

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

Albeit there were greater Schifmes, Herefies, and more reuoltes from Gods law and feruice in this fifth age, then in the former: Yet the true Church and Religion continued ftill, and were no leffe confpicuous then before. VVhich being clere and eudent, touching manie principal Articles, we wil here only remitte the reader to fome fpecial places, for confirmation therof: neither wil we be prolix, in declaring other pointes denied, or called into controuerfie at this time, by the impugners 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. Eccl. 8. 2. Paral. 2. Eccl. Alfo Prouerb. 8. Eccle. 12. Ifaie. 41. 44. 45.* The Myfterie of the *B. Trinitie, Prouer. 12. Ifaia. 6. 48. 49. Ofee. 11. Ioel. 2. Of Chrifft 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. Eccl. 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 Chrifft. Prou. 9. Ifai. 12. 52. 55. 61.* In the meane time for more fignification of the  *fingular vertue of Chriffts Sacramentes*, the effect of *penitential workes* is often recorded. For example, wicked *Achab by hairecloth, fasting, and other humiliation escaped part of his deserued punifhment. 3. Reg. 21. Manaffes recouered Gods fauoure, and his*

Sacrifices,  
Sacramentes  
to be changed  
by Chrifft.

Fruict of  
penance.

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*temporal kingdom. 2. Par. 33.* VVho yet was punished in his posteritie. *4. Reg. 23.* And the *Niniuites* by such penance *auoided destruction. Ione. 3.* Yea nothing is more frequent in the Prophetes then preaching of penance. *Ifa. 1. 2. 3. 30. Iere. 3. 18. &c.* and others, al ascribing the cause of plagues, and afflictions to the want of repentance. And *falſe Prophetes* condemned of error and falſe doctrine, *for promiſing the people peace,* and securitie in their finnes. *Ierem. 14. Lamen. 2.* Besides

Abſtinance.

Faſtes.

*abſtinance* from diuers fortes of meates, counted vn-cleane (*Ifaiæ. 66.*) and *ordinarie faſtes*, according to the law, *other faſtes* were appointed ſometimes, vpon occasions requiring, not only to ſubdue, and mortifie the flesh, but alſo *to obtaine mercie* at Gods handes in ſpecial diſtreſſes. *2. Par. 20. Ioel. 1. 2. Ione. 3. Elias faſting fourtie dayes, 3. Reg. 19.* prefigured *Chriſts faſt.*

Lent.

VVhich the Church imitateth in *Lent of fourtie daies*, according to the humane habilitie, for the faſtes of Chriſt, Elias, and Moyſes were miraculous.

To the Feaſtes 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 ſpecial place *deſigned long before* for this purpoſe, when Abraham was directed thither by God, & was there readie to ſacrifice his ſonne *Iſaac, Gen. 22.* where *Dauid* alſo offered ſacrifice. *2. Reg. 24. 1. Par. 21.*

Feaſtes.

Place of the Temple deſigned long before.

This being the *onlie ordinarie place for Sacrifice*, there were for other vſes of daylie prayer reading, preaching, and hearing the word of God other *Synagogues built* (as it were *Parish churches*) in great number: in *Ieruſalem* it ſelf foure hundred and foure ſcore, and manie more in the whole kingdom, as the *Hebrew Traditions* teſtifie. Of al which places, eſpecially *of the Temple*, there was *venerable reſpect* had. For which cauſe when *Ioiada* the High Prieſt gaue order to kil *Athalia*, he ſuffered it not to be donne in the Temple, but commanded firſt to draw her forth. *4. Reg. 11. 2. Par. 23.* And as peculiar places, ſo *ſpecial Pſalmes*, and *Hymnes* were appointed for diuers purpoſes and occasions. *2. Par. 20.*

Synagogues.

Sanctuarie.

Sette forme of prayers.

The *minifterie of Angeles* was very vſual in this time. One was *ſent to comferte and direct Elias* the prophet in his afflictions. *3. Reg. 19. 4. Reg. 1. An Angel ſtroke the Affyrians whole campe, 4. Reg. 19. 2. Par. 32.* Alſo the *Interceſſion of Angels* is fo euident, *Tobiae 12. Raphael offering Tobias prayer to God,* that Proteſtants haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.

Minifterie of Angeles.

*Honour of other Sainctes, and their Interceſſion* is proued a *Maiori*. For fo much as honour was religiously exhibited to ſpiritual 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 reſpectes. *3. Reg. 18. Elifeus* alſo was *adored by his diſciples*, not for anie worldlie authoritie or eminence, but *for his ſpiritual power and ſuperioritie* amongſt them. *4. Reg. 2.* Likewise al *Prophetes, and Prieſtes* were *religiously honored for their holie and ſpiritual functions.* *3. Reg. 13.* Much more Sainctes are rightly honored being immortal, and in eternal glorie. It appeareth alſo that *Elias, ſeuē yeares after that he was tranſlated* from humane conuerſation (when Elifeus was chiefe Prophet *4. Reg. 3.* which was in or before the eighteenth yeare of Iofaphat, who reigned ſiue and twentieth, *3. Reg. 22.) had care of Ioram, and his kingdom, admoniſhing him by letters of Gods wrath, againſt him and his people for their finnes. 2. Par. 21.* And the Scripture ſaieth often, that *God ſpared and protected Ierufalem, and the kingdom of Iuda for Dauids ſake. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Iſa. 37.*

Honour and Interceſſion of Sainctes.

We haue alſo 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 ſuffer to be touched. *4. Reg. 23.* *Images* were conſerued *in the Temple, 3. Reg. 7.* as before in the Tabernacle: when idolatrie was moſt deſtroyed. *3. Reg. 15. 4. Reg. 23.* Yea an abuſe riſing of the *braſen ſerpēt,* for which Ezechias *deſtroyed it 4. Reg. 18.* yet

Reliques.

Images.

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he touched not the images of Cherubins in the Temple. VVhich none but Infideles fought to defstroy. 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*, and *bad punifhed*, *3. Reg. 9.* and the whole hiftorie of this age teftifieth the fame. VVhere by the way may be obserued, that some *iuft men fel from their iuftice*, as Salomon *1. Par. 28. 3. Reg. 11. Ioas. 4. Reg. 12. 2. Par. 24. Ozias. 2. Paral. 26.* Others from wickednes returned to pietie, as Manaffes *4. Reg. 23. 2. Par. 33.* the multitude of the people very often much folowing the difpofition of their kinges. *Special State of life* not commanded by the law, was *voluntarily professed*, and obserued by some Prophetes, and their difciples, called *the children of Prophetes*: *Keeping particular Rules*, and wearing *diffinct habite. 4. Reg. 1. 2. 4.* The orders of *Nazarites*, and *Rechabites* intituted before, *continued ftill. Amos. 2. Ierem. 35.* Al which were very examplar *figures of Religious State, and Orders in the new Teftament*, and perpetual chaftitie of clergie men embraced by fuch, as folow *Euangelical counfailes* propofed, and not commanded by our Sauour. To which S. Paul likewise exhortheth, though there be no precept therof to anie, before they bind themfelues.

*Mat. 19.*  
*1. Cor. 7.*  
*Act. 5.*  
*1. Tim. 5.*

*Exequies for the dead* were continually kept, as the facred hiftorie witneffeth, recording where and with what folemnie the kinges were buried, which would be ouerlong, & nedeles to recite: the like is alfo writen of some Prophetes. *3. Reg. 13. 4. Reg. 23.* Holie *Tobias* by example, and fatherlie admonition *exhorted* his fonne, *to do workes of mercie*, not only to the liuing, but alfo *to the dead. Put thy bread, and thy wine vpon the fepulcure of the iuft, c. 4. Ifaias. ch. 57.* as the Iewes both vnderftood and practifed, *prayed, that peace be geuen to the iuft, in his couch*, or refting place after his death. *Of the general Refurrection*, Elias tranflation is a figure,

Good workes meritorious.

Euangelical counfelles prefigured.

Chaftitie of clergie men, & religious orders.

Solemne Exequies for the dead.

Refurrection.

who yet liuing sheweth, that God can and wil reftore al men to life againe in their bodies, after death, as he conferueth him, and Enoch in their mortal bodies without corruption. Ezechiel alfo *prophecieth of the Refurrection* of the dead, applying it myftically to fpiritual refurrection, and reftauration of Ifrael to former ftate. *ch. 37.* Of the *laft Iudgement*, and *eternal glorie* to the good, and euerlafting *paine* to the wicked, Salomon agreeably to the doctrin of other Prophetes, difcourfeth in his booke of Ecclefiastes, 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.*

Iudgement.  
Eternal glorie  
or paine.

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 feparated* 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, *posseffing 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 deuoutest people, repayred ftill to Ierufalem, not yelding to that fchifme and idolatrie. 2. Par. 11.*

Church without  
interruption.

Ieraboams  
wicked policie.

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Moreouer God raifed vp and *sent* fpecial *Prophetes*, to confirme the weake and recal the feduced.

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 wordes, *the kings hand fuddanly withering, & reftored againe by the prophets prayer,* and the new altar cleuing in funder, that the afhes fel out. *3. Reg. 13.* Further an other Prophet called *Ahiah forefhewed* the deftruction 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 Benjamin, he desperatly 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 *ciuil 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

Prophets  
infpired by God  
to refift Schifme  
and Herefie.

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

The firft fami-  
lie reigned but  
24. yeares.

The fecond  
newe familie  
26.

The third but  
7. daies.

The fourth,  
48. yeares.

worshippe Baal. *3. Reg. 16.* To him notwithstanding God sent manie admonitions by fundrie Prophetes, and bestowed great benefites vpon him, wherupon he did some notorious penitential workes; but not persevering in any good thing, returned to his wickednes. *3. Reg. 20.* And finally *believing false prophetes*, and persecuting Michaes for prophesying the truth, was slain in battel when he thought him self most secure, *3. Reg. 22.* hauing reigned twentie two yeares. *3. Reg. 16.* His sonne *Ochozias* reigning but two yeares fell through a window, and died of the hurt. *4. Reg. 1.* His other sonne *Ioram*, after twelue yeares was slain by *Iehu* of an other familie: who then dispatched *Iezabel*, and leauing her in the streete, the dogges did eate her carcasse. He also caused feuentie sonnes of *Ioram* to be slain, and vtterly destroyed al *Achabs* house. *4. Reg. 10.* For which seruice he was established in the kingdome, for foure generations, *v. 30.* So himselfe reigning twentie eight yeares, *3. Reg. 10.* after him reigned successiuelly his sonne *Ioachaz* feuenetene yeares, his sonne *Ioas*, fixtene yeares, *4. Reg. 13.* his sonne *Ieroboam* one and fourtie yeares. Lastlie his sonne *Zacharias*, vvhom his seruant *Sellum* of an other race, killed when he had reigned but six monethes. *4. Reg. 15.* And after one moneth *Sellum* was slain by *Manahen* of an other progenie. VVho reigned tenne yeares. Then his sonne *Phaceia* reigning two yeares, was slain by *Phacee* of an other generation. He reigning twentie yeares, manie of his people were carried captiue into *Affiria*, and himselfe was slain by *Ofee* of an other kindred. *4. Reg. 15.* Finallie *the Affirians* taking *Samaria* by three yeares siege, in the ninth yeare of *Ofee* possessed the kingdome of *Israel*, and led al the principal persons captiues into *Afsiria*: about two hundred fourtie two yeares after that *Ieroboam* first reigned ouer the Ten Tribes. Thus there were in al *ninetene* kinges. Besides *Thebni*, who onlie reigned in part against an other. Of which the first *Ieroboam*, and *Iehu* were aduanced by Gods ordinance, for punishment of others. *Amri* was chosen by the armie, the rest of the people choosing *Thebni*. Six inuaded by mere force, killing their

The fifth 103.

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

The ninth nine yeares.

Then ouerthrowen and the kingdome neuer restored.

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predecessors. The rest succeeded, by such titles as their fathers had. And though some were better some worse than others, all were wicked, and at last overthrowen.

Contrariwise *in the kingdome of Iuda* standing after the separation of tenne tribes about foure hundred yeares, though some kinges were wicked, yet some were good; and in them all *God preferred Davids seede, by the line of Salomon*, in this direct succession: *Roboam, Abias, Afa, Iofaphat, Ioram, Ochozias, Ioas*, (in whose infancie, his grandmother *Athalie* vsurped the kingdome six yeares) *Amasias, Ozias, Ioathan, Achaz, Ezechias, Manaffes, Amon, Iofias, Ioachaz* (hitherto the sonne ever succeeding his father) then *Ioakim* (brother of Ioachaz) *Ioachin* otherwise called *Iechonias*, sonne of Ioachaz. And finally his vnckle *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 whose line Davids offspring continued* though not with title of kinges, yet *in eminent state*, and estimation. As resteth to be noted in the sixth age of the world.

The kingdom of Iuda for Davids sake conferred in his seede.

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, Zariaas, and Iofedech*. Who was High Priest in the captiuitie, (*v. 15.*) being carried into Babilon in the first transmigration with king *Iechonias*, before the general captiuitie of all, as it seemeth *4. Reg. 24.* his father *Zariaas* yet liuing, who was *flaine* nine yeares after by Nabuchadonofor, *4. Reg. 25.* And amongst these there were 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. Eccles.*

Succeffion of Priestes continued.



Moreouer besides this ordinarie succession of Priestes, Extraordinary mission of Prophetes. there was an *extraordinaire 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 *extraordinaire grace* and most excellent vertues, to conterpoise the enormities of wicked men. Such were in the times of Achab and Iezabel, in the kingdome of Irael, besides manie others, the *two famous great Prophets Elias, & Elifeus*. Whose admirable liues and holie conuerfation were a mirrour to the world, and great terrour to the wicked. Whose workes and miracles merueloufullie confirmed the well disposed, encouraged the weake, conuerted manie transgressors, confounded false Prophets, iustified their owne 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 widowes meale & oile*. 4. *Raised her dead sonne to life*. (3. Reg. 17.) 5. *Brought fire from heauen, to burne his sacrifice*: thereby confounding foure hundred and fifty false prophets of Baal. 6. *By prayer procured rayne*. (3. Reg. 18.) 7. *Fasted without eating or drincking fourtie daies and nightes together*. (3. Reg. 19.) 8. *Procured fire from heauen, which deuoured two insolent captaines, and their hundred men*. (4. Reg. 1.) 9. *Diuided the riuer of Iordan with his cloke, that himselfe and Elifeus passed ouer the drie chanel*. 10. *Was affumpled in a fire chariote into some place, where he yet liueth*. And parting a way *obtained of God, the like double spirit* (of propheticie and miracles) to Elifeus. In like manner *Elifeus* 1. *Diuided Iordan againe by Elias cloke*, and so returned to his disciples. 2. *Amended the bitternes of certaine waters, by casting in salte*. 3. *Boies being curfed by him, for deriding him, were forthwith torne by beares*. (4. Reg. 2.) 4. *He procured water without rayne, for three kinges in the campe*. (4. Reg. 3.) 5. *Multiplied a poore widowes oile*. 6. *By his prayers a barren woman became frutefull*. 7. *He raised her sonne from death*. 8. *Made the bitter broth of his disciples sweete*. 9. *Fedde*

Great effectes of their preaching and miracles.

Elias his miracles.

Elifeus his miracles.

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*manie with few loaues. (4. Reg. 4.) 10. Cured Naaman of leprofie. 11. Stroke Giezi with 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, which to others were inuifible. 15. Made the Syrianes blinde, that vvere fent to apprehend him, and fo ledde them into Samaria. 16. Forfhewed vnexpected plentie of corne the next day, vvith the death of a great 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 testified, euen in moft defolate times, vvhen Elias lamented that he vvas leift alone. (*3. Reg. 19.*) For God anfvered, *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 *worshippers 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 deftroyed 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 their 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,

Herefies in the kingdom of Ifrael. Ieroboamites.

Manie conftant in true religion.

that none may yeld conformitie, nor otherwife communicate with Infideles, then Gods Priests, or Prophetes approue for lawful. 4. Reg. 5.

Vnto this heresie of Ieroboam Achab, by Iezabels Iezabelites. perfwasion, added the worshipping of Baal, as God, 3. Reg. 16. making both temple and altar to him in Samaria. Ieroboams priests seruing fitly this purpose. Though al the former heretikes no more agreed to this new heresie, then Lutherans now admitte of Caluinisme. For Iehu a Ieroboamite destroyed al Iezabelits that he could by a stratageme gette together. 4. Reg. 10. v. 28. 29. Much lesse did al Ifrael serue 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 Paganisme there with, and made a new heresie, or rather manie new heresies. For being diuers nations they had in feveral conuenticles, their particular goddes, and so manie diuers Sects. The Babylonians, Cutheites, Emathites, Heueites, and Sapharuaimites. 4. Reg. 17. But as the Priestes, which taught them rites of true religion, allowed not of this mixture, so doubtles some people harkened to their admonitions, and kept religion simply and sincerely. And at this very time of the Tenne tribes captiuitie, holie Tobias who was carried captiue with the rest, neither before nor after the captiuitie, leift the law of God. But went to Ierusalem (when others serued Ieroboams golden calues) to the Temple of our Lord, and there adored the Lord God of Ifrael. And in captiuitie bestowed himselfe in workes of mercie, towarde 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 heresies. For very few or none of those kings that fell to other grosse enormities, yea to manifest idolatrie, became heretikes, as is probable collected by that Ifaias the Prophet being sent to Achaz, admonished him, conuerfed and dealt with him, as with one that beleued wholly and solely true religion: affuring him that God would protect Ierusalem, bidding him not to feare the two smoking firebrandes, in the wrath of Rafin king of

The kingdom of Iuda more free from heresie.

King Achaz.

foundation of the Temple, to the captiuitie in Babylon. The space of 430. yeares.

*Syria, and of Phacee king of Ifrael. Ifa. 7.* Further bidding him aske a signe 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 Priest* 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 king offended in his external act, to flatter the king of Syria. And in this case God sent Ifaias to admonish the king, which Vrias neglected, or durst not do. Likewife 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 wholely peruerted, or at least drew not al with them. For not onlie Prophets, in whose hand (or minifterie) God spake, and reproved these finnes, but manie others kept their zeale of true religion, as appeared in their promptnes to serue God, when by good kinges Afa, Iofaphat, Ezechias, Iofias and others, they were exhorted, or admitted fo to do. *4. Reg. 18. 23. 2. Par. 15. 17. 29. 30. 31. 33. 34. &c.*

Vrias high priest.

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

Finally wheras diuers good princes disposed, things belonging to Diuine seruice in the temple, correcting faultes, and punishing offenders in that behalfe, (*3. Reg. 15. 4. Reg. 18. 23.*) they did the fame 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 povvre 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

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

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

*Mat. 12.*

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 insp̄ration. And  
 Salomon by comm̄ission from God depofed Abiathar the  
 High Priest, from his office and put Sadoc in his place.  
*3. Reg. 2.* VVherefore albeit good kinges did excellentlie  
 well in calling together the Priestes, and difpofing them  
 in their offices, for execution of Gods feruice, yea in com-  
 manding what they should do *4. Reg. 18. 19. 22.* and  
 in punishing Priestes (*4. reg. 23.*) yet they did fuch  
 things as *Gods Commiffioners*, not as ordinarie Supe-  
 riors *in spiritual caufes*, and ftill the ordinarie fubordi-  
 nation made by the law, *Deut. 17. Num. 27.* ftood  
 firme and inuiolable, the *High Priest supreme Iudge* of  
 all doubtēs in faith, caufes, and quarels in religion, when  
 other fubordinate inferior Iudges varied in their iudge-  
 mentes. Of which offices Malachias the Prophet (*cap. 2.*)  
 admonished Priestes in his time, that wheras they were  
 negligent, not performing their dutie, their finne was  
 the greater, for that their authoritie ftill remained, and  
 the perpetual Rule of the lavv, that *the lippes of the  
 Priest fhall kepe knowlege, and they* (other men gener-  
 ally) *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. This vvvas the vvarant of ftabilitie in  
 truth of the Synagogue in the old Teftament. Much  
 more *the Church and Spoufe of Chrift*, vvvhofe excel-  
 lencie and fingular priuileges *Salomon defcribeth in his  
 canticle of canticles*, hath fuch vvarant. *Of this fpoufe al  
 the Prophets write*, & that more plainlie then of Chrift  
 himfelfe, *forfeing more aduerfaries bending their forces  
 againft her*, as S. Auguftine obferueth, *then againft  
 Chrift her head.* And the fame holie father in manie  
 places teacheth, that she *neither perifheth, nor lofeth  
 her beutie*, for the mixture of euil members, in respect  
 of whom she *is blacke, but fayre* in respect of the good,  
*Cantic. 1.* Notwithftanding therfore finners remaining

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

The Church  
 of the old  
 Teftament  
 conferved in  
 truth.  
 Much more  
 the Church of  
 Chrift.

*Deut. 17. v. 18.*

*in Pfal. 30.  
 conc. 2.  
 li. 3. c. 32. de  
 doct̄in Chrift.*

foundation of the Temple, to the captiuitie in Babylon. The space of 430. yeares.

- within the Church, schismatikes and heretickes breaking from the Church, ftill she remaineth the *pillar and firmament of truth, the virgin daughter of Sion.*
1. *Tim. 3.*
4. Reg. 19.