

manes, S. Paule reasoning of the glory of iustifying, asketh this question how this gloz is excluded: whether by the law of works; and concludeth not ascribing onely y^e gloz thereof to the law of faith, And consequently vpon the same he inferreth: Colligimus enim iustificari hominem per fidem sine operibus legis. We hold that a man is iustified by faith, without the deedes of the law.

And how then can that be accounted for any part of our iustification, which S. Paule utterly debarreth and excludeth in that behalfe: of which like excludues and negatiues the whole char of S. Pauls doctrine is full, where he will concludeth: Sine operibus, absque operibus legis, non ex operibus, Dei donum est, non ex operibus ne quis sed secundū misericordiā gloriatur, Ephe 2. Non ex operibus iustitiā quæ fecimus nos, sed secundū propositū suum & gratiam &c. Tit. 1. 3. Non secundum opera nostra. &c. Timot. 1. That is to say, It is the gift of God, not of works, that no mā should glory. &c. Not of the workes of righteousness, which we haue done, but of his own mercy. &c. Not after our workes, but after his owne purpose, & grace which is giuen to vs, &c. Agayne Gal. 2. Non iustificatur homo ex operibus. &c. That is, A man is not iustified by works &c. Item, Ei qui non operatur credenti autē in eū qui iustificat impium fides imputatur ad iustitiā. &c. Rom. 4. To him that worketh not, but beleueth in him which iustificeth the wicked, his faith is imputed to righteousness. &c. By these excludues, and negatiues in S. Pauls doctrine what doth he els meane, but vt. cly to seclude all kinde of mans merits, and workes of the law from the office & dignitie of iustifying: And although he expretheth not y^e word, Onely, yet vpon his excludues and negatiues, this exceptiue must needs be inferred, for in all Logike the cordequent is necessary and formall, as one man is suffered, to come into the house: and no perion els is suffered but one Ergo, our man onely is suffered to enter into the house. And thus much concerning faith in Christ, proued to be the onely meane, or instrumentall, or conditionall cause of our saluation, and no other besides the same alone, by the doctrine of S. Paule taught to the ancient Romanes.

5. The first branch, which I note in S. Pauls doctrine, is this: that after he hath thus established vs in certeinie of our saluation through faith in Christ, then after that, he exhorteth vs vehemently and with all instance of good workes, shewing the true vie and ende of good workes: which is, first to shewe our obedience and dutiull seruice (as we may) vnto God, who hath done so great thinges for vs. Secondly to relieue our neighboures with our charitie and kindnes, as God hath bene kinde to vs his charities. Thirdly, to stirre vp other by our example, to praise God, to embrace the same Religion, & to do the like. For requisite it is, that as God hath bene so mercifull to vs and gracious in eternall giftes, we should be mercifull like wise to other in temporall comodities. And seeing it hath pleased him of his fatherly godnes (of our partes so little deserued) to call vs to so high a vocation, to giue the blood of his sonne for vs, to forgie vs al our finnes, to deliuer vs from this present wicked worlde, to make vs Citizens of heauen, yea his children, more then seruants: little then can we doe, and well may we thinke those benefites ill bestowed, if we forgie not our neighboures, and shewe some thing againe worthy that holy calling wherewith he hath called vs, in mortifying our worldly lustes here, & studying after heauenty things: and finally if we being prouoked with such loue & kindnes, reder not againe some loue for loue, some kindnes for kindnes, seeking how to walke in the steps which he hath prepared for vs to walke in, seruing him (so much as we may) in holines & righteousness all the daies of our life. And though our obedience shall al waies be imperfect, doe the best we can: yet reason would that some obedience we should shew as louing children to such a louing father.

And this is the cause why S. Paule is so vehement & vrgent to call vpon good workes, not that workes should iustifie, but that we being iustified so mercifullly & tenderly through his grace, should not abuse his grace in vayne, but endeuour our selues to our vttermost to render our seruice againe to him, in such conueration of life as may most make to his gloz, and profite of our neighbour. And though the wordes of our sauour seeme in some places to attribute to our obedience and charitie here in earth, great rewards in heauen, that is of his owne free grace & godnes so to impute small matters for great deserts, and not for vs to claime any meede thereby or thanke at his hande, as by any worthines of our doings, no more than the seruant when he cometh from the plough and seruing the cattell in the field, serueth first his master at home and waiteth vpon his table: the master is not bound (saith Christ) to thanke his seruant therefore, and bid him sit

downte: So you (saith he) when you haue done that is coman- dented you, say ye are vnprofitable seruants: ye haue done but what your bound duty was to doe. Luc. 17.

Againe, here also isto be vnderstand, that where such rewardes be ascribed vnto mens deedes, it is not for the worthines of the deede it selfe, but for the faith of the doer, which faith maketh the worke to bee good in Gods sight: for els if an infidell should do the same worke that the christian doth, it were nothing but meece sinne beioze god. For that therefore the christian mans worke is accept:ed be it neuer so small (as to giue a cup of cold water) the same is onely for his faith sake that doth it, and not for the worke which is done. where by againe we may learne how faith onely doth iustifie a man, and that three maner of wayes.

First it iustificeth the person in making him accept:ed, and the child of God by regeneration, beioze he begin to doe any good worke.

Secondly, it iustificeth a man from sinne, in procuring remission and forgiveness of the same.

Thirdly, it iustificeth the good deedes and workes of man, not onely in bringing forth good fruites, but also in making the same workes to be good and accept:able in the sight of God, which otherwise were impure and execrable in his sight.

The office therefore of faith and workes is diuers, and must not be confounded. Faith first goeth before, and regenerateth a man to God, & iustificeth him in the sight of god, both in couering his yll deedes, and in making his good deedes accept:able to God, clyning vp to heauen, & there wrestling with God and his iudgement for righteousness, for saluation, and for eternallist life. workes and charitie, to follow faith, and are exercised here vpon the earth, & glorieth onely betwix man, but not before God, in shewing forth obedience both to God & to man. Further then this our good workes doe not reach, nor haue any thing to doe in the iudgement of God touching saluation. I speake of our good workes (as S. Paule speaketh Rom. 7.) as they be ours & imperfect. for els if our workes could be perfect according to the perfection of the lawe, as Christ wrought them in the perfection of his flesh, that is if we could perfect them, as it is sayd: Qui fecerit ea viuat in eis. But now seeing the imbecillitie of our flesh cannot attaine thereto it followeth thereof that all gloz of iustifying is taken from workes, and transferred onely to faith.

And thus much concerning the principall contents of S. Pauls doctrine, wherein the Church of the ancient Romanes first was grounded & planted, and so continued in the same, or at least did not much alter, during the primitive state of the Church. Likewise the same soune of doctrine the latter Romanes also that followed should haue maintained, and not haue fallen away for any mans preaching, but hold him accursed, yea if he were any Apostle or an Angell from heauen, teaching any other doctrine besides that institution which they haue receaued. Gal. 1, for lo were they warned before by the Apostle S. Paule, to doe. And yet notwithstanding all this forewarning & diligent instruction of this blessed Apostle of the Gentiles, what a defection of faith is fallen among the Gentiles, especially among the Romanes, whereof the sayde Apostle also foretold them so long before, foreprophesying: That the day of the Lord shall not come, except there come a defection before, and that the man of sinne should be reuealed, the proude aduersary of God &c. Thel. 2, meaning (no doubt) by this defection, a departing and a falling from that faith which the holy ghost had then planted by his ministry, among the Gentiles. As we see it now come to passe in the Church of Rome, which Church is so gone from the faith that S. Paule taught, that if he were now aline, and saw these deedes and decretals of the Bishop of Rome, these heapes of ceremonies & traditions, these masse-booke, these Pontificall, these Festiuals and Legendes, these Processionals, Hymnes and Sequences, these Beades and Graduals, & the maner of their inuocation, their Canons, Constitutes, & latter Councels, such swarines of superstitious Monkies and Friers, such sectes of so many diuers religions, the Testament of S. Fraunces, the rule of S. Benedict, of S. Brigit, of S. Anthony, &c. the intricate subtleties & labyrinthes of the scholmen, the infinite cases and distinctions of the Canonikes, the Sermons in Churches, the assertions in scholles, the gloz of the Pope, the pride of the clergie, the cruelty of persecuting heretikes with their officials and promotors: he woulde saye this were not a defection, but rather a plaine destruction and a ruine of faith: neyther that this were any true Church of Christ, but a newe found Religion, or paganism rather, brought in vnder the shadow of Christianity, wherein remaineth almost nothing els but the name onely of Christ, and the outwarde forme

All workes of man excluded from the glory of iustifying.

Ephes. 2. Tit. 3.

2. Timot. 1.

Gal. 2.

Rom. 4.

The excludues, and negatiues of S. Paule to be marked.

The first branch.

The true vie and end of good workes.

Good workes iustifie not, but follow the iustified.

Luke. 17.

Fayth iustifieth three manner of wayes.

The office of faith, and the office of the law compared together.

The workes of man be imperfect and therefore haue nothing to doe with iustification.

Gal. 2. Defection of faith in the Church of Rome.

A view of the Popes Catholicke Church,

The Church of Rome degenerated agayne almost to new paganism.