

of the popes Church in not distinguishing the law from the Gospell. A Babilonick confusion in the Popes doctrine. What difference the Papistes put betweene Moses and Christ, Papistes make the Gospell a new law. Papistes deuide the law into the law of nature, the law of Moses, and the lawe of Christ. The Popes Church, blinde in the office of Christ. The time of the law, and time of the Gospell distinguished.

Malediction of the law ceased in Christ. The vse of the law remaineth. Christ and the law can not rayne together. Ephes. 4. The power of the law is for a time. The power of Christ is eternall. Rom. 8. Colos. 2. The malediction of the law getteth place to Christ. The curse of the law is crucified and shall neuer rise agayne.

Rom. 7. Rom. 6.

To be vnder the law, and vnder grace expounded.

What is to be vnder grace. Pal. 31. Act. 10. One remedy for remission of sins and no more. Auricular confession no remedy

difference betweene the lawe and the Gospell: so is the Church of Rome much to blame in thys behalfe, because it confoundeth together those two, being in nature so dyuers & contrary one from another: as the carnalities and promises, thynges temporal with thynges eternall, sorrowfull thynges with glad thynges, death with life, bondage with freedom, &c. Teaching the people, that whatsoeuer the lawe sayth the Gospell confirmeth, and whatsoeuer the Gospell sayth the same is agreeable to the lawe, and so make they no difference betweene Moses and Christ, saie onely that Moses (they saye) was the gyuer of the olde lawe, Christ is the gyuer of the newe and a more perfect lawe. And thus imagine they the gospell to be nothing els but a newe lawe gyuen by Christ, bynyng to the promises thereof, the condempn of our wynges and desyringes, no otherwise then to the olde lawe. And so denyde they the whole lawe after this distinction, into three parties, to wytte the law of Nature, the lawe of Moses, and the lawe of Christ. And as for the Gospell (they saye) it is reueled for no other cause, but to shew to the world more perfect prescrips and comfayles, then were in the olde lawe: to the fulfilling wherof they attribute iustification, and so leaue the poore consciences of men in perpetuall doubt, and induce other manyfolde errors: bynyng the people into a false opinion of Christ, as though he were not a remedy against the law, but came as an other Moses, to gyue a newe lawe to the worlde.

Furthermore, as they make no difference betweene the nature of the lawe and nature of the Gospell, confounding Moses and Christ together: so neyther doe they distinct or distene the tyme of the lawe, and the tyme of the Gospell a sonder, for where Saint Paule, bynyng in the law, to be a schoolmaster, & leueth him his tyme vnto Christ: & saith that Christ is the end of the law, that is, wheras the law ceaseth, there Christ beynneth, & wher Christ beynneth there the law endeth, they contrary make the law to haue no ende nor ceasing, but gyue to it immortall life: & kingdome equal with Christ, so that Christ and the lawe together do reigne over the soule and conscience of man, which is vntreue. For either Christ must giue place, and the lawe stande: Or els the lawe (the condemnation and malediction of the lawe I meane) must ende, and Christ reigne, for both these, Christ and the lawe, grace and malediction, can not reigne and gouerne together. But Christ the Sonne of God which once dyed, can be no more, but must reigne for euer. Wherefore the lawe with his strength spyn, and curse, must needs cease and haue an end. And this is it that Saint Paule speaking of the triumph of Christ, saith, that he ascendyng vp led away captiuitie captiue, & hath set man at liberty, not at libertie to lue as flesh listeth, neither hath freed him from the vse & exercyse of the law, but from the dominion and power of the lawe, so that there is nowe no condemnation to them that bee in Christ Iesu, which walke not after the flesh; &c. Romaines, 8. And in an other place Saint Paule speaking of the same power and dominion of the lawe, sayth, that Christ hath taken the obligation wyitten against vs in decrees, and hath nayed it vpon the Crosse, triumphing ouer all, &c. so that as the kyngdome of Christ first began vpon the Crosse, euen so vpon the same Crosse, and at the same tyme the kyngdome of the lawe expired, and the malediction of the lawe was to be crucified vpon the Crosse, that it shall neuer rise agayne, to haue any power agaynst them that be in Christ Iesu. For lyke as if a woman be discharged from her first husband being dead, & hath maryed an other man, the first husband hath no more power ouer her: euen so we nowe being espoused vnto Christ our seconde husbande, are discharged vnterly from our first husband the lawe: (& as Saint Paule in an other place sayth) are no more vnder the law, that is, vnder the dominion & malediction of the lawe, but vnder grace, that is, vnder perpetuall remission of all synnes, committed not only before our Baptisme, but as well also after Baptisme, and durynge all our lyfe long. For therein properly consisteth the grace of God, in not imputynge synne vnto vs, so often as the repentynge sinner risyn vp by sayth spych vnto Christ, and appyhendeth Gods mercy and remission promised in him, according to the testimonie both of the Psalme: Blessed is the man to whom the Lord imputeth no synne, &c. & also of all the Propheets, which (as Saint Peter saith) giue recorde to him that through his name all that beleue in him shall receaue remission of their synnes, &c. Actes. 10. which being so, as it can not be denyed, then what needeth these pynate and extraordinary remissions to be brought into the Church by eace confession, by meritorious deedes, and by the Popes pardons: for if there be no condemnation but by the law: and if this law

it selfe be captiued, crucified, abolished, and departed, which was the first husbande, what condemnation the can there be to the that be in Christ Iesu, or by whome should it come? If there be no condemnation, but a free and generall deliuerance for all men, once gotten by the victorie of Christ, from the penalty of the lawe: what needeth the any particular remission of synnes, at sondry tymes to be sought at the Priestes handes or the Popes pardons? The remedy for synne be generall and perpetuall once gotten for euer, to all them that be in Christ Iesu, what needeth any other remedy by auricular confession? If it be not generall and perpetuall, howe then, is it true that Saint Paule sayth: the lawe is crucified, and condemnation abolished: or howe standeth redemption perpetuall and generall, if remission be not generall? For what is redemption els, but remission of synnes, or synnes bought out: or what is els to kill the lawe, but to discharge vs from condemnation for euer? Be that deliuereth his friends for a time out of his enemies hande, doth he a pleasure: but he that killeth the enemye once out of the way giueth perpetuall safety. So if remission of synnes by Christ were for some synnes and not for all, the lawe then must needs lue still. But nowe the kyllynge and crucifyng of the law importeth full remission to be absolute, and our safety to be perpetuall. But here percaue will be objected of some: how standeth remission of synnes certaine and perpetuall, seeyng weue offences being daily committed, doe daily requyre newe remission? Hereto I answer: albeit synnes doe daily growe, whereby wee haue neede daily to desire God to forgie vs our trespasses (&c. yet notwithstanding the cause of our remission standeth euer one and perpetuall, neither is the same to be repeated any more, nor any other cause to be sought besides that alone. This cause is the sacrificed body of Christ once vpon the Crosse for all synnes that either haue or shall be committed. Beside this cause, there is no other, neither confession, nor mens paysons that remitteth synnes.

Furthermore, as the cause is one and euer perpetuall, which worketh remission of synnes vnto vs: so is the promise of God euer one, once made and standeth perpetuall that offereth the same to the faith of the repentynge sinner. And because the sayde promise of God is alwayes sure and can not fayle, which offereth remission to all them that beleue in Christ, being limited neyther to time nor number, therefore we may boldly conclude, that what tyme soeuer a repentynge sinner beleueth, and by sayth applyeth to him the sacrifice of Christ, he hath by Gods owne promise remission of his synnes, whether they were done before, or after Baptisme.

And moreover, for so much as the said promise of God offereth remission to the repentaunt sinner, by no other means nor condition, but onely one, that is, by sayth in Christ: therefore excluding all other means and conditions of mans working, we say, that what repentynge sinner soeuer beleueth in Christ, hath already in him selfe (and needeth not to seeke to any Priest) perpetuall assurance of remission, not for this tyme or that tyme onely, but for euer and a day. For the promise sayth not, he that beleueth in Christ shall be pardoned this tyme, so he synne no more: neyther doth it say, that the law is stayde, or the sentence repyned, but sayth playnely, that the law with her condemnation and sentence her selfe is condemned and hanged vp, and shall neuer rise agayne to them that be in Christ Iesu: and promisseth indeterminately, without limitation, remission of synnes, to all that beleue in his name, &c. Actes. 10. and likewise in an other place the Scripture speaking absolutely, saith, Sinne shall not preuaile ouer you, & addeth the reason why: saying: Because ye are not vnder the law but vnder grace. Rom. 6. Adding this lesson withall, (as it followeth in the same place) not that sinners shoulde synne more therefore: because they are vnder grace, but onely that weake infirmities myght be releued, broken consciences comforted, and repentynge sinners holpen from desperation, to the prayse of Gods glory. For as God forgueth not synners because they should synne: so neither doth infirmite of falling diminish the grace of Christ, but rather doth illustrate the same, as it is wyitten: My strength is made perfect in infirmite. 2. Cor. 12. and againe: Where synne aboundeth, there superaboundeth also grace.

In remission of synnes therefore, these foure thynges must concur together: the cause that worketh (which is the sacrifice of Christs body) 2. the promise that offereth, 3. sayth that appyhendeth, 4. the repentynge sinner that repentaunt. And although synnes daily do grow, which daily prouoke vs to craue remission, yet as touching the cause that

for remission of synnes.

Remission of synnes standeth vpon a generall cause, and not particular.

The law crucified by Christ, what it meaneth.

Obiection.

Answer.

The cause of remission euer one and perpetuall.

The promise of remission euer perpetuall.

Remission of synnes freely promised without limitation of time or number.

The means whereby remission is promised is onely sayth.

The wordes of promise true and absolute.

Act. 10.

Rom. 6.

Mans infirmite impayreth not the grace of Christ, but augmēteth it. 1. Cor. 12. Rom. 5. Foure thynges concurre in remission of synnes.