it, who not knowing the rightcousnes of God, and seking to set vp their owne rightcousnes, did not submit themselues to the rightcousnes whiche is of God: The other, which were the Gentiles, and sought not for it, obtained rightcousnes, that rightcousnes, which is of fauth. &c. Ro. 9. Also in an other place, Saint Paule in the same Epistle writing of this rightcousnes which commeth of faith, calleth it the rightcousnes of God, in these wordes. Whome God (saith he) hath set vp for a propitiatiō by faith in his bloud, whereby to make manifest the rightcousnes, which is of himselfe in tollerating our sinnes. &c. Rom. 3. By the which rightcousnes it is euident that S. Paule meaneth the rightcousnes of faith, which almightie God nowe reuealeth & maketh manifest by preaching of the Gospell. Wilt thou see yet more plainely this rightcousnes of God howe it is taken in S. Paule, for the rightcousnes of faith, & therefore is called the rightcousnes of God, because it is imputed onely of God to fayth, and not deserued of man? In the same Epistle to the Romanes and in the 3. chap. afore sayd, his wordes be manifest: The rightcousnes of God (sayth he) is by faith of Iesus Christ, in all, and vpon al that doe beleue. &c.

The rightcousnesse of the gospell. Rom. 9.

The places of S. Paul. Rom. 3. expounded. Rom. 3.

The rightcousnesse of fayth, why it is called Gods rightcousnes. Rom. 3.

A lesson out of S. Paules doctrine, of all Christians to be obserued.

Wherfore whosoeuer studieth to be accepted with God and to be found rightcous in his sight, let him learne diligently by the doctrine of S. Paule to make a difference & a separation, as farre as from heauen and earth, betwene these two, that is betweene the rightcousnes of workes, & rightcousnes of faith: & in any wise beware he bring no other meanes for his iustification, or remission of his sins, but onely faith apprehending the body or person of Christ Iesus crucified. For as there is no way into the house but by the doore, so is there no comming to God but by Christ alone, which is by faith. And as the mortall body, without bodely sustenance of bread & drinke can not but perishe so the spiritual soule of man hath no other refreshing but onely by faith in the body and blonde of Christ, whereby to be saued. With this faith the Idolatrous Gentiles apprehēded Iesus Christ, and receaued therby rightcousnes. Cornelius (the first Baptised Ramane) so soone as he heard Peter preache Christ, receaued straightway the holy Ghost, Peter himselfe confessed, and for his confession, hadde the keyes of heauen. Math. 16. Zachens receaued the person of Christ into his house, and withal receaued saluacion both to him and his whole houshold. Luc. 19 What a sinner was Mary, which had no lesse in her then vij. deuils, & yet because she set her hart and affectiō vpon that person, many sinnes were forgiuen her. Luc. 7. The right hand theefe, how farre was he from all workes of the law, & yet by faith entred he iustified into Paradise ỳ same day with christ. Luc. 23. In like maner, although the poore Publicane came to the Church with lesse holines after the law, yet went he home to his house more iustified then the Pharisie with all his workes, and all by reason of fayth. Luc. 18. The parable of the prodigal sonne which was lost yet reuiued agayne: Also of the lost groat, and of the lost sheepe which went astray and was found again, what do these declare but that which is lost by the lawe, to be reconered by faith and grace? And how oft doe we reade in the Gospels: Thy faith hath saued thee. &c. Iesus seing their beliefe &c. He that beleueth in me, I will raise him vp in the last day. &c. Beleue also in me. &c. He that beleeueth in me hath euerlasting life. &c. Without me ye can do nothing. &c. He that is in me. &c. He that loueth me. &c. He that hareth me. &c. He that abideth in me. &c. He that receaueth me. &c. Onles ye eate my flesh: and drinke my bloud. &c. That they may receaue remission of sinnes by their faith in me. &c. Act. 26. To him al the Prophets giue witnes, to haue remission of sinnes, whosoeuer beleeueth in his name &c. Act. 10. He that beleeueth & is baptised. Mat. vlt. He that beleueth in me shall do the works that I do, & greater then these. &c.

A lesson out of S. Paules doctrine, of all Christians to be obserued.

Rom. 9.

Act. 10. Saluation commeth onely by fayth. Math. 16.

Luke. 19.

Luc. 7.

Luc. 23.

Luc. 18. That which is lost by the law, is reconered by fayth.

Luc. 18. Math. 9. Iohn. 14. Iohn. 14. Iohn. 15. Iohn. 6.

Act. 26. Act. 10. Mat. vlt. Iohn 14.

And likewise in the writings of S. Paule, how often doe we heare the name of Christ, almost in euery thirde or fourth line, where hee still repeateth: In Christo Iesu per Christum Iesum, Per Iesum Christum Dominum nostrum. &c. Qui credunt in ipso. &c. Omnes qui credunt in eo. &c. Credentes illo, in eum credentes illi, in nomen eius, in nomine Domini nostri Iesu Christi, &c. Beleue, (saith S. Paule to the Jaylor) in the Lorde Iesus, and thou shalt be saued and thy whole house, &c. Actes. 16.

The writinges of S. Paule, full of the name of Christ Iesus. Belief onely in Christ saueth. Act. 16.

Thus then thou seest as the passion of Christ is onely the efficient or personall cause immediate of our saluation: so is faith onely the instrumentall or meane cause that maketh the merits of Christ to vs qualiable. For as the Passion of Christ seruetb to none but such as do beleue: so neither doth faith (as it is onely a bare qualitie or action in mans minde) it self iustifie, onles it be directed to the body of Christ crucified, as to his obiect, of whom it receueth all his vertue. And therfore these ij. must alwayes iointly concurre together, faith, and Christ Iesus crucified. As for example, when the children of Israel were byd of Moses to looke vp to the brasen Serpent, neither could ỳ Serpent haue helped them, except they had looked vp, nor yet their looking vpward haue profited them, onles they had directed their eyes vpon the said Serpent, as the only obiect set vp to the same purpose for them to behold. So our faith in like case directed to the bodye of Iesus our Sauiour is onely the meanes wherby Christes merits are applied vnto vs, and we now iustified before God, according to the doctrine of S. Paule, who in expresse wordes, defining to vs what this faith is, and how it iustifieth, sayth: If thou shalt confesse with thy mouth the Lord Iesus, and beleeue with thy hart, that God raised him from death, thou shalt be saued. &c. Rom. 10. Besides this, what action or qualitie soeuer is in man, either, hope, charitie, or any other kinde of faith and beleeuing, be it neuer so true except it apprehend this obiect (which is) the body of Christ, the sonne of God it seruetb not to iustification. And that is the cause why we adde this particle Onely, to faith, and say that faith, Onely, in Christ iustifieth vs, to exclude all other actions, qualities, giftes, or works of man, from ỳ cause of iustifying for so much as there is no other knowledge nor gift giuen of God to man, be it neuer so excellent, that can stand before the iudgement of God to iustification, or whereunto any promise of saluation is annexed: but onely this faith looking vp to the brasen Serpent, that is to the body of Christ Iesus for vs crucified.

which iustifieth. Example of the brasen Serpent.

What fayth is by Sainct Paule.

Rom. 10.

Faith onely.

As for example, when the Turke sayth, that he beleeueth in one liuyng God that made heauen & earth, his beliefe therin is true, yet it iustifieth him not, because it lacketh the right obiect, which is Christ. So when the Iewe saith that he beleeueth in one God maker of heauen and earth, and beleeueth also the same God to be omnipotent, merciful, iust, and true of promise, and that he hath elected the seede of Abraham: true it is that he beleeueth, and yet all this seruetb him not, because Christ ỳ sonne of God is not ioyned w all. And thongh ỳ said Iew should be neuer so deuout in his prayers, or charitable in almose, or precise in keeping ỳ law, & beleeued neuer so stedfastly ỳ he is elect to be saued: yet he is neuer the neerer to saluation for all this, so long as his faith is not grounded vpon ỳ head cornerstone, which is the person and body of Christ Iesus the true Sauiour. After like sort, it may be sayd of the Papist, when he saith that he is Baptised, and beleeueth in the Father, the Sonne, and the holy Ghost, three persons and one God, and also confesseth Iesus Christ to be the sonne of God, which died for our sinnes, and rose againe for our rightcousnes. &c. his beleife therin is true, & indede would saue him, if he did stay his saluation in this faith, and vpon Christ his Sauiour, Onely. according to the promise and grace of God, and go no farther. But that he doth not: for neither doth he admit Christ onely to be his perfect Sauiour without the helpe of the patrons, heades, aduocates, and mediatours, nor yet permitteth his faith in Christ, Onely to be the meanes of his iustification, but setteth vp other by meanes, as hope, charitie, sacrifice of the Masse, confession, penaunce, satisfaction, merites, and pardons, supposing thereby to worke his iustification before God, contrary to the word of promise, to the Gospell of grace, & to the doctrine of S. Paule whereof we shall see more (the Lord willing) hereafter,

Diuers sorte of beleeuing. The Turkes fayth.

The Iewes fayth.

Euery truth may be beleued but the beleeuing of euery trueth saueth not. The Papists fayth.

Onely. Hope and charitie be no partes of our iustification, nor causes to make the merites of Christ ours. The causes of our saluation distincted.

And thus much of the true causes of our iustification after the doctrine of S. Paule. Concerning which causes this distinctiō furthermore by the way is to be added, that as touching the originall causes of our saluation, which be diuers and sondry, some are externall, & without vs: some are internall, and within vs. Of the external causes which are without vs, the first and principal is the mercy & grace of god. Of this foloweth predestination and election. The cōmeth vocation. The last and next cause to vs is the deth and bloudshed of christ wherby we are redemed, & al these be external causes, because they are without vs. Of internall causes that be in man through the gift of God, there is but one, & no mo in scripture apointed, that is, our faith in Christ, which is the gift of God in vs. Beside this there is no gift of God giuen to man, vertue, work, merite, nor any thing els, that is any part or cause of saluation, but only this gyft of fayth, to beleeue in Christ Iesu. And this is the cause why we hold that faith onely iustifieth; meaning, that amongst all the workes, deedes, actions, labours, and operations, whatsoeuer man doth, or can doe, there is nothing in that man that worketh saluation but onely his fayth gyuen to hym of God to beleeue in Christ his sonne, following therein the trade of S. Paules teaching: who in precise wordes so ascribeth iustification to fayth, that he excludeth all other actions of man, & works of the law: And therefore in the same Epystle to the Romanes,

The causes of our saluation. distincted.

Grace and mercy. Election. Vocation. Christes passion. Christian fayth.

The meaning and cause why fayth onely iustifieth.

How fayth iustifieth.

Christ the onely obiect of faith