion, allowed not of this mixture, fo doubtles fome people harkened to their admonitions, and kept religion fimply and fincerely. And at this very time of the Tenne tribes captiuitie, *holie Tobias* who was carried captiue with the reft, *neither before nor after the captiuitie*, leift the law of God. But went to *Ierufalem* (when others ferued Ieroboams golden calues) to the Temple of our Lord, and there adored the Lord God of Ifrael. And in captiuitie beftowed himfelfe in workes of mercie, to-wardes the liuing and dead of his nation. *Tob. 1.*

Samaritanites diuided into manie Sectes.

Tobias neuer yelded to Schifme.

As for the kingdom of Iuda, it was more free from herefies. For very few or none of thofe kinges that fell to other groffe enormities, yea to manifeft idolatrie, became heretikes, as is probablie collected by that Ifaias the Prophet being fent to Achaz, admonished him, conuerfed and dealt with him, as with one that beleued wholly and folely true religion: affuring him that God would protect Ierufalem, bidding him not to feare the two fmoking firebrandes, in the wrath of Rafin king of Syria, and of Phacee king of Ifrael. *Ifa. 7.* Further bidding him aske a figne of God, he answered, though frovvardlie, yet not as an infidel: *I wil not aske: and I wil not tempt our Lord.* Yea though Vrias the High Prieft by commandment of the fame king (*4. Reg. 16.*) made a new altar in place of Gods Altar, yet he erred not in faith, nor in doctrine, as teaching in Moyfes chayre, but in fact onlie, and of frailtie for feare of the king, as the

The kingdom of Iuda more free from herefie.

King Achaz.

Vrias high prieft.

king offended in his external act, to flatter the king of Syria. And in this case God sent Iſaias to admonish the king, which Vrias neglected, or durſt not do. Likewiſe Ioram (4. Reg. 8. 2. Par. 21.) Ochozias (2. Par. 22.) Ioas in the latter part of his life, 2. Par. 24. Manaffes in the former part of his reigne (4. Reg. 2. 2. Par. 33.) and ſome other kinges of Iuda committing idolatrie, and making others to fall with them, either were *not wholie peruerſed*, or at leaſt *drew not al with them*. For not onlie *Prophets, in whoſe hand* (or miniſterie) *God ſpake*, and reſcued theſe finnes, but manie others kept their zeale of true religion, as appeared in their promptneſſe to ſerue God, when by good kinges Aſa, Ioſaphat, Ezechias, Ioſias and others, they were exhorted, or admitted ſo to do. 4. Reg. 18. 23. 2. Par. 15. 17. 29. 30. 31. 33. 34. &c.

King Ioram and others committing idolatrie in fact, manie others ſtill profeſſed true Religion.

Finally wheras diuers good princes diſpoſed, *things belonging to Diuine ſeruiſe* in the temple, *correcting faultes*, and *puniſhing offenders* in that behalfe, (3. Reg. 15. 4. Reg. 18. 23. they did the ſame without preiudice of the High Prieſtes ſupremacie in ſpirituall cauſes, and their godlie actes *make nothing for the Engliſh Paradox of Laiheadſhippe*. For ſuperior authoritie, and ordinarie powre is not proued by factes good or euil, but rather by Gods ordinance and inſtitution. For as the factes of vſurpers make no lawfull preſcription; ſo neither the factes of good men, do change Gods general ordinance and law: But are done either by waie of execution, or ſometimes by diſpenſation. Often alſo by commiſſion and ſpecial inſpiration of God. As king Dauid by diſpenſation did eate the holie bread, which was ordained for Prieſts onlie. 1. Reg. 21. He diſpoſed of Prieſtes and Leuites offices about the Arke of God 1. Par. 15. 19. by way of execution according to the law. And of the like offices in the Temple (when it ſhould be built) 1. Par. 23. 24. 25. 26. by diuine inſpiration. And Salomon by commiſſion from God depoſed Abiathar the High Prieſt, from his office and put Sadoc in his place. 3. Reg. 2. VVherefore

Authoritie depending vpon diuine ordinance, is not changed by factes or practiſe.

Good kinges defended and promoted religion not as chiefe in ſpirituall cauſes, but by way of execution, diſpenſation, or cōmiſſion.

Mat. 12.

albeit good kinges did excellentlie well in calling together the Priestes, and disposing them in their offices, for execution of Gods seruice, yea in commanding what they should do *4. Reg. 18. 19. 22.* and in punishing Priestes (*4. reg. 23.*) yet they did such thinges as *Gods Commiffioners*, not as ordinarie Superiors in *fpiritual caufes*, and ftill the ordinarie fubordination made by the law, *Deut. 17. Num. 27.* stood firme and inuio- lable, the *High Priest fupreme Iudge* of all doubt- es in faith, caufes, and quarels in religion, when other fubor- dinate inferior Iudges varied in their iudgements. Of which offices Malachias the Prophet (*cap. 2.*) admon- ished Priestes in his time, that whereas they were neg- ligent, not performing their dutie, their finne was the greater, for that their authoritie ftill remained, and the perpetual Rule of the law, that *the lippes of the Priest fhall kepe knowlege, and they* (other men generally) *fhall require the law of his mouth, becaufe he is the Angel of the Lord of hoftes.* And al Princes & others were to receiue the law at the priestes hãd of the Leuitical Tribe.

Priestes by their negligẽce do finne but lofe not their au- thoritie.

This was the vvarant of ftabilitie in truth of the Syn- agogue in the old Testament. Much more *the Church* and Spoufe of *Chrift*, vvhoſe excellencie and fingular priuileges *Salomon defcribeth in his cantic of canticles*, hath such vvarant. *Of this fpouſe al the Prophets write*, & that more plainlie then of *Chrift* himſelfe, *forfeing more aduerſaries bending their forces againſt her*, as S. Auguſtine obſerueth, *then againſt Chrift* her head. And the ſame holie father in manie places teacheth, that ſhe *neither periſheth, nor loſeth her beutie*, for the mixture of euil members, in reſpect of whom ſhe is *blacke, but fayre* in reſpect of the good, *Cantic. 1.* Notwithſtanding therfore finners remaining within the Church, ſchiſmatikes and heretickes breaking from the Church, ftill ſhe remaineth the *pillar and firmament of truth, the virgin daughter of Sion.*

The Church of the old Teſtament conferred in truth. Much more the Church of Chrift.

Deut. 17. v. 18.

in Pſal. 30. conc. 2.

li. 3. c. 32. de doctrin Chrift.

1. Tim. 3.

4. Reg. 19.